

such faith in 'moral suasion,' which has already accomplished so much, that I fear to mar its effects or impede its operations by invoking legislative action."

For reply to this objection (No. 2), we venture with all due deference to observe, that were it as cogent and conclusive in the argument and logic it rests on and implies, as it is certainly candid and conscientious in the spirit and intention that gives it expression, it would be equally available against *all* legislation directed towards the repression of crime, turbulence, or social disorder. Surely moral suasion is not impotent against such crimes as *theft, calumny, or murder*. The Decalogue and the *Catechism* are as explicit and emphatic in prohibiting these, and the minister of the Gospel and the Sabbath school teacher and all other suasionists are as earnest and eloquent in denouncing them, as ever teetotalers can be in declaiming against intemperance and the agents that produce it. Still our governors, in their 'collective wisdom,' do deem it expedient not to leave the work entirely to the labors of moral and religious suasionists! They enact laws to repress and punish, and prevent as far as possible, not only the crimes referred to, but many others affecting the health, the property, the comfort, the morals, and the lives of the community. The receiver of stolen goods, the circulator of a slander, the accessory to a murder, as well as the actual perpetrators of the crimes, are punishable, and we presume, our friend the moral suasionist will admit, justly punishable. How, then, can we consistently object to the repression and suppression by law of a system and traffic which stands convicted on parliamentary evidence of causing more crime, poverty, disease, wretchedness, and untimely death, than any other, not to say *all* others, causes combined? Is *drunkenness*,—when it has become a 'national vice,' not a secret and occasional individual indulgence—when its confirmed votaries count by hundreds of thousands, and its annual victims are not less than sixty thousand in the British islands—is *this* such a trifling calamity or such a manageable crisis, that the evil can be safely left to individual voluntary effort by moral suasion? O, fatal delusion!—unless all law is a farce and all legislation a snare. But the friends who object to 'legislative suppression,' do not take this ultimatum of their own objection. They acquiesce in law to sanction, sustain, and regulate the evil, and to deceive a revenue from its iniquities! But we will not press this point of their own two-edged weapon against them. We have no desire to wound or irritate; we wish to conciliate if possible, and convince them."

We call this department a "Repository of Contemporary Opinions," and therefore ought occasionally to allow those to speak who are unfavorable to our views. Let "Our Journal" be heard. It is a weekly literary paper, first issued here, since gone to Quebec. The writer is in our opinion just about 25 years behind the age; but as things move on with great rapidity, perhaps he may catch up shortly. Some of our young Cadets will probably smile at the backward aspects of "Our Journal," but then we will honor the author by allowing him to speak to a much larger audience than would otherwise hear him. "Our Journal" says:—

"It is wrong to expect, that in a country free as this, a reform can be effected by compulsion; or, that a reformation would be lasting under such circumstances. A reaction would certainly follow, and the demon of intemperance bringing others with it, would once more enter the body of society, and its last state would be seven times worse than its first. It is not natural that men should be content with laws that virtually put them again in swaddling clothes, and declare that they are incapable of judging what is best adapted to their own system; it appears, to many, too much like trying to deprive them of their free agency in matters that only concern themselves. Although we are in favour of temperance, we fear that the teetotal move will never be entirely successful. Drink, as a beverage, seems to have been indulged in from the earliest ages, and by all nations and peoples, by some milder than others—but, in almost all

cases, fermented and more or less alcoholic. It appears natural, therefore, that man, who has a more elevated taste than the brute creation—who is the only animal that prepares his victuals by fire, and whose tastes have always inclined to epicureanism as he has advanced in affluence,—will always have liquor in some shape, or under some name, used as a beverage. Instead, then, of battling against nature, and habits that have been sanctioned by ages, let us begin by gradually instilling a different system into the minds of youth—let us have a new kind of literature,—for that is the true reformer. A celebrated English poet once said: he cared not who made a country's laws while he was permitted to make its songs.—If there is any truth in the assertion that the songs of a country indicate the habits of the people, it is quite certain that the temperance movement has made but little progress amongst those who sing English. And it is equally certain, that it will take a long time before the present English songs will give way to temperance ones—if they ever do—it will be gradual, to be effectual. Public opinion, like a mountain stream, may be led from its accustomed channel, but when turned suddenly or stopped entirely, its pent up waters burst their barriers, and roll ungovernably on, carrying away the landmarks that prudence and discretion had erected for our guidance; and the greater the impediment, the greater the force with which it overcomes it. All great and lasting reforms have come to pass, by the gradual adaptation of them to the requirements of the individual. And it is only thus that the temperance move can be successful, for the tree of progress can take root only where the soil has been prepared and fitted for its growth."

And perhaps we ought to say that the "tree of progress" would never get planted at all if it waited for some people to lift it into soil. What have timorous editors done for progress?

At a meeting of the New York Marine Temperance Society, held during the month of April, the Rev. E. H. Chapin made an excellent speech. Now that our Port has in it a large number of seamen, we take an opportunity of expressing our good wishes for them. What a blessing if in our cities of Montreal and Quebec we had no grog shops to tempt and allure the hardy sailor. We commend Mr. Chapin's remarks as an additional argument for a prohibitory enactment:—

"I know no reform of the day so eminently calculated to bring men together upon one common ground as the Temperance movement. The foundation is undisputed. There is not a man in the world who denies that Intemperance is an evil. No one is so blind as to fail of seeing this. It is not a mere imaginative reform. What man is there who has not, directly or indirectly, suffered by Intemperance? Happy is that family circle, and as remarkable as happy, that can look upon all its members and not find one who has been in some way tainted by this curse. And if there are any here who have neither suffered themselves nor have any relatives who have suffered by this evil, there is not a man here who does not suffer by the inflictions of this evil as it comes through brothers of the human race. There is not one of us who is not bound by the common cords of humanity to some one who has felt its evils. There is not a day passes by without bringing to light some new evil occasioned by Intemperance, which furnish new motives for increased exertions toward stopping its desolating tide. Continually is this evil forcing itself upon us. Who, then, is there that has not an interest in this movement? Especially it is well that the Temperance Reform has taken up the cause of the Sailor. For, who more than he needs the sympathizing aid of such a Society? Who more than he, who has gone abroad under all dangers as he has passed under all climates, and has found the most terrible danger when anchored in port? Who, I say, has suffered more than he, and who needs more than he to be armed with the specific of temperance against this deadly evil?

There are two positions which every man is bound to occupy