

the case, soon closed his earthly career. Ah! how different might have been the result, if his habits had been perfectly temperate, if his system had not been inflamed, and the recuperative energies of nature paralyzed! And we have no doubt that from ten to twenty cases of a similar character, and with similar results, occur daily in the United States. How wicked it would be to put the temptation out of the way! how anti-republican, that instead of one in ten having the privilege, not one should be permitted to put the bottle to his neighbor's lips! what a dreadful calamity would be such an enactment as that of Maine!—*Alb. Rec.*

Effects of Spirits.

With respect to the employment of alcoholic stimuli of healthy men, under circumstances of ordinary labor, there can be no doubt whatever, and both science and observation teach us so, that they are totally unnecessary. If, however, the question be, whether there do not at times arise circumstances in which extraordinary exertion is called for, and in which stimuli are serviceable, the answer must be, that certainly such circumstances do occur, but not nearly so frequently as is generally imagined: certainly not under what is usually called severe labor, for instance, as the harvest work of the agriculturist, the labor of the handicraftsman, or the mental toil of the professional man. A man engaged in bodily exercise, is undergoing a regular course of stimulation; his will is stimulating the nervous system; the acting muscles are sending the blood quickly through the capillaries and large vessels, and the heart must move more quickly to keep pace with them, and transmit the quickly returned blood, loaded with effete matter, to be purified in the lungs. To preserve the balance, the respirations are increased and the stomach is stimulated to crave for nourishing food, which may supply the waste, not for alcoholic stimulant, which can only interfere with this beautiful series of changes and metamorphoses, but for vegetable and animal substance, containing albuminous and fibrinous principles, fitted to keep in repair the ever-wearing structure of man's body, and unstimulating fluid to supply his fluid waste. Surely here is stimulation sufficient without the aid of alcohol. All things are now in a state of excitement sufficient for health; to add to this must be to add what cannot be good, and what must always inevitably do harm. The nervous system excited by the will, and still further by the rapidly circulating blood, if further excited by alcohol, becomes wild, and therefore unsteady; the stomach pours forth its juice too rapidly, the healthy irritability of the viscus is destroyed, and the natural appetite of health and exercise impaired. The spirit enters the blood, and there its chemical properties come into play, to interfere with and derange the process of nature's laboratory.—*Thompson's Temperance and Total Abstinence.*

What we Want.

The stringency of the Maine Law is a principal objection to that law by all classes of opponents. Now, this feature of it is, in our estimation, its chief praise. We want a law that will do one thing or another,—shall actually suppress the traffic, or not pretend to.

Any law which temporizes with an incorrigible dealer,—which keeps him vibrating between hope and fear,—actually affords a temptation to wrong-doing. Such a law is not only unjust to the common cause, by extending hopes to the community not to be realized, but unjust to the dealers in liquors. If the suppression of the traffic is what is meant by a statute, the machinery of its execution should have a distinct and open adaptation to that end.

Nobody but thieves can complain of the harshness of a law against theft; for nobody but thieves are harshly dealt by it. The law in regard to man-slaying disturbs no one's

repose, save his who is bent on murder. The fact of arson in the first degree being by law a capital offence, abridges no one's liberties, and carries no shuddering sense of alarm to any, save such persons as are actually guilty of that crime, or are strangely tempted thereto.

The idea, therefore, that a liquor law must be so tempered and so adjusted as that its penalties shall not grate harshly on the nerves of its violators, arises from a lurking, lingering desire still to keep the dealers in the field with a desire to violate the statute without much inconvenience. Now, frankness, which is the offspring of honesty, forbids any such double-dealing. The brewer, the distiller, the inn and saloon-keeper have a right to be distinctly assured whether or not they can pursue the line of business, so far as alcohol is concerned, to which they have heretofore devoted themselves. And any law which keeps them in doubt, either by the indistinctness of its provisions or the machinery of its execution, lacks the honest frankness of a manly, Christian statute.

No, if we mean suppression, that law is decidedly the most Christian which cuts off at once all hope of a violation with impunity. And if a heavy penalty, either in person or property, is best adapted to reach the end, then the heavy penalty ceases to be harsh, for the reason that it has had the effect to turn the wrong-doer from his course of crime, so that it falls not on him any more than other men. But, if rum-sellers are still resolved on setting the law at defiance, the complaint of severity and harshness comes not with a good grace from them.

“A rogue never felt the halter draw.

With a good opinion of the law.”

Verily, the Maine Law against rum-selling harms no one but its violators. And the question arises, whether the traffic at common places of resort as a beverage ought not to be suppressed by law? If it ought to be, the penalties should be adapted to do it! “If neither words or grass” will reclaim the hardened, the effective dissuasive of stones must be brought into requisition. This is a principle of all Christian legislation, and all our statutes have been modeled upon it. If a light penalty will remove an evil, the light penalty is employed; or, otherwise, if the mild means fail, severe ones are resorted to.

But, in reality, all this prating of “harsh measures” arises from a lingering wish to still perpetuate the traffic, and not to have it killed! The rum-sellers and their sympathizers dislike the Maine Law because it aims to kill the traffic. They do not want the traffic to die. It is not the manner of killing, so much as the fact of killing, that lacerates their feelings. If they had made up their minds to be law-abiding citizens, does any one suppose the penalties against rum-selling, even though death on the gallows or imprisonment for life, would annoy them! Not at all. And the fact of their opposition to Maine Laws, only proves their necessity. We have had license laws for ages, and the process of “regulation” has been tried and sadly and signally failed. Nay, rather, the toleration system has been the prime promoter of intemperance, and that, too, with penalties nearly as severe as those of the Maine Law. But the difficulty has been in the law of proof. Heretofore, we have been compelled to rely on the recollections of rum-bloats and tipplers, which have always proved sadly at fault. But under the Maine Law, kegs and bottles, barrels and demijohns, with their poisonous contents, are swift witnesses, and such witnesses as are certain to convict. This puts the rumseller in a “tight place,”—it extends over him perpetually a liability to forfeit his whole stock in trade, in addition to fines and imprisonment! And this is, to him, “harsh,” simply because it is an effectual dissuasive! But this, be it remembered, is only “harsh” to such as run counter to law—to such as, in the face and eyes of plain statutes, ruthlessly disregard the well-being of society.