

any say to her, Hush! woman; the vender shall make you compensation. Will money satisfy her? No, she throws it to the winds. She says to the vender, "Thy money perish with thee;—Give me back my husband. Give me my son, perishing on the scaffold." Compensation for damage! Let the mad bull or the mad dog run in the streets, because their owners are rich and can make compensation for all the lives destroyed, and all the comforts blasted! Preposterous! Such is the reasoning of men, only where avarice pleads for liberty to fatten on the miseries of others.

Is there then no help? Must the Empire State, oppressed with drunkenness, and poverty and crime, sit down in despair? Hark! What tidings come from the East? What is the MAINE LAW, of whose fame we hear, and which is giving up hope in the breasts of fathers and mothers as they look upon the dangers of their children; of philanthropists and patriots, as they reflect on the miserable victims of the cup; of Christians and churches as they see the Sabbath desecrated, and thousands drawn down to death? Is there any help for suffering, bleeding humanity? Let us see. What does it promise? What could it do for us? Can we have it? Gather around all ye suffering wives and daughters; all ye miserable inebriates, scathed, peeled, and tormented; all ye lovely children and youth, yet untouched by the serpent's venom. Wait and listen; there may be help.

And, first, What is the MAINE LAW? In what does it differ from all other laws, which have been enacted for the governance of the land from the oppressive evils under which we groaned? I reply, it is a law for the utter extermination of the one great cause of these evils; not of the use of the intoxicating cup, without which indeed the evils would exist, but of the cause of the use, the deadly traffic. Former laws have been laws of regulation. They have aimed to confine this traffic within certain limits, and to certain characters. The MAINE LAW allows it no existence, not even the best of characters. Former laws said, "Let the grape tree live; let men enjoy its rich odors; let government derive a revenue from its merchandize; only let it not be so exuberant, that too many perish in its deadly shade; let its branches; diminish its uses," while the ground was covered with the bones of millions. But the Maine Law says, "Cut it down. Away with these snares and traps, these intoxicating odors, these cups of poison." It says to the Vender, "Thou shalt not kill." "Thou shalt not even tempt thy brother to his ruin." And, to prevent his so doing, it takes away the means of temptation and means of destruction. Punishment, fines and imprisonment, would answer but little purpose, while he might do it again. It therefore takes from him all the implements of ruin, and destroys them:—As God by his servant Josiah would root idolatry out of the land," he brought forth out of the Temple all the vessels that were made for Baal, and for the grove, and for all the host of heathens, and burned them without Jerusalem. And he brake down the houses that were by the house of the Lord, where the women wove hangings for the grove. And he defiled the place, which was in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch. And the altars that were on the top of the upper chambers of Ahab, and the altars which Manasseh had made, did the king beat down from thence and cast into the brook Kidron. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men." He made thorough work. So the Maine Law, would root out Intemperance by removing all its causes. It defiles Tophet, outlaws the place of temptation. It takes away the horses, the tavern signs, and breaks down the high places, the splendid saloons; all the base altars in the dens and caves of the earth, it roots up; and all the altars that were at the altars of Bacchus, it removes, that they shall serve and do good in other and more useful voca-

"Such, in brief, is the MAINE LAW; and where it has power, as it has in three States and one Territory, it affords relief. Say the people of Maine, where it has prevailed for more than a year, "The wholesale traffic in intoxicating liquors has been entirely annihilated throughout the State. The dram-shops are few. Our miserable inebriates are reformed. Once miserable, half starved, half clad families, are comfortable and happy. Almshouses and jails are almost tenantless. Houses of Correction, before sadly filled, are without occupants. Two millions of dollars, once wasted on intoxicating drinks, are saved to the State to be expended for useful and important purposes; the Sabbath is rescued from vile profanation; and many who were callous to all moral impressions, are now frequenting the house of God and leading their families in the way of life. Surely there is hope for the woman of Tekoa! In Providence R. I. the Mayor reports that, in the three months of the law, the commitments to the Watch-house and County jail have been one third less than in the corresponding months of the last year; and the average monthly committals for these three months, are about 60 per cent. less than for the months immediately preceding. In Massachusetts, the law as yet has had no fair trial. Its metropolis, ever before renowned for law and order, has been in shameful rebellion; but where it has been regarded, there, "Instead of the thorn has come up the fir-tree, and instead of the brier, the myrtle tree." Says the Mayor of Lowell, "For the two months ending Sept. 22, 1851, there were committed to the Watch-house, 110 persons; reported as being drunk, but not arrested 255. Two months ending Sept. 22, 1852, there were committed to the Watch-house, 41; reported as being drunk, but not arrested, 66. At the passing of the law there were 227 shops and places in which intoxicating liquor was sold. Now, none where it is sold openly or publicly. There is room for improvement, but I thank God we have made some inroad upon the monster evil, and have dried up some of the fountains from whence flow streams that desolate the fair face of society." Yes; Town and village have peace and quietness. Reeling and quarrelling have passed away. Houses are improved. Schools increase. Churches are better filled, and the voice of rejoicing is in the tabernacles of all but the few whose horrid profit has perished.

"Now what this law has done for other States, it may do for us. And when the mind considers what would be the result if once adopted and carried out in the Empire State; what millions of dollars, now worse than wasted, it would save; what burdens of taxation it would throw off; what a host of inebriates it would reclaim; what amount of intemperance it would prevent; what peace and quietness it would secure to every city, town, and neighbourhood; how comparatively tenantless and useless it would render our poor-houses, and jails and State prisons, and lunatic asylums; what thrift and success it would secure to every department of industry; what peaceful sabbaths would be ours and how the minds and hearts of thousands, now sealed against all holy influences, would be left open to be enlisted on the side of truth and righteousness, it is overwhelmed with the magnitude of the blessing, and it exclaims, Why can it not, Why may it not be ours?"

The question of Constitutionality is next raised and satisfactory proof given that the Maine Law is Constitutional. The author adds:—

"However good may have been the intentions of legislators in establishing and upholding the license system as a regulator of the traffic, it has not only proved a perfect failure, but has authorized and generated evil which no mind can comprehend. Were I to describe many a license vender, or delineate his business, I would borrow language from the tenth Psalm.