

And when the fact is ascertained, not only the principal actor, but all who have been knowingly accessory, are considered as being proportionably responsible for the evil done.—May it not be well, then, to institute the momentous inquiry, for each one to answer:—Who is responsible for the evils resulting from the legalized sale of intoxicating liquors?

All admit that it is doing a great amount of evil. It sends its twenty or thirty thousand annually, to a drunkard's grave; besides all its untold misery and wretchedness to thrice that number of the living. Where there is so much evil done, a mighty weight of responsibility must rest on some one.

And it is believed, if fairly ferretted out, the sin will be found lying at more doors than one.

For illustration; take a single case (and there have been many such.) A man goes to the tavern and gets drunk. At length becomes so troublesome that the landlord can endure it no longer, and turns him out of his house. Thus deprived of reason and maddened with rage, he goes home a furious demoniac, and in a fit of frenzy takes the life of his bosom companion. Here is an awful crime committed, and a mighty weight of responsibility must be resting somewhere. Let us take the back track and trace it up to its proper source. No one doubts the criminality of the drunken husband: he has wantonly destroyed the life of one whom he had solemnly vowed to protect, love and cherish.

But is this the beginning and end of responsibility respecting the matter? Why did the man murder his wife? Because he was drunk, deprived of his reason, or else he would not have done it. But how came the man drunk? He went to the tavern and the landlord sold him the intoxicating liquor, though well knowing the habits of the man, and even while seeing the effects produced upon him, until he became so outrageous that he could bear with him no longer, then thrusts him out into the street and sends him home to his helpless family devoid of reason and full of wrath, just in the condition for the perpetration of any crime. Is there no responsibility resting on the landlord? But does it stop here? What right had the landlord to sell this man the liquid fire which so deranged and inflamed his mind? Why, he had a license; the Legislators had passed a law giving any man who obtained a license full liberty to deal out the deadly poison, notwithstanding the well known and wide-spread evils resulting from the nefarious traffic. Are they free from responsibility? But does it stop even here? How came this landlord by his license? The board of Excise gave it him. Can they then wash their hands in innocence?

But have we even yet reached the end of responsibility?

Who put these men in office, or gave them authority to make such a law or grant such licenses?

Every member of community who voted for them.

Is not this a fair tracing of responsibility in the supposed case of murder, by its blood-stained steps up to its proper source?

And have we not seen, as it were, a current of blood flowing from the mangled body, crimsoning the drunken husband; dripping from the skirts of the landlord; sprinkling the doors of the Legislative halls; staining the hands of the Board of Excise; and finally jetting out over the community, and falling in coagulated drops on the head of every member who votes for such law makers, and for such a Board of Excise?

Is it not obvious that a proportionable responsibility for all the evils resulting from the licensed sale of intoxicating liquors, is resting on all these above mentioned? Because the evils can be prevented at either of those points which has been named.

The landlord can refrain from selling, notwithstanding his license; the Board of Excise can withhold granting a license; the law allows it, it does not require it; the Legisla-

turo can abolish the license law; the community can withhold their votes from members who will make such a law, or grant such licenses. Are they not all, then, responsible for perpetuating those evils they could so easily prevent?

And is not a just and righteous God saying to rum-selling communities, "In thy skirts is found the blood of the poor innocents: I have not found it by secret search, but upon all these. The voice of thy brother's blood cryeth unto me from the drunkard's grave! from your taverns! from your legislative halls! from your Boards of Excise!—and from your BALLOT BOXES!" And will it not be a fearful cry to those against whom it appeals to heaven! The evil resulting from the legalized sale of intoxicating liquors is known to all and felt by many. The remedy is in the hands of every legal voter in community. Dry up the fountain, and the streams will cease to flow. Let each individual but feel his own responsibility and promptly meet it, and the work will be done: but let no one complain or mourn over the evils of intemperance, until he makes use of those lawful means in his power for preventing them. Then, and not till then is he or can he be free from responsibility respecting the subject.—N. Y. Evangelist.

### STATE OF THE CAUSE.

The present is a moment of unusual anxiety throughout the country, in relation to the cause of temperance. The report comes to us from the North and the South, the East and the West, that there is an unusual amount of drinking; that there has been a rush to strong liquors, even among sober, discreet and rational men, as a preventive of disease; that our young men are recklessly repairing to the wine cup as a stimulant;—that the gay and the fashionable are making it a test of rank and standing; that the rum-sellers fearlessly trample under foot all law, and are already anticipating another monied aristocracy, built on the blood and sufferings of ruined millions. But we cannot, after all, believe that it is exactly so. Every great moral and religious enterprise has its retrograde as well as forward movement. Cloud and sunshine by turns are upon both. The Cholera panic has indeed driven many from their moorings and sent some, it is to be feared, to the grave in drunkenness. But this is now gone; and with it, we cannot but believe, the brandy drinking will cease, and men will return to their sober senses. Our confidence is in this, That the Almighty Ruler of the Universe will bless every means that is used to banish moral evil from the community. He is with us, while we are with him. His purpose of redeeming the world from sin and woe is fixed. It will never fail. The foundation standeth sure. And, the work of redemption having commenced, will, under him, go on, not always in the time and way which we may devise or think best, but in one which will redound in the end, to his honor and glory. We will not, therefore, be discomfited by momentary defeats; or the defalcation of friends. Our principles are right. They commend themselves to every man's conscience as for the best interests of the world; and if one generation or age discard them, they cannot be lost, any more than the mariner's compass or the art of printing. The age will never come when the use of intoxicating drink will be thought needful or useful: when men will feel it to be right to create an unnatural appetite, or to sell those liquors which frightfully hurry men to an untimely grave. The law of society is upward not downward. Men are to grow better and not worse. If for a time it is the reverse, it will only quicken communities to shake off the ruling power and take the government of themselves into their own hands. But there is no progress without means and effort; and when the pendulum is swinging backward, the greater effort is needed to move it forward. We call upon every temperance man, from Maine to our extreme South and West, to give himself