

the brain, phrenzy and madness hath dethroned reason, and they are pitiable victims to an appetite they cannot overcome, the gratification of which tends but to hurl them still faster toward a terrible denouement.

Many a man hath confidently said I will be temperate; I will drink only occasionally when I feel like it," and thus he goes on until his occasional glass comes to be taken daily and hourly. Still he deems himself safe, and would indignantly repel the insinuation that he was a drunkard! Let us then, never try our resolution; let our strength of mind remain untested, or if exercised let it be in showing that we can forever abstain from the damning poison. Parents should instill into the minds of their children a holy horror of intemperance, they should teach them to shun the wine cup as a thing vile and unholy. Then will they grow up to maturer years, and enter the busy scenes of life prepared to withstand the Tempter, and to turn a deaf ear to the alluring invitations of gay companions. Should they for a moment be tempted, should they reach forth a hand to take the poison, a mother's warning will check them; some gentle admonition, given long ago perchance, will cross their minds and they will dash the flowing bowl from their lips and fly the scene of temptation and allurement. As it is so very difficult to cure drunkenness, let us endeavor to prevent it by training the young and rising generation to habits of strict temperance; while the young mind is tender and pliant, ready to receive any impression good or bad. Then is the time for the Mother to sow the good seeds, to instill into the mind of her child a love of correct habits and principles: make him aware that religion and temperance are inseparably connected, and that both are essential to his well being and lasting happiness. Then when he becomes a man instead of passing his leisure hours among vicious associates at the ale-house, and devoting his energies to ignoble ends, he will have a distaste for such low amusements, and will instinctively seek something higher and holier, and will thus pass through life an ornament to society and a blessing to his fellow men.

After the above excellent train of thought on intemperance, the reader will be profited by a careful consideration of the difficulties with which we have to contend in our great work. Especially shall we all do well to consider the power and resources of those engaged in the liquor business. Putnam writes as follows in the *Maine Law Advocate*. Most of the thoughts are applicable to Canada.

Our enterprise bears a very close analogy to the operations of an invading army in an enemy's country. It is not enough that the enemy's forces are beaten and scattered in the open field. His strong hold must be taken. His fortified capital, stored with provisions, filled with armed men, containing countless treasures, affording a refuge for all the surrounding population—this must be captured—its strong walls must be prostrated, its garrison must be broken up, and its treasures must be seized before any thing approximating to a conquest can be secured. Until this is done, the most brilliant success will be temporary and unsure. The victory of to-day may be followed by a defeat to-morrow. The invading forces will be exposed to constant fatigue, and incessant watching, while their enemy, secure in his retreat, may choose his own time and point of attack, and with fresh troops and ample equipments, assail an army exhausted by its own victories. Such a strong hold has the liquor traffic been to the enemies of Temperance. Let us look at facts which will justify this assertion.

First. The liquor traffic has created a strong, social influence, against temperance.

We all know the power of social influence—which some one has pithily said really means—female influence. We

know that multitudes of women will have whatever is fashionable, stylish, or genteel, just as men of the same stamp, will go for their party at all hazards, right or wrong. Now these spirit traffickers are many of them rich, genteel, and "move in the first circles," or at least aspire to do so. But this could not be if the craft by which they had their wealth, should become vulgar in the public eye. But if the use of the article they sell should become disreputable, then, of course, the selling would become disreputable. Then it would follow that we, Mrs. X, and Miss X, are the wife and daughter of a man engaged in a vulgar business!

The impending of this horrible fate arouses Mr. X and Mrs. X, and all the young X's, and the whole circle of their friends, and visiting acquaintance to a desperate effort to sustain the respectability of the business of drunkard-making. Temperance is voted vulgar—sons and brothers are entreated for the credit of the family, not to be seen at a temperance meeting, and above all, not to sign a temperance pledge.—Pretty voices exclaim, and delicate hands are held up in horror at the "low-lived and disgusting" narrations of scenes which occurred in the shops of their own fathers or husbands. The decanter is re-established upon the dinner table, and wines are essential at every "fashionable" evening party, and as far as this influence can be made to extend, the flood-gates of intemperance are lifted and its deadly streams are poured like a deluge over the land. When we recollect that such an influence as this has been exerted in nearly every community in the country, we may form some estimate of the results. It is true that the object has not been attained; for probably there is, at the present moment, no business so thoroughly disreputable as that of the dram-seller and the retailer. Even the wholesale dealer occupies a position far from desirable. But though the object has not been secured, the evil has been done. Thousands of young men have been ruined, and thousands of homes made desolate, by these desperate efforts to make the liquor traffic respectable.

Second. The liquor traffic has created a powerful *monied* interest against temperance.

These dealers in poison have a great deal of money to spend, and Mr. A. the grocer, and Mr. B. the baker, and Mr. C. the dry goods man, and so on through the catalogue, must all be very careful what they say or do about temperance, lest they should "lose custom."

These men, moreover, are constantly troubled with little ailments, and the doctor must be careful lest he lose his most profitable patients, by expressing too decided opinions upon the moral diseases of the community.

They are frequently in law—indeed, pro or con, as plaintiffs or defendants they have more to do with it than almost any other class. The lawyer, then, must be thoroughly non-committed, or look for his living among the less litigious portion of the community. They pay high pew rents, and frequently send up to the parsonage, a few articles from "the store"—therefore the clergyman must be careful to maintain his reputation for conservatism, and like British soldiers in battle, fire away at every body in general and nobody in particular, which latter, as John Bull says, "be no better as murder."

The liquor dealer is a liberal sort of a man, and often lends Mr. Short money. Therefore Mr. Short must be still, much as he would like to speak his mind.

The liquor dealer is a bank director, therefore the whole row of shop-keepers on Main street must take good care of their tongues and their votes, or their credit will be counted in the place of their notes-of-hand.

Thus the *monied* influence which proceeds from this traffic is constantly penetrating and interpenetrating the community in a thousand directions, stifling public opinion, overawing the timid, forcing the helpless, tempting the selfish,