

19. It will fill the land with blood. Not half as much as rum has. Sixteen murders have been committed in a year, in the city of New York, through rum. Two or three lives could be afforded in this conflict.

20. It is sheer fanaticism. So is every law which breaks up counterfeiting, piracy, forgery, and which would abolish war and despotism in the earth.

21. The stringency of the law would excite sympathy for the liquor sellers and greatly increase intemperance.

The experiment has been made; the vender finds no sympathy. The war is made not upon him, but upon his liquor, as vile and worthless. The drunkards forsake his shop, for he has no liquor wherewith to treat. And left alone, he quits the business as the business has quit him, and then he finds sympathy in the rest of the community.

22. Moral suasion is greatly preferable. Moral suasion is good in its place; peculiarly applicable to the poor inebriate; applicable to the honest liquor dealer, but of no more efficacy in destroying the rum trade, than it would be in destroying counterfeiting and gambling.

23. It is mingling temperance and politics. How, more than all excise laws, it is difficult to tell. It is but a new way of legislating to prevent intemperance. If it interferes with the political elevation of some of its opponents, it is not the fault of the law. If it secures that election, they may not seriously object. Rum and politics have long had the ascendancy, and how can any reasonably complain, even if there should be a union on the other side, if it is for the good of the people.

24. The removal of the traffic from the community would be the breaking up of one of the greatest sources of human health, comfort, and social enjoyment.

Who hath woe? who hath sorrow? who hath wounds? who hath babblings without cause?—the teetotallers or the men blessed with the traffic? Let jails, and poor houses, and drunken, brawling families answer.

25. It will stop off and reform all our drunkards and hard drinkers; break up the Shades; keep our young men from their smashers and sherry cobblers; stop wife-whipping and murder; make Sunday a sober day, and bring on, before the people are half ready for them, the days of Millennium.

This objection is perfectly unanswerable. Even so, Amen.

Temperance and the Holidays.

At the commencement of the temperance reformation, all the habits of society were in opposition to its progress. The use of intoxicating liquors was almost universal, and the custom of presenting them to every guest nearly as prevalent. A place was found for them in every house, and the closet or the sideboard was opened, and its contents brought out to refresh the visitor, among the earliest tokens of a hospitable welcome. These habits had produced results of the most lamentable character. The aged and the young, the rich and poor, the educated and the illiterate, in vast numbers became the victims of intemperance, and there were few families from which the bitter tears of lamentation did not flow over the grave of a drunkard. Among the most difficult objects to be accomplished, and yet the most essential to the success of the reformation, was the change of these habits of society; and to this work, therefore did the first movers in the reform direct their earliest and most earnest efforts. We need not now say that they were eminently successful. The work spread, and the object was effected with a rapidity unexampled in the history of moral reformations. Customs that had become inwrought into the very fabric of social intercourse were well nigh extirpated: sideboards and closets were appropriated to

some better use than to be store houses of "liquid fire and distilled damnation," and decanters and wine glasses were either repudiated or converted to some innoxious use. It was no longer deemed essential to hospitality and friendship that guests and friends should be demonized by intemperance; and hundreds of thousands abandoned, under all circumstances the use of all intoxicating liquors. This was a triumph which sealed up many fountains of desolation and wo; which gave peace and joy to thousands of aching hearts, and which opened wide doors and effectual for the salvation of undying souls, who were now made accessible to the truths of the gospel.

But while the hold of Satan upon the hearts of men, through the habits of society was thus loosened, his grasp was not entirely relinquished. Driven out of some of the fortresses from which he had carried on so destructive a warfare upon the hopes and happiness of men, he entrenched himself in others of his strong-holds, where he still carries on the work of death.

Yielding the point, that the general use of intoxicating liquors is unnecessary, and even admitting that it may be injurious, and should therefore be avoided, he and his emissaries contend that they may be safely used on special occasions, and that they are yet necessary to promote that hilarity which is sought in seasons of social festivity. Hence, very many who neither offer nor use them or linarily, do both on such occasions as weddings, evening parties, Christmas dinners and New Year's visits. At these seasons the wine cup is freely circulated, and stronger drinks abundantly provided for those for whom the wine has lost its charm.

The result of this course, not so universally destructive as the habits which have been in some good degree subverted, is yet fearful in its ruin. Very many young men, tempted on these occasions to violate the principle of entire abstinence become the victims of intemperance, and are hurried to an untimely and dishonored grave. Many a lovely girl thus acquires habits of stimulating, which undermine her health, and bear her to an early tomb. If the sorrows of a single year, produced by the habits which yet prevail during the holiday season, and especially in the New Year visitings, could be brought together and presented to our view, we would start back from the vision in affrighted horror. Here we should see a young man, the pride of his father, and the hope of his mother's declining years, leaving home in health and happiness, his habits on the side of virtue, and giving hope of a long life of respectability and usefulness. He calls the opening of the New Year upon the wine-glass, and urged by lips and looks of almost irresistible power, to pledge the tempter. He hesitates, and is laughed at. He yields, and his self-respect is gone. He passes from house to house, and at each repeated temptation, yields more easily, till, before night, he is led home to break a mother's heart, and ring out burning tears of agony from a family who feel themselves degraded by his drunkenness. But the end is not yet. He goes out into society and to his business self-degraded, and with a craving appetite, which incessantly cries, Give, give! and which will be satisfied with nothing but the accursed poison that kindled it. He resorts to the saloon and to the groggery, and thence to the chamber of the maniac, from which he is carried to the drunkard's grave. The physician may, to save the feelings of his friends, certify that he died of "inflammation of the brain," but they who loved him, know too well, that if the truth were written on his tombstone, the world would look upon the grave of another victim of mania *a potu*.

This is a picture of no isolated case. Would to God it was! The number of such is legion, and the hearts that ache and are broken from this cause are almost numberless.