

sneered at the consummate folly of the fanatics—as the first temperance advocates were called—should in the end change their high insolence, into wailing and lamentation—they have done so, they do so now. The lachrymose style now adopted is in character with the bullying and braggadocio manner of the early opposers. It was a recent sample of this deprecatory mode of reasoning which suggested the foregoing thoughts. A writer in the *Quebec Gazette* complains that *the minority wishes to coerce the majority into the passage of a liquor law similar to that of Maine*. Now if this is not twaddle of the most puerile character, it would be difficult to tell what twaddle is! The reverse is, of course, precisely what this person pretends, and he certainly must know that *the minority cannot, if they would, pass any law*. We only hope to obtain this law when our majority is so strong as to compel legislation. So friend take encouragement, and be assured that justice will be done to your side, just precisely upon the same principle that it is done to other people. The *majority* must decide, *not the minority*. During the discussion of Mr. Cameron's Bill, a French orator opposed it upon the ground that the *proper cure of intemperance was the cholera, the pestilence, and other such remedial agents!* He denied the propriety of dealing with its cause. The penalties of indulgence, viz., degradation and death, were the only and sufficient motives to deter men from abusing themselves in this way!

The reasoning of the distinguished gentleman will look rather strange when thrown into the syllogistic form thus:

Men have a right to be intemperate,
But intemperance occasions vice and crime,
Therefore vice and crime may be perpetrated
as a matter of right.

Again:

Men have a right to be intemperate,
But intemperance spreads disease and death,
Therefore men may spread disease and death
as a matter of right.

According to this reasoning, by implication at least, a community may not protect itself from vice, crime, disease, and death. Or, *positively*, a man has not only the right to be vicious and criminal, to become diseased, and to sacrifice his own life, but he may propagate vice, crime, disease, and death in the community, quite lawfully. Such are the arguments of the rum interest!

DELIRIUM.—“Never was drunk but once in my life,” said a fellow once in my hearing, “and I never mean to be drunk again. The street seemed to be very steep, and I lifted my feet at every step, as if I was getting up stairs. Several cart-wheels were making revolutions in my brains, and at one time I fancied my head was a large carving and turning establishment, the lathes of which I was keeping in motion with my feet. I couldn't conceive what was the reason the town had turned into such an enormous hill, and that it seemed to be growing higher and threatened to pitch over me. Stop, stop, said I, and I'll head this old hill yet, or at least it shan't head me. I turned round to go down and get at the bottom; tell me! if the town didn't turn right around too, heading me all the time. Well sure enough, the ground flew up and struck me on the forehead; as soon as the stars cleared away, I commenced climbing with my hands and knees. The next thing I saw was a big brick house coming full split round a corner, and I believe it run right over me, for I don't remember any more.”
—*Picayune*.