

mother's prayer, no pale-faced weeping daughter's supplications, no despairing heart-breaking wife's appeal could touch his feelings, withered as they were by selfishness and love of gain. Mr. G. then gave several examples of the base treatment of wives and daughters, who had begged the liquor dealers to sell their husbands and fathers no more poison. The relation of such incredible brutality would rouse the lion in the lamb.

Numberless persons there were who laughed and took delight in the fall of men who had once been temperate, or in any way associated with the temperance cause. If he himself were to enter any of our coffee-houses, whether the lowest groggery or the splendid saloon, and ask for a glass of brandy, the proprietor, knowing it would produce phrenzy in his brain, bring his aged father in sorrow to his grave, break his consort's dotting heart, and blast his every prospect, present and to come—would he not give it to him? If on the morrow he were to fall, and again become a drunken, driveling idiot, would not the coffee-house keepers and anti-temperance men be rejoiced, and throw up their hats and shout, until the infernal imps in the nethermost hell would waken up and wonder why their ancestors were creating so terrific an uproar? The speaker had known frequent instances where every effort had been made by persons opposed to this cause, to get temperance advocates drunk, and who, when they succeeded, were as enraptured as if they had conquered a hemisphere. These wretches (for such they were) felt proud that they had reduced a fellow-creature to the level of the brute, and stifled, perhaps for ever, each elevated sentiment of his nature. From an example so pregnant with horror, the arch-fiend himself would revolt and hurry howling back to his native hell.

No redress could be gained from a liquor-seller—none whatever. He might murder indirectly your brother and your father, but no course was left you but calm submission. You might kill the heartless liquor seller, but would that be of any possible benefit to him that had gone? You would thus only injure yourself, and become the victim of the law. Talk as we might, the trafficker in the liquid poison had his patron completely in his power: he could bound about him the hateful and loathsome fetters no hand could sever, but which weighed him gradually down to despair, death and damnation.

The Maine Law did away at once with all these evils, it acted decidedly and effectually, and until you can put the law into vigorous execution, you must suffer uncomplainingly the thousand miseries that may be piteously heaped not only upon your relatives and friends, but upon the entire race of mankind. The Maine Law is the proper law to quench—the only law that will quench the fatal plague that is yearly consuming thousands. Give him, he said, the Maine Law or none—annihilation or nothing. Take extreme measures, or abandon the labor,—which must result fruitlessly. This law had been called a political measure; it was not; it was a law of humanity which sprang impulsively from the teachings of christianity, and had its foundation upon the grand basis of all religion: "Do unto others as unto yourself."

It had been remarked the law was in advance of the age; so likewise had it been stated of the movement in favor of the great representative of free principle, the opposer of tyranny and oppression, who was now sojourning, an exile, on our shores. But nothing was in advance of the age that had for its end and object the melioration of man, the ennoblement of his faculties, and the suppression of vice. Such reforms could never commence too soon nor end too late. This was an age of progress, and everything must progress with it. The first Temperance Society in the Union provided that "its members should abstain from all spirituous liquor—except on the Fourth of July." How had the cause since advanced? and it would continue advancing until the Maine Law was everywhere carried into effect. Its necessity was

being felt more and more every day. Countless methods had been adopted and tried, and experience had taught this was the only manner of rescuing the world from the most horrible of all vices, honor-destroying, sense-consuming, contagion-breathing, woe-creating, soul-damning intemperance. The present generation might not live to see this glorious advent, but come it would, certainly and surely as the thunder succeeds the lightning's flash. The path that led to its consummation was being leveled and prepared, flowers of rarest hues and fragrant odors were being planted along the once sterile waste; toilers, though weary and care-worn, were still diligently laboring in the righteous cause, which, bursting on a sudden into noontide refulgence, would light the remotest region with its rays, and scatter ghastly vice before its virtue-promoting beams.

Decisions upon the Liquor Law.

The Supreme Court of Maine have decided that the inhabitants of that State may keep liquor in their houses for their own use, and that liquors may be brought into and transported within or through the State, if it be not intended for sale. The amount of the decision seems to be, that the Legislature may prohibit the sale, or keeping or offering for sale of liquor, but cannot prohibit its use. This decision makes the law analogous to the laws concerning other poisons. Only licensed druggists and apothecaries can sell arsenic. These can only sell it under certain regulations, and others cannot sell it at all. But the law does not prohibit the use. Hence anybody may use arsenic in any act, and it is much used in preparing the skins of animals and birds for stuffing. And anybody may take it, even with the felonious intent of suicide, without incurring any penalty. Hence if one should take arsenic or other poison with such intent, and should be saved from death, no prosecution for taking the poison could be sustained.

A great clamor has been raised against liquor laws, not only in Maine, but in New Hampshire, Vermont, Massachusetts, Rhode Island and elsewhere, as violating natural rights, and inducing espionage and domiciliary visits. The objectors say, that Legislative powers can no more prohibit them from swallowing rum, arsenic, opium, anything according to their own taste, than beef or mutton; and that a law allowing police-officers to enter private dwellings and search closets and cellars for liquor, besides being an outrage upon public feeling in a free country, violates the constitutional provision against unreasonable searches and seizures. Whatever be the character of these objections, they seemed to be removed by this decision, which confines the legal prohibition to sale or keeping for sale. All must admit that the great evil consists in the sale, and that the bar-rooms where liquor is sold are the great promoters of intemperance. The majority, even of the intemperate, especially in cities and large towns, keep no liquor at home, but rely entirely upon the bar-rooms. Hence the suppression of these involves extensive restraints upon intemperance that will not redeem many of the falling. A husband or father, under the influence of his wife and children, may be easily restrained from bringing liquor into his house. And even if their entreaties and remonstrances be unavailing, a sagacious and energetic wife can improve the first opportunity to destroy it. And if the husband be brutal enough to seek revenge in violence, the mother and children united may be strong enough to unite for self-defence. But while the intemperate, or those in danger of intemperance, may be restrained by their families from bringing or keeping liquor in their houses, they cannot be thus restrained from entering a grog-shop, when one stares at them from every corner, and going home drunk. Here the preventative is a law prohibiting the sale.

But we shall be told that such laws cannot be effectually