

but they have legislated on such wrong principles, that they have extended protection over the rum-seller instead of the people. This license system, is a warrant to them to do all the mischief they are accomplishing. They are now a set of government officers all over the land, to distribute the poison to all who will buy, and you can't reach them by all your moral suasion.

*Sq. L.* I don't know that, I went down the other night to Olcott, and told him he ought not to sell poor Joe Strickland any more rum; and he told me to mind my own business, and said he had a license and he should sell as long as Joe had money to buy with.

*Mr. L.* Well now, Squire Liberty, we want you to sign a petition to the Legislature asking them to undo what they have done and break up this license system.

*Sq. L.* Well, I'll do that. It's infringing on my liberty to have one man allowed to sell liquor and not another. If it is right for one to sell it is right for all. But now when the Legislature have done that, then stop. For why legislate about temperance? Let every man buy and sell and drink what he pleases, and when he pleases, and have none of this legislation, these laws with fines and imprisonments. They are all wrong; at variance with the first principles of civil liberty; or to drink, let them drink—it is nothing to me. I say, let us have liberty.

*Mr. L.* Well, suppose Squire Liberty, a man should want to sell tainted meat in the market, would you let him? Let him? No. Or powder by the barrel next door to you, would you let him? No. Or obscene pictures in a shop window in your street, would you let him? No. But how are you going to hinder him without law, and how will you have law without legislation?

*Sq. L.* But that has nothing to do with eating and drinking.

*Mr. L.* Yes it has with eating. It prevents a poor man from having tainted meat sold to him for good. Suppose now there should be a law which should forbid a man's selling poisoned liquors, or liquor doctored with arsenic, or vitriol, or sugar of lead, or other rank poisons, and which laid many a drunkard low, in the morning of life, would you not legislate here on the same principle?

*Sq. L.* Yes, I suppose so. I have always said, no place is too bad for men that will do it; and I have told them that if they would put poison in their liquors, I would not trust them near my well.

*Mr. L.* Now, Squire, you are a great Jackson man; come, tell me what did Gen. Jackson in 1834, to save the poor Indians?

*Sq. L.* Do? Why, he did what every man should do, and what I would do myself. He made a law, ordering every Indian and white man to seize and destroy every drop of liquor brought into the Indian country.

*Mr. L.* Well, that was right, was it not?

*Sq. L.* Why, yes, to be sure it was. The old General stood protector of those poor, weak, defenceless creatures.

*Mr. L.* Well, Squire Liberty, are there none who need just such protection among us? Didn't you say just now, that you went down to old Olcott to protect poor Joe Strickland, and Olcott laughed in your face. Was your moral suasion good for any thing? Did not Joe need a law that should make Olcott afraid to sell to him, by making it a State Prison offence? Now, Squire Liberty, you are a reasonable man; look at this thing. You are for liberty, so am I,—but I am not for licentiousness, nor are you.

I am for the liberty of doing just what I please, if it does not injure others; and I am for their having liberty to do what they please, but not if it materially and unnecessarily injures me. A man may make a bonfire in the street, if it does no harm; but not, if it sets fire to my building.—You want every body should have the liberty of selling rum; and I'll consent if it does good, and does no harm. Now do you tell me what good is done by the sale of rum, and I'll try to tell you a few of the evils of the business.

*Sq. L.* O don't talk to me about rum-selling. It is the most cursed business on God's foot-stool. But you must put it down by moral suasion. Treat it as you do all other evils.

*Mr. L.* So I say, just as we treat counterfeiting, stealing, arson, and piracy. That's just the moral suasion of the Maine Law.

Now, Squire Liberty, I hope you see why we should legislate on Temperance. It is not as some suppose, to make men temperate; but to hem in and suppress the traffic, and prevent intemperance,—in other words, to root out its cause, Legislators have passed laws forbidding all sale to minors, and to drunkards, and to men conducting railroads, and if they may to some they may do all.

*Sq. L.* But, why aint you satisfied, Mr. L. with the laws you have, and not be troubling the Legislature every year?

*Mr. L.* Because the laws we have, are just good for nothing. They are not designed to break up the traffic, only to regulate it, and even for this they are almost worthless; for the only valid witnesses of their violation are the vender and the consumer. No one else knows what is sold and drank. The Maine Law wants no such testimony. The liquor itself is the witness.

Come, Squire Liberty sign this petition for a Maine Law. It will give you just what you want. You boast of freedom while you are ground in the dust, by the heavy taxes the liquor seller lays upon you. And it is growing worse and worse. See how paupers and criminals multiply and crowd your jails and poor houses. See how exempt Maine is from the curse, and with what freedom from all these evils we shall be blessed if we can have a Maine Law.

*Sq. L.* Well, Mr. L, I'll think on't. I never did see why we should legislate for temperance, any more than for religion, but I see now it is for protection. I believe you are about half right. And I don't think much of the laws we have, especially of the Sunday laws. Men sell more then, than any other day. I guess I shall go it. There is nothing like a fair talk to bring a man over.—*Maine Law Advocate.*

### Ireland and Canada.

As in our appeal to the Legislature we have specially referred to Ireland, in proof of our assertion respecting the insufficiency of moral suasion alone, we think it right to give the evidence on which our remarks are founded. We say that notwithstanding the astonishing effects at one time manifested through moral suasion, there has since been a painful increase of intemperance, owing chiefly to the fact that distilling and importing liquors is still legalized in that country. Let it be remembered that the same argument applies with equal force to Canada, especially Lower Canada. Thousands of French Canadians were induced under the teachings of M. Chiniquy and others, to abandon the use of strong drinks, and great numbers of tippling houses were closed. But it is a painful fact that many of them have been reopened, and the number of licensed houses has greatly increased the last year or two. Moral suasion alone will not rid the country of the moral pestilence that rages in the land. But let us now call attention to the facts as they relate to Ireland. At Belfast, not one of the most intemperate places in Ireland, a public meeting was held on the 4th of May last, for the purpose of organizing a temperance society. At that meeting the Rev. Wm. Johnston delivered a most able and lucid speech, from which we make the following extract. We trust the whole will be read by every member of the Canadian Legislature. Mr. Johnston said:—

Limiting our attention to Ireland, from a return ordered by the House of Commons, 2nd July, 1851, the quantity of wine consumed in Ireland for the year ending the 5th January, 1851, was 515,735 gallons, which, at fifteen shillings per gallon, would cost the country £386,801. The quantity of spirits, of all sorts, retained for home consumption in Ireland was 7,621,549 gallons, which, at an average price of nine shillings per gallon costs the country £3,429,697; and if you add a fourth for porter, ale, beer, and such drinks, you find the fearful aggregate of £4,770,622 paid by Ireland in one year for strong drinks alone. No wonder that Ireland, thus thoroughly drained by drunkenness, should be a by-word for beggary and poverty. By the return ordered by the House of Commons for the year ending the 5th January, 1850, the quantity of spirits retained for home consumption was 7,228,829 gallons, and thus there is a manifest increase in the drinking habits of the Irish people during the past year to the extent of 392,740 gallons, and £176,733—taking spirits alone as the item of our calculation. In fixing the attention of this meeting upon the state of matters in and about Belfast, he could speak with similar accuracy, and with similar sorrow and shame. He held in his hand a set of tables with which he had been kindly furnished by a friend, drawn from authentic documents, and these tables