

in this Temperance movement. First, every man should be a *friend* to the movement. Some there are who excuse themselves from taking any part in the cause on the ground that they are not in any danger of falling under its baneful influence. They say that they have self-command and self-respect enough to withstand its evil influences. Now, I am inclined to render to every man the respect which he claims for himself, as far as may be. I do not presume to say that he will become a drunkard. But, I can find a man in the community who stands no higher than thousands who have fallen. Every man who meddles at all with intoxicating drinks is in *danger* of being a drunkard. I do not say that he *will* be; but he is in *great* danger of being one. Suppose that I were to see a bridge of ice over a deep river, in the winter time, over which thousands were crossing and re-crossing, and one out of every twelve broke through and was drowned, I should say that it was a dangerous bridge, notwithstanding eleven out of every twelve passed over in safety. And such is the great bridge of Intemperance. Thousands may pass over in safety, but about one out of every twelve is swallowed up in its black depths. Its desolating evils penetrate every grade of society. Uncover the roofs in the Fifth Avenue, and in the Five Points, and you will see its horrid evils alike pervading both places. What though it be, in one, covered by wealth and luxury, and gilded with sparkling tinsel and rich embroidery, and in the other wallowing in poverty and wretchedness? Its evils are all the same.

Then the other reason why every man should take a stand in favor of the Temperance cause is this—the ground of *influence*—the ground of *example*. God has linked us by the finest chord of sympathy and relationship to our fellow men; so that “not one of us lives to himself alone, nor dies to himself alone.” There is not a drop of morning dew but is in sympathy with the glistening stars as they shine in the heavens; nor a pebble that is cast into the stream but lends an influence to the waters of the ocean; so there is not a man who lives without exerting a good or an evil influence upon others. Every man who walks abroad in heaven’s sunshine is adding to the evil or the good of the community. You all exert an influence upon your fellow men, either for good or for evil, by your daily life. But possibly you will plead as an excuse for refusing your aid in this work, that you wish to have the liberty of drinking occasionally, and moderately.

You may say that there is a benefit derived from the use of liquor. This is a mistake. It is of no use to health or happiness. It is a custom which has caused more suffering and misery than all other evils which the world has ever seen. Call up all the mighty hosts of the pyramids, summon to life the slaughtered of Waterloo, call forth all the mighty swarms who are sleeping in the depths of the ocean, and they dwindle into insignificance compared with this monster evil of Intemperance. You greatly value intellect, when it buds and blossoms brightly; when it shines forth as in the noble magnificence of Shakespeare, in the sublime sonnets of Milton, as he meanders up the steep of Parnassus, or in the heaven-led operations of Newton’s mind as he communes familiarly with the stars; but you do not stop to think of the stupor of intellect, and the wasting away of health occasioned by Intemperance.—I think of all the hardships and exposures of the poor sailor, and then tell me if you are not willing, by your influence, to do what you can to strengthen the bands of a society like this. We are bound to see that the sailor is protected when he crosses our shores, by such a *Law* as will shut up these shops; and this Law is what is going to come. If the community has any rights, it has a right to protect itself from this great evil of Intemperance. By aiding this society, you are doing much for the cause of Temperance in other lands. The influence goes forth upon every breeze and every ocean, and penetrates every clime. Every breeze that blows bears the seeds of Temperance to all quarters of the earth. The sailors are the practical missionaries of Temperance. They send its life into other lands, and through other nations. I look upon that standard which says, “*Success to Commerce!*” and I say *Success to Commerce!*; but may that commerce never carry any more of this poison to distant climes, but may it find floating over it the stars and stripes, which, at the same time, shall be the Temperance Flag! And may the sailor, wherever he goes, upon every ocean represent an enterprising nation, which has dashed down the cup of desolation forever, and sealed up the fountain of tears and of woe.”

The Platform and the Press, on both sides of the Atlantic, are coming to a delightful harmony of thought and expression, espe-

cially on the subject of legislation. At a recent meeting of the city of London Temperance Association—

John Mill, Esq., surgeon, expressed his belief that the time was fully come for teetotalers to use systematic and vigorous efforts to put an end to the traffic in strong drinks. Few persons now doubted that strong drink was injurious, or that labouring men could do without it. Few doubted that teetotalism advanced the interests of morality and religion or that its general adoption would greatly benefit the community. Teetotalers, having established these points, ought now to combine to prove that, as a matter of sound political philosophy and economy, teetotalism ought to be encouraged and promoted in any possible way; and that the traffic in intoxicating liquors was, on the other hand, opposed to sound political philosophy and economy, and ought therefore to be put down by the strong arm of the law. It must be shown to the Legislature that the practice of Teetotalism was in perfect accordance with the principles of political economy laid down by Adam Smith, McCulloch, Sismondi, Mill, and others. He admitted that this was a work of magnitude, but works of great magnitude had been accomplished by industry and perseverance. Sanitary reformers had succeeded to put down many nuisances; but what nuisance was so great, leading so to bad dwellings and to practices destructive to health, as intemperance? Lotteries, gambling, prize-fighting, cruel sports, had been put down by law; but what were these compared with the evils concocted and practised in houses opened for the sale of strong drinks! What stood so much in the way of education, both secular and religious; what, in short, was so promotive of ignorance and every species of profanity and crime as intemperance, and the associations to which it led? Drunkenness manufactured the crimes the law was called upon to punish, and public houses multiplied tenfold the temptations to practices of intemperance. Let such facts be clearly proved to the Legislature, and it could not for any length of time resist the plea for putting down the traffic. The teetotalers, therefore, should unite to obtain an inquiry similar to that instituted by Mr. Buckingham in 1832; and judges, magistrates, medical men, and ministers of religion, should be required to give their testimony.

We find also in our English papers the following:—

S. Warren, Esq., Q.C., the well known author of “*The Diary of a Late Physician*,” and other works, addressing the grand Jury at the Hull Easter Sessions, a few days ago, in his capacity of Recorder, called their attention to the large number and the localities of the dram-shops. “A dram-shop had always appeared to him, ever since he began to take an interest in criminal matters, and that was now many years ago—a dram-shop had always appeared to him as simply the half-way house to Norfolk Island or the hulks. Two-thirds of the crime committed were committed by persons who, intentionally or unintentionally, had placed themselves beyond control by the liquor they had drunk. It was painful to hear at the sessions witnesses stating that when crimes were committed some of the parties concerned were ‘better for liquor,’ according to some—‘worse for liquor,’ according to others. But the result was seen in the prisoner standing at that bar. No doubt there were magistrates there, and, therefore, he hoped they would bear with him while he made the suggestion that they should endeavour to direct their attention to the better regulation of the dram-shops, when they had the means in their hands—he alluded to the refusing of licenses. If the police, who were so efficient in every way here, would keep a careful eye upon these dram-shops, he had no doubt that there would soon be an abatement in the amount of crime.”

It will be seen above that Mr. Warren recommends the magistrates to keep a look out and see to the better “regulation” of dram-shops. In a little while he will see as well as others, that the only way to “regulate” them, is to annihilate them. Of the present position of temperance in this country, and on the subject of duty to be done, we print what follows from the *Herald and Journal Boston*:—

“There are signs of the progress of Temperance on all sides. The principles of the great total abstinence movement are getting rooted in the national conscience. The increasing popularity of the “Maine Law” is a proof of this. Maine, Massachusetts, Rhode Island, Vermont, and Michigan have adopted it. In New York it failed only for lack of three votes; there being forty-seven