

the low license system. At Plainfield, New Jersey, where the license fee was raised to \$500, the saloons have increased three in number.

And so we could go on bringing forward evidence upon evidence showing most conclusively that wherever tried this high license system has only encouraged and increased the traffic, instead of reducing it, as it is argued by some. Let no truly temperance man favor a license system, be it ever so high. Prohibition or free rum—No compromise.

RETROSPECT.

It is well for us often to look back over the past years and see whether our progress has been forward or backward, and what the lessons are that the years have to teach us. With this object in view, with the kind permission of the reader, we will glance over what the last seven years has brought to the good old, time-honored institution, the Sons of Temperance. We shall only go back these few years, because the history of this organization, so far as the Grand Division is concerned, dates back about that far in the memory of the writer. The change during those seven years has indeed been remarkable. More than two thirds of the Divisions now reporting have been organized or revived since that date. Only two or three have suspended operations. The number of members in the Order in New Brunswick has increased also in this large proportion. And not only has there been an advance all along the line in membership, but also in the prosperity—the financial condition, of the Order. Indeed the Sons of Temperance have been wonderfully blessed during the past few years.

And now just when the Grand Division is beginning upon another year, it is well for us, we think, to look around and see the means that God has used, in His infinite wisdom, to promote this prosperity; and to use this experience for our benefit for the coming year.

One great reason has been that the temperance sentiment has been advancing all over the country. People everywhere are waking up to the fact that the bulk of the disease, pauperism, vice and crime, is directly due to the liquor traffic. Now this advance in temperance thought has been brought about by earnest, enthusiastic temperance advocates, and the power of a temperance press. In connection with the advancement of this temperance sentiment, the Sons of Temperance have been connected in two ways. First, by the wise and prudent selection of suitable and energetic officers, they have been largely instrumental in promoting this temperance sentiment. And again, this enthusiasm, when promoted, has tended to build up the Order throughout the jurisdiction.

So then, when we come to sift the matter to the bottom, we find that a very great deal of the credit for the prosperity not only of the Order of the Sons of Temperance, but also of the temperance cause generally, throughout this Province, has been largely due to the wise selection of its Officers by the Grand Division. We speak more especially of the Order of the Sons of Temperance in this connection, because the progress of this body during the years referred to has been noticeably greater, upon the whole, than that of any other kindred organization.

A lion's share of the credit undoubtedly falls upon the members from St. John city, and county. They have always been ready in season and out of season, to visit any part of the province to help along the cause.

The two most important offices in the gift of the Grand Division's are undoubtedly those of Grand Scribe and Grand Worthy Patriarch. We understand that neither of the present incumbents will be candidates for election for the coming year.

That the order has prospered during the regime of the present Grand Scribe is beyond doubt, and no little credit is due that officer who will retire from his office with the good feeling of all the members, and the regret that he has decided to give up this office which he has held so worthily these many years.

The incumbent of the office of Worthy Patriarch has been devoting himself indefatigably to temperance work and the cause generally during the past year, although, owing to the

pressing demands upon his time, by his legislative duties, he has not given so much time to special work in this province, but has left this part of the work to his able assistants.

With temperance enthusiasm at such a height, there will doubtless be many aspirants to both these offices. And with so many energetic, and eligible candidates there should be no difficulty in the Grand Division making a good choice. The requisites necessary for good officials are, devotedness to the interests of the order; enthusiasm for the temperance cause; a firm belief in total prohibition; and, if possible a fluency of speech.

TEMPERANCE IN CITY AFFAIRS.

A great many condemn the temperance people for bringing their temperance views into politics. Well! as temperance men we regret that there should be those who object to this course, but when the importance of the issues the temperance body have at stake, is considered, all fair minded persons must concede that the time has come when the most extreme remedies must be applied. Now, it is not necessary for the temperance people to sit down and wait for opportunities to arise by which means they can advance the cause, but the means are at hand and within the grasp of every voter. The Civic elections will soon be coming on, and just now is the time for the temperance men to take the "clinch." If we are to have a pure legislative system we must begin at the bottom round, and work steadily upwards. The bottom round is the Aldermen's elections. While we are pleased to know that there are a few pronounced temperance men at the Board, still we regret to say that in our opinion the majority of the present Board are not total prohibitionists.

It is all very well for men to say that they are in favor of prohibition, but if they are at heart anxious for this result, they will take it right into their home politics.

We want to sound the battle cry now. We intend coming out strongly, and when we say strongly we believe that the public and the temperance men of Fredericton know that we will take no milk-and-water stand—against every candidate for Civic honors who is not a pronounced temperance man and favorable to prohibition.

And then there is another question which suggests itself in connection with the election of temperance representatives at the Council Board, and that is that the Civic Officers should also be pronounced temperance men.

In fact there are a good many things in connection with City politics that could be well purified, and brought under the control of temperance men. However, this is a subject we shall take the pleasure of referring to again, in an early issue,—just at present we desire more especially to impress upon the temperance people that the temperance reformation should begin at home, and that the representatives of the people at the coming Council Board should be men in whom the temperance people can rely upon as being prepared to further the cause to the utmost in their power.

It would seem as though there had come when men must choose between a few rum-sellers and their country. If they are to rule, if they are to interfere and destroy all progressive legislation then home and the country must go. And it is these rum-sellers themselves who are facing this issue upon the people. All the cobwebs are being chased away and the lines are being more clearly drawn every day. In this great country of ours a great battle between right and wrong is to be fought out, and the time is close at hand. And when the day comes may every christian every good man be on the side of right and justice.

Cardwell Division No. 271 Sons of Temperance on their last night of meeting elected the following to offices.

N. H. Morton, W. P.; Miss Jennie Sharp, W. A.; J. C. Weldon, R. S.; Miss Ida Morton, A. R. S.; F. M. Anderson, F. S.; Miss Flora Styles, Treas.; Gideon McLeod, Chap.; Michael Morton, Con.; Miss Villa Floyd, A. Con.; Carey Freeze, I. S.; Chas. Kerver, O. S.; Albert Stone, P. W. P.; N. H. Morton, R. S.

Penobscus, Sept. 28th 1885.

"The top of my head was bald for several years. I used Minard's Lintment and now have as good a growth of hair as I ever had. It is a positive hair restorer, and makes the hair soft and glossy, and will not stain the finest fabric."—Mrs. ALBERT MCKAY, Wheatly River, P. E. I.

THE CHURCH AND TEMPERANCE.

The following stirring words, uttered by Dr. Cuyler, should be engraved upon tablets and placed over the pulpit and platform of every Church and Sunday school in the land.

The Church of God is morally bound to be a working temperance organization. (Applause.) What is the object of the Church? Why, of course, to resist and root out sin, is it not? What is the object of the Church? Why, to promote purity and righteousness. Those are axioms. Shall the Church ignore the most tremendous and fertile source of sin and misery in the whole community? Shall the Church recognize idolatry in China, superstition in India, and Sabbath-breaking in New York, and divers other sins, and pass by the most monstrous sin that has cursed the world? Why, they might as well ignore theft or blasphemy, or any other crime against God. Therefore I hold that every church should be an organized temperance society. I don't mean in the homeopathic sense that some men will use it. I have seen men with a bottle of Madeira on their table. "The Church was their temperance society," they said, but in that very church they were setting a bad example. What I mean to say is that every church should have part of its work directed against drink and drunkenness; should have a wheel in its machinery for this purpose, just as much as to have Sunday schools and missions. This is my theory. There is no church in New York to-day that is thoroughly equipped that has not virtually in its organization some methods to save its boys and girls from the great curse of strong drink. If you say that is radical, I reply that on such a question as this we ought to be as radical as human suffering, as radical as the great principles of human salvation. I would put the subject of temperance, therefore, into every Church and Sabbath school. I am always thankful I signed the pledge when I was about eight years old. I am always glad when boys come to my house and say, "Mr. Cuyler, have you got a pledge for me?" Yes, I keep stacks of them in my study, and there is not a week goes by but either some poor sot or some young man comes there to sign the pledge. I pray with them generally, that they may be able to keep the pledge, and from time to time have the most delightful testimonies sent me of the good accomplished in this direction. When a young man goes out of my house with a pledge in his pocket and apologizes for interrupting me, I say, "No, no; I will give up everything I am doing from morning to night, if I can do nothing more than to administer total abstinence pledges to the young men of Brooklyn, I would feel that I was doing God's work as thoroughly as I am doing it through the pulpit and the public press." We must preach temperance from the pulpit; we must teach it in our Sunday-schools to the children, and get them to sign the pledge. You say you would not pledge a boy. Why, mother, did you ever get your boy to make you a promise? Did you ever get him to promise to do a right thing? Yes. What is signing the pledge but to promise to keep doing a right thing and never doing a wrong thing? Just as soon as a boy is old enough to wet his lips with wine or cherry bitters, or lager-beer, or Edinburgh ale, that boy is old enough to be taught the danger of drinking intoxicating liquor. England has been awakening in the line of moral and religious action, and that accounts for the late splendid political triumph that causes the brewers to defeat and sends such men as Richardson, Lawson and Pease to Parliament. Why, do you know that two of the greatest scholars in Great Britain to-day are not only preaching but practicing temperance—Bishop Lightfoot, of Durham, and Bishop Elliott? All the scholars in America will tell you that they are the greatest scholars in England. The Bishop of Durham has become an absolute teetotaler and has delivered a teetotal sermon in his old cathedral. The world moves! They have got two Canons; they make tremendous breaches in the ramparts of strong drink; they speak so loud we can hear them across the Atlantic. I do not know the ecclesiastical meaning of the word "Canon," but I know the word Canon is well applied to two such men as Canon Farrar and Canon Wilberforce.

The last word I would say to you is: Don't come here merely to applaud temperance speeches and statistics. Go home and help our organization. Circulate our tracts, distribute our books, give to our funds. There is some gray-headed man here that perhaps the Lord has blessed with prosperity. You will, perhaps, remember in your will the Bible Society, the Sunday-School cause, the Orphan Asylum, and the Children's Aid Society. Do not forget this precious, sacred cause, but leave your dollars to scatter temperance when you have gone home to God. Let you and I join hands afresh in the work. I wish I could live another hundred years. Old Lyman Beecher said to me, just before his right hand lost its cunning and his tongue began to cleave to the roof of his mouth: "Mr. Cuyler, you are young; I want to live a hundred

years more to fight the devil." When I see the devil of drink, the devil of the dram-shop, the devil of destruction was ing at noon-day and riding in the darkness, I wish I could live and work on for this glorious cause till the millennium shall have swept the last vestige of it from the face of Christ's earth, for it will be His by and by. Let us go home and do what we can to promote the cause of temperance, adopting the sentiment.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance
And the good that I can do.

DEFENDING A BAD HUSBAND.

I went to visit a woman, whose house had the appearance of great poverty, and after I had spoken to her she said, "Please, sir, don't tell my husband that I don't drink." Looking round the room, I said, "If you had not told me that you did not drink I would not have believed it; what is the meaning of these empty shelves? You have not a dish in the house, and nothing on your floor but dirt. It has certainly the look of a drunkard's home." "Oh, don't blame my husband," she said, "he was once a good man." It is not the man I am speaking of; it is the drink, I said. Do you not know me? she asked. No, I do not, I replied. Well, you did know me when I was a little girl, she answered. When she told me who she was I was much surprised there was such a great change. She at one time belonged to a very respectable family and married a man who was quickly going, unknown to her, down the road to destruction; but now it is late, and she was being pulled after him.

Every saloon license is nothing less than a bribe to the government. It is a sum of money paid into the treasury of a government whether civic, municipal, or provincial in consideration of which that government agrees to allow that which it should prevent.

The higher the license the greater the bribe, and the greater the sin of the government in accepting it.

SOUNDING THE ALARM.

While the old story that "prohibition is a failure" is being complacently told, and continually reiterated concerning Iowa, the *Champion*, the liquor organ of the Northwest, takes a different view of the situation, and calls loudly upon the liquor men of Iowa to wake up from their "lethargy," and "to arouse the people at large to a sense of their danger before the state is irretrievably ruined by this suicidal policy of prohibition." It urges strongly the calling of an extra session of the Legislature to consider and repeal the prohibitory law.

And yet "prohibition does not prohibit" forsooth!

Stop that cough by using Minard's Honey Balsam. Nothing better can be used.

Prohibition is a radical remedy for a radical evil, and we need radical men and women to carry forward this principle.

One true-hearted, earnest, sincere, practical and radical temperance man is worth more to the reform movement than a dozen of your milk-and-water kind. In this reform we want positive men, who have a decided opinion, and have the courage to boldly maintain that opinion in the face of all opponents.

Yes, brothers, be radical; and when the word is applied to you, don't regard it as obnoxious, but rather as a compliment.

THOS. W. SMITH.

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Cheaper than can be bought elsewhere, in order to clear them out.

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To make room for Fall Importations.

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