

7th. Has it diminished poverty, vice, and crime? Ans. Diminished them all—in some places 25 per cent. in some 50, in some 75, according to the previous habits of the place, and the vigor and thoroughness, with which the law has been executed. On this subject, see the reports of the municipal authorities of Bangor, Augusta and Portland; and the letter of Rev. Mr. Hadley and the Rev. Mr. Mitchell, ministers at large in Portland; and other like documents.

In short, this law, though we do not claim perfection for it, any more than for any other human enactment, has been a blessing, a blessing only, and an unspeakable blessing, ever since its enactment. I wish every State in the world, had the same law, or one still more effective and thorough.

Truly yours,

C. E. STOWE.

TEMPERANCE.

The Freewill Baptists of New Hampshire passed the following at their yearly meeting just closed:—

Whereas the evils of intemperance are among the most alarming and heart-rending that curse the church and the world, and are causing untold miseries for time and eternity; and whereas the traffic in intoxicating drinks as a beverage is one of the most fertile sources of crime, misery and shame that exists in our land; and whereas the manufacture of intoxicating drinks for indiscriminate sale, stands at the gateway of this mighty stream of moral death; therefore—

1. Resolved.—That the manufacture and sale of intoxicating drinks, as a beverage, promote evil and only evil, and that continually.

2. Resolved.—That we recognize as the legitimate object of the present temperance movement, the harbinger of great good to the cause of God, and the removal of the vile and alarming cause of intemperance.

3. Resolved.—That it is our duty as Christians to labor and pray for the enactment of a prohibitory law for the suppression of those factories of infamy, misery and death, familiarly known as tippling houses and drinking shops.

Streams from Temperance Springs.

Those who think we dwell too much upon one theme in the constant discussion of the Temperance question, will do well to consider the argument contained in the following article, we cut some time ago from the *Temperance Telegraph*. It contains a wholesome rebuke to those who, while they depreciate the exertions of the philanthropist absorbed in the completion of a great work, are themselves doing little or nothing for the emancipation of mankind from misery and woe. The article we here subjoin is entitled "One Ideaism."

"It is amusing to witness the complacency with which some men, not remarkable for a superabundance of wisdom, speak of the one-idea-men, as they are pleased to designate the ever-working, thorough-going advocates of Temperance. If these gentlemen of affected superiority had but an idea that was good for anything, they would know that, so far from being a reproach, the one-idea of the Teetotalers is an honor to themselves and a blessing to the world. If they pursue one object with a zeal and devotion that knows no ceasing—if they regard all other evils as minor, subordinate, or resultant from intemperance—if political questions and party ties sink into insignificance, and are lost to the eye beside the magnificent project of striking off a nation's chain by the simple expression of the nation's will—if a determination to do right, because it is right, to exercise the talents with which God has endowed them in the assertion of principle while life lasts—if, in short, they regard the dethronement of the rum-potter, a *chef d'œuvre* worthy a lifetime of effort, it is because their one-idea is of more worth than the thousand trifles with which the world is jotted from year's end to year's end, just as the mountain is more excellent than the thousand lesser brilliants that encircle the brow of majesty. One-ideaism! The world is moved by one-ideaism. It is by this one-ideaism that every thing is brought to perfection. The smith, bending over his forge for many a weary day for years together, learns to give a keener edge

to the axe that fells and fashions the noble forest-tree for man's necessities. The sculptor, shutting his mind's eye to every day thoughts and shapes, and fixing it steadily for months on a single object in the ideal world, strikes out a new creation from the shapeless marble, and carves himself a niche in Fame's proud temple. The philosopher, at the risk of being called eccentric, the butt of the wit, the martyr of the tattler and the silly-body, pursues some favorite study with undeviating purpose and industry, until, in the excess of gratification at the solution of a difficult problem, he excites the curiosity, perhaps the mirthfulness of his countrymen, by the Archimedian cry of *Eureka! Eureka!* Columbus, with prophetic vision, beheld afar, beyond the waste of waters, uncleft by a single keel, a bright new world; and undeterred by jeer or threat, or fear of ill, launched his bold bark with the one idea of its discovery. Franklin condescended to play the boy with kite and string until he demonstrated the practicability of ordering the lightning; and another generation pursued this one-idea, step by step, until the electric fluid is converted into a swift messenger whose exploits would have shamed even Mercury, had he lived in this our day. In fact, it is by holding on to new ideas, in whatever department of human industry, until reason or experience demonstrates the impracticability of turning them to good account, that the highest triumphs are achieved and the most important benefactions are conferred on the family of man. If the world had to wait on those wordy, windy, vain, and flippant philosophers, who fancy they can pierce through the mysteries of nature with the power of their will, instead of the silent, hard working, patient and courageous men who toil unseen, we fear that few reforms and improvements would be numbered among the facts of the present century."

It is matter of thankfulness that the world will not wait on those "wordy, windy, vain and flippant philosophers." We remember among the noticeable things that occurred during the great discussion for and against the Maine Law, in New York, that the enemies of the Temperance cause boasted that their remonstrance or petition was not signed by "women and children." No woman had been induced to put her name to the document which condemned the zeal of the friends of Temperance, and prayed for freedom to get drunk and traffic in drink. Be it so. No woman opposes the Maine Law. To the honor of the sex be it spoken. To the eternal dishonor of the rummies, they stand confessed the opponents of woman's will and woman's welfare. Before the *New England Diadem* became changed in name to the *Temperance Advocate*, we cut the following from its columns, and think it too good to be flung into the waste basket. Here it is, and it concerns the rights of "women and children."

"It is objected by wise legislators that women and children signed the petitions which were sent to our General Assembly for the Maine Law. Very well—and what of it? We did not rest the constitutionality of the law on the fact that these petitioned for it. We did not say that because they petitioned, therefore the law could be enforced. If a woman signed the petition, we only claimed that she wanted the law. If a person under twenty-one years of age signed it we only claimed that he or she wanted to suppress drinking houses and tippling shops. Do not women and children have wants? Do they not know what they want? May they not state their wants, without subjecting themselves to the charge of impudence? We know of one woman who signed that petition—a poor washer-woman—and the next day was refused credit for a loaf of bread, by a rum-seller, because she signed it. She buried a husband two years ago, who was a drunkard. She has a son in the army, who is now, and has been for five years, a drunkard. Did she violate any law of propriety, by signing the petition? In the eyes of men, with hearts, is not her petition worth more than the remonstrance of five thousand men whose business it is to make drunkards?—than even the petition or the remonstrance of a voter, who has never felt the wrongs which rum-selling inflicts upon the community? Was not hers, in all probability, an earnest petition, such a petition as even Jehovah himself has promised to listen to?"

Three women of one household signed the petition—a mother and two daughters. Only a few years ago, the husband and the father, was a man of generous feelings and noble impulses—a kind husband and a careful parent! He became a drunkard, and even