

sary, and will conduce to the public good." It may be that, while there is some "excitement" with regard to this subject in various parts of our state, we shall get the ear of citizens who, up to this moment, have not given the matter that close examination which its great importance demands. If in doing this, we should be so unfortunate as to lacerate the nerves of the signers in question, they will please remember that if their certificates are true, and the whiskey shop which they have helped to establish is really conducive to the public good, they are noble patriots, suffering reproach in their country's cause, not to mention the heavenly benedictions which rest upon those who are persecuted for righteousness' sake. If, on the other hand, they are conscious that the certificate sets forth an untruth, they ought not to utter their sorrows too loudly at the well meant labors of temperance men, but rather, like the gentle dove described by the sentimental Irving, clasp their wings over the arrow that pierces them, and hide their wounds from an unfeeling world.

We hope that every candid man, every well disposed citizen, who has, without deliberation, put his name to a tavern certificate, will take the time now, and weigh a few plain facts, which can be demonstrated from the statute book of New Jersey.

1. A house of entertainment for travelers can be kept without license.

It is true that the law provides for the licensing of temperance houses, but we defy all the lawyers to show that the license is necessary. Any man has a right to entertain travelers, and take honest pay for his trouble. The keepers of restaurants and boarding houses are not legally compelled to compass sea and land, to get the endorsement of ten or twelve reputable freeholders, before they open their doors. A man may provide abundantly for man and beast, and accommodate them by the week, day, or meal, without any certificate whatever. Every article of food which ought to be eaten, and every beverage which men ought to drink, can be prepared and sold by any citizen, without certificate, license, or any court action whatever.

2. The license of an ordinary "inn or tavern" confers upon the holder but one new privilege, and that is, the privilege of retailing intoxicating drinks.

The only particular in which a common "inn or tavern" differs from a temperance hotel is that the licensed keeper of the common "inn or tavern" is vested with legal authority to retail ardent spirits. All the real business of a hotel keeper can be lawfully attended to without license; the license, consequently, is obtained that to the privileges of an ordinary citizen may be added the right to sell liquor by the glass.

3. To help an applicant to obtain license is to help him to the privilege of selling liquor by the glass—nothing less, nothing more.

You need not say that you certified to certain alleged facts, because you believed a house of entertainment necessary; for the house could have been opened for the accommodation of travelers without your help.—The applicant wanted your name, because he wanted to sell liquor. Without a license there was no legal ear to any part of his business, except to this; and your signature merely aided in elevating him to the position of a grogseller. This is the only thing for which he is indebted to you, and the only thing which you can claim the credit of having done for him.

4. The certificate, without which the statute forbids the court to grant license, is a falsehood,—a point blank lie.

To send to the court a formal certificate that an "inn or tavern," in a given locality, is "necessary and will conduce to the public good," is most assuredly to certify that it will conduce to the public good to license the applicant. But the license confers no new power except the power to retail intoxicating liquors. The signers of the paper consequently certify that it is necessary and conducive to the public good to retail intoxicating beverages in the given place. Again, the term "inn or tavern," without any prefix, means a house of entertainment for travelers, the keeper of which has authority to retail intoxicating drinks. The signers certify to the necessity of the whole affair, liquor and all. But who really believes that a rum-selling inn or tavern is necessary?—The rum-seller himself knows that to retail liquor in any community is a curse to that community; the consumers of liquor know it; every body knows it. Let every candid man reflect upon these things, and see if all that we have said is not true. We leave the matter with the reader, without farther "note or comment," at least for the present.

In conclusion, permit us in behalf of temperance men generally, to make a humble confession. It must be admitted by all candid minds, that the friends of temperance find extreme difficulty in managing their affairs so as to meet the views of rum-sellers.—They pronounce our measures injudicious, and are greatly distressed at times, lest our errors should injure the good cause. We do not know that our future operations will be any more satisfactory to them than the past have been. We shall probably stumble on, till we arrive at that crowning blunder, a Prohibitory Law. But we plead acute sensibility, and entreat them to spare our feelings. It is very distressing to see strong men weep, especially when they are grogsellers bewailing the injuries inflicted upon the cause of temperance by the mistaken zeal of its friends: and more especially when the tears flow hissing down red hot noses.—This latter phenomena, by the way, we have not yet witnessed. When we do, the readers of the *Reformer* shall have all the particulars. For the comfort of all anxious grogsellers, grog-drinkers, and the owners of taverns and distilleries, we beg leave to assure them that the temperance cause is not only alive, but that it is not probable that it will very soon apply its pedals to—

"The old oaken bucket, the iron bound bucket  
The moss covered bucket that hangs in the well."

—*N. J. Reformer.*

CHANTREY.—It is related, in the "*Gentleman's Magazine*," of Chantrey, the celebrated sculptor, that, when a boy, he was observed by a gentleman in the neighborhood of Sheffield very attentively engaged in cutting a stick with a penknife. He asked the lad what he was doing, when, with great simplicity of manner, but with great courtesy, he replied, "I am cutting old Fox's head." Fox was the schoolmaster of the village. On this the gentleman asked to see what he had done, and pronouncing it to be an excellent likeness, gave the youth a sixpence. And this may be reckoned the first money Chantrey ever received for the production of his art.