

parental restraint and moral discipline. *Loss the fourth*—With out parents who care for them, without relatives who will acknowledge them; beset by temptations and impelled by wants; they take to the street for a living, and whether distinguished by the wallet of the beggar, the habiliments of the courtizan, the swagger of the blackleg, or the tenacity and cunning of the thief, they become drag on the wheels of progession. Instead of contributing, as they might have done but for their father's shame, to the aggregate wealth of the world, they are like moths on the garment, consuming it continually. Nor does the evil rest here. They, the children of the drunkard, become *fathers of drunkards*—of thieves, beggars, lunatics and murderers, and thus the evil consequences of the first fault are treccable through many generations, and—tremendous thought!—who shall say whether they shall have a termination antecedent to that of the world itself.

Render, if you wish to be respectable, shun the cup; if you would have your family well fed and clothed, shun the cup. If you desire your children's advancement in life, shun the cup; if you look forward to a happy old age, shun the cup. "It," on the contrary, to use the language of the Rev. Rowland Hill—"you seek to prevent your friends raising you in the world, be a drunkard, for that will defeat their best efforts.

"If you are determined to be poor, be a drunkard, and you will soon be ragged and penniless. If you would wish to starve your family, be a drunkard; for that will consume the means of their support.

"If you would have no resource, when past labor, but a work-house, be a drunkard. If you would be a dead weight upon the community and cumber the ground, be a drunkard. If you mean to ruin your soul, be a drunkard.

"If you are determined to be utterly destroyed in estate, body and soul, be a drunkard, and you will soon know that it is impossible to adopt a more effectual means to accomplish your end"—*Temperance Telegraph, N. B.*

"I'll go for that Law."

This is an expression we have frequently heard from individuals who have hitherto doubted the expediency of legislation, for the promotion of the Temperance Reform, when they have read or had explained to them the true nature and operation of the Maine Law.

When a man has before him a work which he feels ought to be done, but for the accomplishment of which he thinks, nevertheless, he has not the necessary implements, he hesitates long and despairingly to commence the labor. Give him a jack knife to cut down an old gnarled oak with, and he declares the task although he may see powerful reasons why the tree should be felled. But now present him with an *Axe*, one too that he has seen used with complete success for the same purpose, and forthwith the blows fall "thick and fast,"—steadily and confidently dealt,—until the tree falls with a crash to the ground, and straightway vanishes for ever,—vanishes from a spot, it may be, it had long occupied in the very *high way* of his convenience and improvements.

This is the view taken of the Maine Law. The great upas tree of intemperance, which has so long overshadowed our community, dropping down in our streets, in our houses, in our offices, aye! in our very churches, the maturing and the perfected inebriate,—and showering upon our heads its leaves of sorrow, degradation and death among our wives and children, has thus far appeared too stout and too gnarly to be removed by any of the laws which have yet been enacted for its destruction. Our people have, therefore, hesitated to rally to the execution of laws, which threatened to prove only jack knives in their hands.

But circumstances have changed. "The tree has been felled in Maine" say our people, "give us a similar *Axe* and it shall fall in Rhode Island, and be cast into the oven. We must have the Maine Law! Aye, we must have it; and we will execute it!"

This determination is widely and rapidly spreading in our State, and its effects will not be slow in developing themselves. When the wood cutter, after continued efforts with his axe,

his wedge and his beetle, at length, by a well directed and studly stroke, splits the *log* upon which he has been laboring, and causes it to crack with resounding report from centre to circumference, he feels that the work is *accomplished*, and the remaining labor of preparing it for the fire is comparative pastime. So with the Maine Law; our heroic brethren in that State have prepared a wedge in that Law, which has "walked into" the knotty stick of the rum traffic, and the report of its rending apart, has rolled booming and rattling over the Union!—And "let's have that wedge" is the cry in every State where public attention has, with any degree of interest, been attracted to the subject.

In view of these considerations, we think we may say to the friends of the Temperance cause, that the great point for which we have been laboring is *accomplished!* Experiment has, at length, proved that the enemy is vulnerable! The same unerring teacher has also shown us the weapon we are to use, and the place at which to aim it. The weapon is the Maine Law. The place to strike is the *rum traffic!* The rum traffic is the *trunk* of the tree of intemperance, let us sever it with that law and the tree falls.—The root of the tree, which is the *Love of money*—the root of all evil!—shall eventually also be removed with some "root extractor," with which future experiment shall present us!

Set the Maine Law, then, at work, in Rhode Island, and the rum traffic falls to the ground; those who have been rooting in its branches, must gather themselves up as they can, and if they still think that happiness cannot be found except in *getting rich*, and that by selling rum, why they must go elsewhere, to be driven thence wherever the Maine Law listeth!

We have reason then to rejoice! To rejoice in a great jubilee! And while we do so, let us also work! Work in a way which shall make efficient and decisive the action of our Assembly, which shall give us the Maine Law.

Especially would we call upon the women of our State, to effectual effort to arouse public opinion to the enforcement of the law,—individually and socially the mothers, the sisters, and the wives of our State, can be of great assistance in this the final effort for the annihilation of that traffic, the removal of which is all that can prevent thousands of the fathers, brothers, and husbands of our women from falling into the drunkard's enslavement within a few short years! the removal of which is the only means of preventing a cup of terrible sorrow, suffering, and despair from being presented to the lips of thousands of the fair and virtuous, the innocent and the helpless women and children,—mothers, wives and sisters, and sons and daughters of Rhode Island.—*N. E. Diadem.*

Legislative Action in the United States on Temperance.

(From the Montreal Witness.)

We have been requested to give in a condensed form the results of the Temperance reformation, so far as they have been embodied in legislative action by various States of the neighboring Union, and gladly comply with the request, so far as our remembrance of the statements made by delegates from those States to the Santiago Temperance Convention will permit.

In Vermont the sale of intoxicating drinks is entirely prohibited by law, so much so, that the steamers on Lake Champlain cannot sell liquor in their bar-rooms except when on the New York side of the Lake. The progress of legislation in this State has been very instructive. A few years ago the question of "license" or "no license" was presented to the people, when "no license" prevailed by a moderate majority. Against this decision there was very great opposition; the liquor sellers continued the traffic in defiance of the law, generally succeeding in evading conviction, and the liquor drinkers, it was said, consumed more than ever, out of sheer spite.—A great outcry was also made about the liberties of the people being infringed,