

We are aware that various remedies are proposed to meet this flagrant evil. Imprisonment with hard labour having failed, one journal suggests public whipping, as likely to bring these brutes to their senses; while another suggests.—“That on being discharged from prison, such ruffians should be marked in some distinctive manner, and ‘the nose dyed black.’ A fellow with such a nose is aware that every man who sees him knows by his nose he is a convicted ruffian; and let it be a penalty on any publican who either harboured in his house or supplied drink of any kind to a ‘black nose;’ and, further, that any police constable seeing a ‘black nose,’ be it ever so slightly in liquor, shall be empowered to take him into custody, with fine or imprisonment.”

We think we are in possession of a better way than either, and it is simply for the benevolent and humane, whose feelings are so grossly outraged by the occurrence of these brutalities, to abstain from the passion-exciting, wife-bearing liquor, and use their influence to induce others to follow their example. Drunkards’ hides are already sufficiently scarred, their noses are already sufficiently coloured, and their shame sufficiently proclaimed for all practical purposes.

The last grievance of which we would complain is one that concerns ourselves.—For twenty-five years we have been labouring to reform drunkards, and we have succeeded in inducing thousands to listen to our arguments, and resolve upon abstaining; but they have found the combined temptations of the dram-shop and the customs, which even the religio us sanction, too much for an appetite strengthened by long indulgence. We have laboured, too, that the young might be preserved, but their parents and friends have too successfully opposed our endeavours. What we protest against then is, that the sober and respectable, by countenancing drinking customs, continue to thwart us in our endeavours for the welfare of the community; on the one hand tempting the young to drink, and on the other tempting the reclaimed back to practices which may be the undoing of them for ever.—*Abstainer’s Journal*.

Magnanimity in Confession.

The common notion is, that the confession of an error or a fault implies weakness, especially when it is made by a superior to an inferior. The enlightened mind reasons differently, and the sacred writings inculcate a morality widely opposed, of which many pleasing illustrations might be afforded. Many have sought to damage the temperance movement, who, after repentance, have not made the open and honourable acknowledgment of J. P. Wilson, Esq., one of the managers of ‘Price’s Patent Candle Company.’ Having committed an injury by mistake, in addressing his workmen he gave the following explanation an apology:—

‘I must say a word to undo the harm which the teetotalers told me I had done to their cause by one of my cards to the boys. In that card I advised the boys to keep from spirits entirely, and to keep from beer at all times, except at meals. The teetotalers say that this was advising them to drink beer, but I never meant this in the least. I meant to leave the taking, or not taking beer at meals entirely to themselves. But as their spending money in beer between meals, and their drinking spirits at any time, seemed to me clearly wrong; I thought I had a right to interfere against these, at least so far as to give my strong advice against them. And I

did so quite in the innocence of my heart, and fully believing that I was helping you teetotalers, instead of, as you have since told me, hurting you. It would indeed be very ungrateful in me if I were to do anything to interfere with your work, for I am sure no one can look at this factory without seeing the reason there is to bless God for the good which He has done in it through teetotalism; and I will say to you teetotalers, in the words of the Bible, “The Lord send you prosperity: I wish you good luck in the name of the Lord;” and if there is one among you not yet a true Christian, may God hear the thanks of the wives and children to whom you and your cause have been the means, in His hand, of giving cheerful, happy homes, and reward you by drawing you now to Himself.”—*Ibid*.

“Keep it out of Politics.”

The rum party make many wry faces about Temperance being mixed with politics.—“Keep it out of politics,” say they; “moral suasion is the remedy for intemperance.”

Politics and rum have been “mixed” for more than a century. The caucuses which nominate candidates for office, and the elections, have, all along, been held at the grogshops; and those whom rum could influence have frequently been controlled and swindled out of their suffrages through its corrupting agency. Our elections often present such revolting spectacles as would deeply disgrace the rudest condition of savage life. On such occasions, when, of all others, men should be in the exercise of all their faculties, there is a general outburst of drunkenness. From morning till night the jingling of glasses is blended with daring profanity, reckless cursing, and filthy, disgusting obscenity. Men who come together to exercise the highest prerogative of freemen, are reduced to a condition below that of the beasts that perish! At the recent election, many of the rum-holes in which the ballot box was placed, were little better than perfect hells of drunkenness;—howling, staggering, swearing stencheries of rum cursed wretches, that would appeal the heart of the patriot, and fill the christian’s with consternation, if familiarity had not begotten insensibility to the infernal spectacle! Men are licensed, under the lying pretext of the “public good” thus to bestialize their fellow men for gain, and prostitute the right of suffrage—that dearest boon ever confided to freemen. Through such disgraceful scenes men ride into office upon the votes of mercenary drunkards. The entire influence of nearly every rumseller in the land is brought to bear upon the election of such men as will sustain their unrighteous business. Candidates for office avail themselves of their influence, and frequently go around from one drunkenery to another and “treat all the lounging loafers that may happen to be hanging about the premises. This serves the double purpose of removing any doubts of the grocery-keeper as to their entertaining a “fellow feeling” for him, and of securing the votes of some venal victims of his business. Thus is the sacred right of suffrage trampled under foot by the servile tools of the liquor-seller.

Years ago, when no one thought of prohibiting the liquor business by law, Temperance men were proscribed by rumsellers and their party. Men of the most unexceptionable character, worth, and capacity were turned out of paltry township offices for no other reason than that they were “cold water men.” They