

cularly the *Middlesex Prototype* and the *St. Catherine's Journal*. We are not yet in a position to act decisively on this great question. The elections are too near, and parties are already selecting their candidates, not with much reference to the Temperance cause, we fear. We write not discouragingly, but temperance men must organize, and act together, or we cannot succeed. We need to consult together." Such is the title of a good article in the *New York Reformer*, which we here annex:—

It is customary for all organized bodies, political, religious, secular, educational, or of a general reformatory character, to meet together annually or oftener, for deliberation and counsel. This is necessary to a general understanding of the purposes and plans of each other, to reconcile and systemize variant notions and secure unity of design and harmony of action. Without such a comparison of views and thoughts, without securing homogeneous plans and oneness of execution, no measures of any great public importance were ever carried forward.—It concentrates and diffuses, combines and multiplies, directs and energises the efforts of all.

The friends of Temperance have for many years been accustomed to assemble together for this purpose. The time usually selected for such meetings has been in the winter season, after the Legislature has been some time in session. The meetings have been held, therefore, mainly for the purpose of directing the attention of the Legislature to the great evils of intemperance, adopting some method of securing a public expression, by means of petitions and resolutions, and then leaving the matter for the Legislature to act as it sees fit. It is not worth while now to comment on the slow progress we have made by this mode of operations. We desire simply to make this the occasion of suggesting, whether it would not be well to change this course of things, hold our meetings of deliberation earlier in the year, give our views and sentiments expression and publicity, while our representatives for the coming winter are among us in the humble attitude of citizens. Would not the spirit of our reform, the truths we might express, the action we might take, be more likely to be imbibed and regarded by our servants, while in our midst, than to wait till they reach Albany, and place themselves under the guidance of a political regency there? It seems to us they would. The method of holding our meetings of deliberation after the Legislature has been chosen and commenced its session, often finds us in the disagreeable predicament of petitioning representatives whom we know will turn a deaf ear to our prayers; leaving us no opportunity to rectify the mistake by giving our votes and influence at the polls for better men. By holding our meetings earlier, we may put ourselves in a position to enforce our precepts. The proverb, that "the rod and reproof give wisdom," is as truthful in this as in any other department of life.

We, therefore, earnestly enquire if it would not be well to hold a deliberate mass meeting of the friends of temperance and general reform, at as early a day as can conveniently be notified?

We shall be glad to see the day when we can have mass meetings for the specific purpose of destroying the traffic in rum. We have much to do, and dare not think of folding our arms yet. From the *Fountain and Journal of Maine*, we copy the following animating and necessary words of caution and advice. Our contemporary says, "Don't fold your arms yet," and from that as a text thus discourses:—

Our friends must keep moving. It will never do to stand quietly by, saying, "Well, we've got our law—just what we wanted—it will use the rum trade up in less than no time." It is no such thing. The law will not use up the traffic, unless Temperance men execute. And it must be executed everywhere. It will save our fathers, brothers, sons, and friends from drunkards' graves; it will clothe the naked, feed the hungry, and close the fountain-head of nine tenths of the misery and destitution in our midst; it will save nine tenths of our taxes; it will obliterate a fruitful source of disease—mental and physical; make our prisons almost useless; improve the state of our agricultural, commercial, manufacturing, and monetary interests; and in short bring a train of blessings commensurate with the annihilation of the greatest curse that ever shed its blighting and devastating influence over the world.

But we must not stop with the execution of the law. The work will be just begun. We must talk temperance, and preach temperance, and act temperance, if we would bring all into the fold, or have our motives rightly appreciated by those who now look coldly, perhaps bitterly, on our movements. We must show them that we have the good of our fellows at heart. We must avoid all harsh measures in the application of the law, that would betray a vindictive spirit; and yet we must be firm in the punishment of the guilty. And we must be united. No sectarian or partizan feelings or local prejudice, should cripple our energies, remembering that this is "the cause of all mankind," and that all may here work together for humanity.

Have we not every reason for encouragement, in the progress of public opinion? Let the "too fast and too far" croakers compare the state of Temperance opinion now with what it was even half a dozen years ago, by the papers of that time, or by any other available means, and they will find that instead of our being "too fast and too far," that they are *too slow and too far behind*. They pretend to say the present law is ahead of public opinion. It isn't a whit—except with rum-sellers and their special sympathizers, who will grumble at any thing but a steady, unchecked stream of rum, from the spigot to the mouths of all who like "a drop." That law is the very embodiment of public opinion in this State, and would be sustained at the polls by a majority of thousands. It is just what was wanted to keep up with the spirit of the times, and check the growing boldness of the seller. Shakespeare hit the nail on the head, when he said:

"We must not make a scarecrow of the law,
Setting it up to fright the birds of prey,
And let it keep one shape, till custom make it
Their perch, and not their terror."

The *New York Organ* has frequently been commended by us,—it generally contains something that we should like to copy, but have not always room. Such, however, are the dangers of a corrupt press, and the excellency of the *Organ's* remarks on that is such, that we cheerfully insert the following, in the hope that these remarks may guard some of our readers from the evils of corrupt literature:

BEWARE OF CORRUPT PAPERS.—Somebody has remarked that if a paper or magazine, inculcating false opinions or corrupt practices, be permitted to enter any dwelling regularly for any considerable time, it will most certainly contaminate, more or less, the minds of those who have read it. There can be no doubt of the justice of this remark. Can one take fire into his bosom and not be burned? Can one take pitch into his hands and not be defiled?

And yet apparent as is the danger from the quarter indicated, it is but too evident that in order to make a paper popular with our moral communities it is generally found expedient to dash its columns pretty liberally with sentiments and ideas of worse than doubtful character. A paper without a single snappy joke or anecdote, with no scandal, no exaggeration, no falsehood, would be voted a dull affair by many who consider their morality unimpeachable.

For a paper to venture habitually to treat in a serious spirit of the duties of life, which we owe one to another, would be to run a great risk of being regarded as a solemn bore. It must trifle and joke, it must rattle off a pound of nonsense for every ounce of sober truth, or it will not take, even with people who profess great respect for morals and religion. This is a sad picture, and is worth looking after. We certainly do not think a paper should be made up of sermons in a sermonizing style, but we should like to be well assured that our family paper would contain nothing that was too impure even for the pulpit. We think nothing can be too pure that is destined to be received by our children's minds and enter into the formation of their principles and characters. We shall be glad to have it presented in an agreeable, captivating style, because it will then more effectually fasten upon their memories. But we should take great care not to admit to intimacy with our families, a corrupt and corrupting visitor in the form of a periodical, however pleasant and fascinating in style and manner. The more fascinating the manner the worse it is for the family, if its morals are unsound.