

never be realized—may God forbid such a fearful consummation. The 'mountain dew' has been anything but blissful in its effects where it has been most widely spread. That it has been a fructifying 'dew' no one doubts. But its fruits savour not of anything which blesses humanity. Wherever it has fallen, disease, death, poverty and crime luxuriate. The foliage produced by it—ragged, the fruit, like that of Sodom.—ashes, the remains of ruined hopes, blighted happiness, broken hearts. The down-trodden inhabitants of these climes only need this to complete their degradation; let Turkey 'take it,' and Nicholas may have the pleasure of seeing the 'sick man' die without any aid from him. By all means let our commerce extend—the beneficial part of it; but for the sake of God and man, let us keep the 'mountain dew'—the 'dew of death' at home. Enough of curing caused by it here,—enough from our own sons and daughters whom it has ruined; do not let the curse of the ruined of other lands be brought on our heads.

Gen Jackson the Author of the Maine Law.

Messrs. Editors:—From the movements in various States to suppress the sale of intoxicating drinks, I predict that the time is not distant when there will be some strife for the *honor of authorship* of the Maine Law. Not a few now regard the Hon. Neal Dow as entitled to the credit of *originating* and framing this law. Mr. Dow has done noble service, I admit, in the temperance reform. But it was Gen. Andrew Jackson who *first* suggested, and caused to be executed, this *famous*, as some say, and *infamous*, as others say, Maine Law. Now for the proof. In 1834, when Gen. Jackson was President, it was found that unprincipled, mercenary men, inflicted great injury upon the Indian tribes, by selling to them ardent spirits. They were made drunk, and then cheated, maltreated, and wronged in every way. The old General saw the game that the rum-sellers were playing upon his "red children," and his indignation was roused. In that year (1834), Congress passed a law "*for the protection of the Indian Tribes.*" This law had all the stringency of the most radical prohibitory laws of the present time. The United States officers were directed to *seize and destroy*, without judge or jury, all intoxicating liquors introduced for sale into the Indian country. The officers discharged their duty fearlessly and faithfully. Those who suffered by the operation of the law, were indignant, but they had no redress. The constitutionality and justice of the law were never called into question, except by that class designated by the couplet—

"No man e'er felt the halter draw
With good opinion of the law."

These men did not demand remuneration for the liquor taken from them in the Indian territory. This law sanctioned by General Jackson, and executed under his orders, was highly approved of by enlightened Statesmen. Its beneficent influences were marked and acknowledged. So far as I know, this was the *first* Maine Law enacted, and executed in this country. The liquor intended for the Indians, was *seized and destroyed*. Here is the *principle* of all prohibitory laws passed, or in contemplation.

P.S. Mr. Dow *first* introduced the principle into the laws of the States.—*Public Ledger*.

Philanthropic & Social Progress.

Wiser and better every day.

As temperance reformers, we have been directing our efforts very specially against one great iniquity. But we are not men of one idea. We do not imagine that when we have put down drunkenness, we shall have put a way all vice; or that when we have trained our countrymen to temperance, we shall have secured all virtue. We seek it as a foundation on which to rear all the virtues, as a starting point from which to set off in pursuit of all that is true, and honorable, and just, and pure, and lovely, and of good report.

Reformers, then, in one department, let us be ready to lend a helping hand to all other needed reforms. Whatever be the station in which Providence has placed us, let it be our ambition to adorn that station, and to be always, in moral worth and mental attainments, advancing. Wiser and better every day: Let this be our motto for our own sakes. Wiser and better every day: Let this be our motto for the sake of the cause which we have espoused. And in the spirit of that pure and patriot cause, let us do all in our power to lift up, and keep up, and urge onward one another. Let us, humbly depending on divine help, form, individually and collectively, the unconquerable determination TO EXCEL; and thus we shall resemble heaven's own bright intelligences, who, though high already, are ever bearing upward to higher heights, and who, when these are gained, drawing encouragement from success, become ambitious of still nobler flights, and with bolder pinions continue soaring, soaring.

But while we would earnestly press these sentiments on all, we are especially anxious to engage the attention and sympathy of our younger and more ardent readers. In them we feel peculiar interest; and as their genuine friends, we invite their earnest consideration of our motto, Wiser and better every day. And, do any ask in all seriousness, *How shall we become wiser and better every day?* We welcome the inquiry; and we proceed with great good will, and with all good wishes for our young friends, to help them to an answer.

And whatever else may be said, we say this first. Be sure you will not become wiser and better without effort. And it must be your own effort, your own strenuous, properly directed, persevering effort. There is no royal road to learning. There is no sure path to distinction, but by diligence. There is no security for eminence, either moral or mental, apart from humble, honest, earnest labour.

'All is the gift of industry; whatever
Exalts, embellishes, or renders life
Delightful.'

If then you are prepared for exertion, we promise you improvement. If you are prepared for earnest continued exertion, we promise you certain and continuous advancement. But, in no other way do we promise it. Daily labour: that is the way, the true way, the only way to daily progress.

As to the modes of employing this labour, so as most effectually to secure mental and moral improvement, were this a professedly religious journal, we would undoubtedly begin by saying, *While doing your best, always trust in, and seek direction from God*