

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 Authorized Agents.

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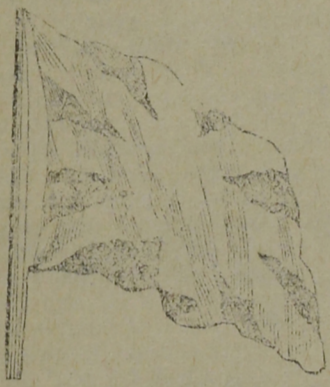
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While the subscription rate for the JOURNAL is \$1.00 per year, where two will send their subscriptions together we will send a paper to their separate addresses for 80 cents each. Clubs of 5 will be sent the paper for 70 cents each—or where a division orders 5 copies, at the same rate—70 cents. Divisions ordering 10 copies, at the rate of 60 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 5 cents per line, minimum measure, five cents for each subsequent insertion. Special rates given for yearly advertisements.

All communications to be addressed to
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Fredericton, N.



RAISE THE STANDARD.

—OUR MOTTO—
NATIONAL PROHIBITION.

Temperance Journal.

SATURDAY, FEB. 9, 1889.

FRATERNAL Visits.

HAVE you sent your renewal for 1889 yet?

THIS is a good month to subscribe for the JOURNAL.

MOST people like to be thought favorable to temperance, but how they squirm when they are called upon to give a dollar for carrying on the work.

MARINERS & Mechanics Division held a social entertainment last night. They have their hall very tastefully fixed up, and have well attended meetings.

IT IS understood that the whiskey men of Philadelphia and Pittsburg have organized and raised money to fight the Prohibition Amendment. They admit that the interior counties will give a majority for the Amendment but hope by the aid of bootle, bourbon and bummers in the two large cities to overcome it.

RUM ON TRIAL.

One of the disagreeable features of respectable(?) rumselling these days is that every little while the rumseller has to come in contact with the great unwhite-washed throng in the police courts. The disagreeableness of this feature is very little mitigated, even, when it is possible to secure the services of a Sabbath School Superintendent as a special pleader in their behalf.

In Fredericton we have been regaled frequently by those who seemed to know, of the enormous profits, and the large business done in rum by the Barker, Queen and Waverly, and how the two large hotels have taken so much over their counters on certain holidays. It has apparently been in the minds of some as an argument against the Scott Act, that it has "centralized" the traffic, and that one or two are now making all the profits(?) out of the business. The improvements made upon the differ-

ent hotels at various times, has been credited not to legitimate hotel traffic but from profits on the rum (or water).

These rumsellers, have had a cheap notoriety, too, among a certain class, upon their ability to break the law. With some money at their back and a show of respectability, gained in past years, when they posed as temperance men, they have been able to keep up appearances, and so far have kept clear of the jail.

This week the respectable (?) rum traffic has been on trial. And the general public are watching with no little concern whether the law is a respecter of persons and whether gilt-edge and cut-glass rumselling is any less rumselling than out of a black bottle in some cellar or attic.

White-wash and paint can cover up and purify much of the smoke-stained and disfigured interiors and exteriors of these rum palaces, but it will take more than white-wash and paint to cover up the social impurity, and degradation of having to fight for their rum business in the Police Court and to keep out of jail. This is one of the disagreeable things that has to be taken with the big profits.

It has always been a debated question as what may be construed as honest and legitimate cases for a lawyer to take, and what may not, but the result has always depended largely upon the elasticity of the lawyer's conscience. That there is a line every honest, God-fearing man believes. Feelings of sympathy and opposition to capital punishment may influence a lawyer to plead for the mitigation of the sentence of a criminal, even when he knows he has committed the crime, but as we see it no amount of sophistry of this kind can justify a lawyer in endeavoring to screen and perpetuate the rum traffic. Advocates of social purity, and the uplifting of the individual, and state—in other words temperance workers—are so often accused of being "bigots" and "cranks" on account of the extreme views they are apt to take, that we are anxious to look at this question in a spirit of moderation and fairness.

No one will dispute the fact that rum is sold at the Queen, Barker and Waverly. It is only necessary to pass these doors and one will be regaled with the odor of stale beer and bad rum sufficient to convince an ordinary individual, without watching the stream of "customers" going in and out. There can be no disputing the fact that the Scott act has been adopted by the people and is supposed to be law there are some who can testify to its practical workings. The object of this law is to prohibit the sale of liquor by the glass over a bar. Every lawyer knows the objects of the act, and the object of the rumsellers in endeavoring to evade it.

The fact is, it is all for money. We can understand how a rum-seller, whose conscience has become more or less seared and who does not profess to care either for God or man, law or justice, will take risks, often quite heavy in his desire to make money; but it is a matter of not only surprise, but regret to the whole Christian community, that a professed Christian, a Sabbath-School Superintendent, and a leading member of the bar should lend himself and the name of the firm, to burk the ends of justice. If the firm were poor, and the \$25 said to be paid for every day they appear for these rumsellers, were an object it might be some excuse though a poor one, but this is not the case. The argument that these parties are not the guilty ones, that they do not sell the liquor, that the bars are leased to others is simply buncombe, as every one in the city knows that these bars are a large source of income in some way to the proprietors of the hotels.

This rum business is a dirty business any way, clothe it with all the respectability possible, and every one who touches it at all becomes more or less contaminated. It is one too that no professed Christian can risk coming near, if he wants to run the rum, he should give up the church, the two will not mix. It must be exceedingly trying on the nerves of these rum-sellers to attend church anyway, because they can never tell when or where they are going to have their business and their very selves drawn up before the whole congregation, for you can depend upon it, that when a man who is in the traffic or any way connected with it is in an audi-

ence, and when the traffic is referred to, he is sure to be in the minds of the audience—rather a disagreeable position. Yes! even when they walk up the public street, the children who come very soon to know them say in their minds, there goes a "rumseller." It is one of the things good clothes can't cover up. They are nothing but rumsellers—or friends of the rumseller—Better get out of the business or away from it. \$500 as a retainer don't pay, from the financial standpoint even.

WHAT ARE WE DOING.

BY FRANK J. BROWN.

Article No. 13.

"There's a battle to be fought,
A victory to be gained;
When a country's to be saved,
A host from sin reclaimed."

Brothers and Sisters what are we doing to stay the tide of intemperance that is surging over our land, and wrecking, in its onward march, the fondest hopes of many a heart, bringing beneath its relentless wave the poor and the rich, the ignorant and the learned, men of genius and influence, and leaving its wake strewn with degradation and misery?

What are we doing to more fully complete our organization; to put the finishing touch upon the superstructure, and to make our Order a bulwark against the influence of sin; an instrument of strength, purity of goodness?

What are we doing to induce our neighbor from the way that goeth down to darkness, to lead him in the paths of sobriety and truth, and to stay the cuts of sorrow that fills the heart with woe?

What are we doing to prove ourselves faithful to the obligation, sacred and binding, that we took upon ourselves when we crossed the threshold of "Love, Purity and Fidelity" and enrolled our names "among the champions of temperance"?

What are we doing to bear our part in the great battle of life, to become a true disciple of Him whose mission was Love; the "lonely One of Nazareth, who went about doing good."

What are we doing to make our Order useful, the world better and life a success?

Are we sitting with folded hands looking idly on, and in effect saying, "What is that to us?"

Ah! it is much to us.

It may be nothing to-day, but tomorrow that tide rising higher and higher may cross the door of our home, and the dearest one of our heart be swept beyond the controlling influence, and be wrecked body and soul.

It will be something when too late for only groans and tears.

Why sit we here idle? Up and be doing! There is a great work for us to do; will we not commence at once?

Oh, that same voice coming from a heart warmed and filled with true charity—pity for the tempted and fallen—influenced by an angelic guardian, might awaken us from this lethargy; might arouse us to a higher sense of our responsibility and make us realize that can all-wise judge will call us to an account and ask us what we did to save our tempted, fallen fellow being from this terrible curse of intemperance.

"Still give us grace, Almighty King!
Unwavering at our posts to stand,
Till grateful at Thy shrine we bring
The tributes of a ransomed land."

Laconia, N. H., U. S. A.

Prohibition and Prayer.

The following from one of Hon. Ansley Gray's lectures brings the question home to professing Christians who are withholding their support from Prohibitory Amendments: "I respect the opinions of all men, but I cannot understand how a man can pray: 'Our father who art in Heaven, hallowed be Thy name'—and then go to the ballot box and vote to desecrate that name. I cannot understand how one can pray: 'Thy Kingdom come'—and then go to the ballot box and vote for Satan's kingdom to come. I cannot understand how one can pray: 'Lead us not into temptation'—and then cast a vote that thrusts temptation in a brother's way. Nor how at the altar one can pray for the drunkard, and at the ballot box vote to make drunkards. Around is insulted humanity, above an insulted God!"

GRAND DIVISION OF PENNSYLVANIA.

Through the kindness of Grand Scribe Jones, of Pennsylvania, we have the report of that Grand Division before us. The Annual Session was held on the 25th Oct, and was largely attended. As the

GRAND WORTHY PATRIARCH'S REPORT gives much of interest concerning the Order in that jurisdiction we quote from it quite largely. The Grand Worthy Patriarch, Bro. Wm. McCoach says in his report:

"Let us, in all our deliberations and actions to-day, in preparing for our battle against the great destroyer of human happiness, for the coming year invoke the guidance of the Great Patriarch above, and beseech Him to inspire our hearts with a full determination that our army of sobriety shall lead the van which is marching so joyfully, hopefully and successfully on to the triumph of our principles.

During the year just expiring, the Order in this jurisdiction has been moving quietly and steadily forward in the prosecution of its mission. Nothing has occurred to stay that onward tide of the Temperance Reform as it is represented by the Sons of Temperance, the pioneer of all organized movements for the overthrow of Intemperance, that has characterized it, and which enables us to refer with pride to the glorious record of ten years' constant success. We have, indeed, great cause to be thankful to our Heavenly Father for His many blessings during the past; and while feeling grateful, let us not forget to invoke a continuance of that prosperity which has been vouchsafed our Order for so long a period.

INCREASE OF THE ORDER.

The past year marks a very important era in the work done by our Order in this State. More Divisions having been instituted than in any one year for nearly twenty years past. I am more than proud to report to you that our membership in Pennsylvania is in numbers sufficient to place our Grand Division at the head of the list of Grand Divisions in North America. The officers of the Forty-fourth Annual Session of the National Division held in Toronto, Canada, in July last, reported us as occupying the proud position of Banner Grand Division under its jurisdiction. To-day the Sons of Temperance everywhere, true to the highest interests of humanity, are adding increasing lustre to the ascending star of moral reform, and very many of our Divisions are rising with the earnestness and importance of the hour.

With a slight interruption which was reported at the April session, and again reposted at the July session as having been satisfactorily settled, our working has been entirely harmonious and the success that has been attained I attribute to that peaceful and harmonious spirit of friendly rivalry which has existed among the old as well as the new Divisions. They have held many public meetings, by which a constant and steady stream of temperance agitation has been thrown into the public mind. The membership of the Order is fully impressed with the fact that the foundation upon which all our labors rest, is the special work of pledging men and women to total abstinence from all that can intoxicate, and that we can only have permanent legislation in our interest when we have a majority of the people believing in the principles which we advocate.

WORK OF THE PROPAGATION COMMITTEE.

The work of the Propagation Committee, during the past year, has brought about the very satisfactory condition of the Order to-day. They have labored patiently, faithfully, and systematically in encouraging our organized effort. Their active, efficient, and untiring work has had its effect in building up our Divisions in numerical and financial strength and influence, and in educating public sentiment to respect and honor the Order. They were greatly assisted in their labors by the promptness with which their appeal for funds was responded to by the Divisions and individual members. They were thus enabled to get to work earlier than is usual after the Annual Session, the great bulk of their work of organizing having been done the first six months of the official year. Since then their efforts have been

directed to strengthening and encouraging the Divisions needing their attention, but they have experienced considerable difficulty in securing persons adapted for that service.

(To be Continued.)

Grand Division of Pennsylvania.

Diligent Division, No. 122, will visit Lansdowne Division, No. 229, at their hall Fifty-second and Master Streets, on Tuesday evening, February 12.

Onward Division, No. 130, has removed to new quarters. They will meet on Monday evenings at the new hall, 3947 Lancaster avenue, Philadelphia. They expect to have the hall dedicated to Love, Charity and Fidelity in a week or two.

Franklin Division, No. 5, formerly met on South Broad Street, but now meet at the N. W. corner Eighth and Reed Streets, Philadelphia, on Tuesday evenings.

The divisions south of Pine street, Philadelphia, will attend service in the Wharton Street, M. E. Church, Fourth and Wharton streets, on Sunday evening, February 10, 1889. Rev. C. W. Bickley, Pastor, will preach a sermon on the Temperance Question. The public is invited to be present.

The Way to Fight the Saloons.

Having been harshly criticised for employing a detective to procure evidence against a law-breaking, saloon-keeper, the mayor of Keokuk, Iowa, made the following reply:

"I am not trying to reform anybody. I am simply trying to enforce the law. But this thing I have learned: The saloon cannot be fought by prayer-meetings. All the trousers in Keokuk can be worn threadbare at the knees, and the saloon would still exist. The saloon must be fought at short range, and that is what we are now doing. A saloon-keeper loves the temperance unions and the prayer-meeting. He believes in them. He says it is the proper way to deal with the liquor question; and, meanwhile, while the prayer-meeting goes on in the church, he holds his symposium in his saloon and takes in the dollars across his bar. But the other method of fighting the saloon hurts; hence the cry. It gets the evidence, and it fines him and closes up his saloon. I believe in it—that of course, does not justify it; neither does the saying that it is not right by others condemn it. I have used it and to good effect. Whether I shall use it again or not depends on the necessity."

The W. C. T. U.

The Woman's Christian Temperance Union has never stated that its membership was exactly 200,000, more or less, but has believed this to be a fair estimate, being under rather than over the number of its roll call. It is well known that in all philanthropic societies and entire membership never pays the annual fee. Absence, illness, neglect, and many other reasons will account for this. The small sum of fifty cents which is annually charged by most unions is not regularly paid by a percentage of the members, and a treasurer is hardly likely to go around and collect it. But 200,000 members, and probably fifty thousand besides are in the direct following of the W. C. T. U., and if we add to these the well nigh 200,000 in the Bands of Hope, with the Young Woman's Christian Temperance Union's, and the men who are honorary members of these societies, all strictly related to the White Ribbon movement, we shall have a total of certainly not less than half a million directly interested and loyal to that organic form of the woman's crusade, better known as the Woman's Christian Temperance Union.—Frances E. Willard.

Man is about the only animal who "draws in his horns" through his mouth.

As a rule, secret Anarchist meetings are held in saloon halls. The vitiated, whiskied air of such a resort seems to be congenial to the formation of an Anarchist conspiracy.