

cise of the right of search under such restrictions? We think not. And then, if a dwelling house is searched, the mere presence of liquor is not taken as proof of guilt; but of liquor "with the implements of sale." Could law guard personal right more carefully than this?

#### THE LAW AND THE RIGHT OF PROPERTY.

Still it is argued that this law attacks the right of property. Its operation, it is said, will depreciate the value of an immense capital already invested in the manufacture of liquors, and it proposes to seize and destroy personal property in certain cases. These facts, it is asserted, prove the law to be an unconstitutional violation of private rights.

Who is he that brings this objection? Has he a man's nature?—a human heart? Would he set the claims of property above those of humanity? What, if, as in the *legendary* history of old England, a body of men and women existed among us, versed in the occult mysteries of pretended magical art. Suppose them capable, at immense cost, of creating wax images, and of connecting the lives of men with the duration of such figures. What, if one of these images, gradually melted before a fire, had the power of wasting away the life of the person it was made to resemble? Imagine one or two or ten citizens to have perished thus, and discovery of the magicians and their infernal arts to be made. Their images are costly. They have invested, say millions of dollars, in their instruments of death. Would any man plead the rights of capital or property in their behalf? Would the holdest priest of mammon dare to whisper the thought? Nay! A deprecator would blush to plead the right of such property to be spared from destruction. But who can show the difference between the two cases. Did the supposed magic figures destroy life? So does the liquor traffic. Only on a larger and more fearful scale. Property! Humanity! Place them in the scale! If you think the right of the former outweighs that of the latter, oppose the law. Stand by the liquor dealing capitalist. Tell him that human happiness is nothing; social enjoyment a trifle; the production of crime, the spread of pauperism, the degradation of mind, the ruin of souls, are all nothing compared with his capital! But if humanity is above property—if capital, invested in a traffic which defeats the glorious mind of man, is wickedly, immorally and unlawfully invested—then stand by the law, and leave the guilty capitalist to shed his impious tears alone, in the solitude of his deserted distillery; or, if he prefers weeping in company, send him to those dealers in lottery tickets, vile books, and gambling implements, whose property, by the action of kindred laws, is depreciated and spoiled. Let him mingle his tears with theirs. They are fit companions for his grief.

#### WHAT SHALL BE DONE?

Such is the liquor law. It stands built on the assumption that the liquor traffic is a scourge to society—a nuisance necessary to be abated. In prohibiting it, it exercises nothing more than a right inherent in society. In its provisions, it violates no single right of the man, or of the citizen. It is stringent only so far as is necessary for the accomplishment of its object. Its aim is lofty; its spirit is benevolent; its influence blessed beyond comparison. MAINE, GLORIOUS MAINE, has given it more than a year of trial; and her people have already grown jubilant under its auspices. —Massachusetts and Rhode Island furnish innumerable proofs of its delightful power to bless society. What then shall be done with it? The entire army of spirit dealers, sustained by a wine loving aristocracy, and by a multitude of the slaves of the still, are seeking to procure its repeal. They would treat it as Ephorus did the heptachord of Phrynis, the poet. Being of an inventive genius, the poet had invented two new strings for his instrument; but Ephorus rudely cut them without stopping to inquire whether they added to the harmony and perfection of the music or otherwise. With equal disregard for its influence, these men would destroy our law. Money is expended unsparingly for this purpose. The press is used to the extent of its influence. Political men are tampered with on every side. Shall they succeed? What does the reader reply? Will he slumber, while they act? Shall they be permitted to triumph because of the apathy of better men? Nay, it must not be so. Great questions are involved in the fate of this law. Sustain it, and trade will flourish; crime will diminish; pauperism will almost cease, public morality will be promoted; social refinement and happiness will advance, public health will be recuperated; life lengthened;

society will bloom and put forth flowers like a second paradise; religion will prosper, and man be as happy as is possible to humanity on earth. But let it be repealed, and through the floodgates of the traffic a tide of unmitigated woe will roll over the state, sweeping before it the good and beautiful, and overflowing unnumbered hearth sides, with sorrow.

What then will the reader do, we ask? We read his heart. He will give the law his influence. He will speak for it. He will urge his friends to speak for it, saying with the poet,

"If we have whispered truth,  
Whisper no longer;  
But speak as the thunder doth,  
Sterner and stronger."

He will vote for it, treating the bands of political partizanship, if they would bind him in unholy fellowship to an enemy of the law, as Samson did the withes of the Philistines—tear them resolutely asunder—scorn them—despise them, and vote for an undoubted friend of the law. Personal interest, the claims of family, the welfare of society, the demands of religion, all imperiously require such a vote at the hands of every good citizen; and woe to that man, who, to please his political friend, deposits a vote for a doubtful candidate. The responsibility of such a vote, we would not dare to meet. Nor will the reader. But by speech and vote he will stand by the law, and use it as Aaron did the censor of fire, when he stood between the living and the dead, and stayed the plague among the people; for what that censor of fire was to the Jewish plague, so is this law to the modern curse of Intemperance.

Perhaps the reader thinks this stream long enough—perhaps it is, but we prefer to insert the following, lest it should be lost. It is one of the excellent sketches of "Phocion," which appears in that very excellent paper "The Massachusetts Life Boat." Perhaps this Liquor agitation may help wise men to discern the precious and the vile in the Church of Christ. In due time they will be separated.

"*Enoch walked with God.*" This was a text from which the writer recently preached, and one branch of the subject was illustrated by incident which might be supposed to occur in the course of the execution of the Mass. Anti-Liquor Law. An opposer of this excellent statute said to one of its staunch friends, as they were passing out of the house, "I am opposed to the Liquor Law, and I want the world to know it." Then glancing to the subject of the sermon, expatiated upon the excellent character of Enoch, declaring that few such Christians were now among the living. "Do you suppose," said the temperance friend, "that if Enoch were now upon the earth, he would go for the 'repeal' of our liquor law?" This was bringing the question to bear right upon the conscience of the man. Though an opposer of the Temperance cause, he was yet an honest man. After stumbling over some of the cobbles, and larger obstructions, which his conscience obtruded in his way, he stretched himself up with an air which seemed to say, "I must confess it," and replied out-right, "No!"

Here is much admitted, viz.—that eminent goodness is on the side of the law. And who would not full as heft be in the ranks with Enoch, and that long line of similar worthies who came after him, David, Jeremiah, Daniel, Isaiah, Paul, and the like, as to be found with noted rum-sellers and their tippling or intoxicating customers! If good men be for us, who will fear, though the voters of vice are against us!

There is a lesson in the above incident. Go into almost any community in the State, and who are for sustaining the Law? First is the minister of Christ, with his faithful deacons. Then, firm and true in the ranks, are the active, praying men of the Church, who do most to sustain the ordinance of the Gospel by word and deed, by prayer and practice, by heart and purse. If there are men and women in the Church who are opposed to the law, they are among the inactive, prayerless, worldly portion. They are those of whom the pastor has some fears lest they are self-deceived. Hence, goodness, moral worth, religion, all that is of heavenly origin in our Christian communities, is on the side of the main features of the Law.