

# TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

*W. Jackson*

PLEDGE.--We, the undersigned, do agree, that we will not use Intoxicating Liquors as a Beverage, nor Traffic in them; that we will not provide them as an article of Entertainment, nor for persons in our Employment; and that in all suitable ways we will discountenance their use throughout the community.

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## Moral Suasion.

With a little more than half our "usual editorial courtesy," we inserted in our last, a communication from a temperance man, who fancies himself an opponent of what is commonly called the Maine Law. By the signature assumed, it is to be conjectured that this worthy friend is afraid of legal interference, and will yet be content to work and toil at the oar of "moral suasion." We are very sorry to have to say it, but it is a fact, that most of these modern moral suasionists, have never worked very hard for the temperance cause, and our present experience teaches us to predict, that they will never do a great deal of work even in the way of moral suasion. Now we do not give up moral suasion as an effective agency for the suppression of intemperance, but we do insist upon it, that alone it cannot effect the permanent good we desire to see. Will our correspondent allow us in a very gentle manner, to say that there is nothing very original or powerful in his letter, a whole ship load of such could not at this period do much harm; but for the comfort of "moral suasion," we ought to add that he is no weaker than the rest of the fraternity who have adopted similar views. Having positive error at the bottom of their creed, it does not seem possible that any thing better should be produced than negative argument, or a constant *petitio principii*—a begging of the question. We must, however, devote a little space to the review of "Moral Suasion's" letter. We take it for granted that he is sincere in his views, and that he is a teetotaler on the ground of expediency. With him, on that account, we shall not dispute; but we fear on another point he is not quite careful enough in the arrangement of his thoughts, or that he has not looked far enough into the subject of which he writes. We quote the following paragraph:—"I believe that that miracle performed by our Saviour, was the turning of *real* water into *real* wine; and I believe that while the Bible is full of denunciations against the drunkard, and teems with the evil consequences of *excess*, still I believe that *no where* does it denounce the moderate use of the 'juice of the grape.' Holding these views, then, I cannot but look at the Maine Law from a different view than you regard it."

As to the wine question in general, we are anxious to postpone the discussion of it until after the Parliamentary Session, but the present is a favourable opportunity to put on record our thoughts concerning the above very strange coupling of the miracle at Cana, with the demand for a Maine Law. We agree there was a real miracle. "Real water" was turned "into *real* wine." That "*real wine*" was (as seems to be also the opinion of our correspondent) of the same quality as the "*juice of the grape*." The Scriptures do not tolerate the use of this "juice"

in excess. "The Bible is full of denunciations against the drunkard, and teems with the evil consequences of *excess*." This "*juice*," then, stands just in the same relation to the human stomach, and to human duty, as a nice beef-steak, or a loaf of bread. It is itself useful and nutritious, and may therefore be used in moderation. Our correspondent thence draws the conclusion that the Maine Law is wrong. But what a prodigious leap he has made to come at that point. He has jumped over all the whisky barrels, and brandy casks, and all other containers of alcoholic liquors of modern invention, and assumed with astonishing celerity and charity, that these modern liquors are only equivalent to, or proper substitutes for, the pure "*juice of the grape*." This assumption is wholly untenable, and the Maine Law would never have been requisite, if the unfermented "*juice of the grape*," or its equivalents, had been the only beverage in use generally among the people. And further, as to this "*juice of the grape*" argument, what value can we attach to it, when the article itself is not within our reach? Where is it made—where is it sold? Has any body in Maine claimed exemption from the penalties of the law on the ground that the kind of liquor that he sold was the aforesaid juice? Certainly not! And it is well known, that thousands of bottles of good old port are made and sold which do not contain one particle of the product of the grape vine. If we can succeed in delivering the country of all liquors, except such as contain no more alcohol than what was in the wine that Jesus made, we shall be perfectly satisfied. Then *moderation* will be a scriptural duty. Dr. L. B. Coles of Massachusetts, has expressed our views in a very few words, in his valuable work on the "Philosophy of health." He says—"To be temperate in the use of good things in their place, is to use them with moderation. To be temperate in the use of bad things, or things out of place, is to let them alone." Whisky, brandy, rum, gin, beer, wine, and such things as are made and used in Canada are bad, *very bad* things. The law hitherto has treated them as though they were intrinsically good and useful. But since religion, science, and experience have proved them all bad, the law *must* be made to harmonize with the evidence of facts. It is this which the Maine Law does, and which the laws of every country pretending to civilization ought to do. It is for this we write and speak, and we are persuaded there is no rest for the country, until we get what is wanted, in order to preserve this land from the overwhelming consequences of drinking alcoholic beverages.

"Moral Suasion" says, "I would never give my name to promote a measure which would in any way be regarded as an infringement of the liberties of the minority." Now, every name to a petition for the Maine Law is worth something, but some names are worth more than others. We cannot tell the precise