

### The Load we have to Carry.

We are persuaded that the most serious difficulty to the passage of the Maine Law is not interposed by the intemperate themselves.—Many an habitual drunkard is heartily in favor of a prohibitory law. They feel that it is their only hope of reform. While self-denial is so difficult there is safety alone for them, the slaves of the bowl, in putting that bowl by force, out of their way. The city missionary of Portland, says in his Quarterly Report to Neal Dow:—

"I deem it worthy of remark that all the lower class of drunkards of my acquaintance are in favor of the law and anxious to have it thoroughly executed. They say, 'only take away the temptation and we shall do well enough.' One of these unfortunate men, who lives within a stone's cast of nine liquor shops, said to me yesterday, exultingly, 'they are all closed now—not a drop is to be had at one of them—but such long faces as their owners wear, especially on Sundays, I never saw before.' If the poor inebriates are praying for the execution of the law—and many of them most assuredly are—we cannot view the 'putting of the bottle to such men and making them drunk,' but with redoubled abhorrence.

There is many an inebriate who in his sober moments, prays for the passage of a law to break up the tipping shops. Some moderate drinkers sympathise with them in the same opinions.

But there is another large and most influential class in the community who either give our cause a cold inefficient support, or else manifest a decided opposition to legal action. They are not hard drinkers—perhaps they do not spend one dollar for intoxicating liquors in a year. Some of them use wine "in moderation"—some do not taste it at all. But they are the self-styled "Conservatives" who oppose nearly all thorough reforms as violent and radical. They have a great dread of "ultraism." Some of this class are unhappily too indifferent to the well-being of their fellow men, and wrap their cloaks of selfishness about them, and stop their ears to the wails of the wretched, and close their eyes to the spectacle of vice, and self-destruction that is right before them. And those among this class who really do sympathize with the heavenly work of saving the poor drunkard, are not ready to toil and suffer for anything so thorough and laborious as getting through and sustaining a prohibitory law. They believe in reforming the world "with Cologne water." The work is to be done by moral suasion alone. The liquor-seller is to be pitied—but not the drunkard. The Law is to be on the side of the liquor-seller alone—but society and public morals are not to be protected. A Maine Law is held by them to be "oppressive" and "arbitrary" and "unjust" and unconstitutional. Now we do not wish to whisper a hard word in relation to this large and influential class of temperate men in the community. On the contrary we wish to plead with them, and urge them to "come over and help us." They are not people to be driven or bullied, or abused into the right course. They must be reasoned with. Let them sit down, and examine this whole subject. Let them read facts. Let them come to our meetings. Let them only look honestly at the real state of the liquor traffic, and the frightful havoc it is making of both body and soul—and see how impotent mere moral suasion is to put a check to its terrible ravages.—We need this class of temperate sober men on our side. They belong with us. They must take hold with us in order to secure a deliverance from the curse of intemperance. Among this class are many lawyers, and merchants, and farmers, and mechanics—some elegants too belong to this class; they are respectable and influential, and could procure a prohibitory law if they would only say the word. Yet when our petitions are presented to them, how many of them turn away! Brethren! is it not true that the heaviest load which we laborers for God's poor outcast children have to carry is the opposition or the lukewarmness of this large class in every community? Is it not saddening and discouraging to be turned away by a sober, temperate, influential man, when we come to him, and beseech him to take hold, and help forward a work so glorious and beneficent as ours? If this flood of alcoholic death continues to roll on, then the responsibility will rest not merely on the trafficker but on all who do not labor to stay the evil. Reader! are you not willing to help us try the experiment of a Maine Law in New Jersey? If it fails, things cannot be worse than they are, and if it succeeds, will you not be richly rewarded? We need you.—*New Jersey Reformer.*

### Who Oppose the Maine Liquor Law?

1. Not wives whose husbands come to their homes infuriated by the cup, to beat and bruise them and their helpless children.
2. Not sisters whose brothers are brought to their homes at midnight, and rolled in upon the hall floor, besotted and insensible.
3. Not parents, whose sons, just entering upon manhood, begin to find pleasure in the cup, and meet temptations at every corner in our cities and large towns.
4. Not sober and virtuous citizens, who look with sympathy and dismay upon domestic peace destroyed, talents and reputation thrown away, estates wasted, jails, prisons, alms houses and hospitals filled, by the monster intemperance, with no possible good returned to society.
5. Not drunkards themselves, who desire to reform, who know their weakness, and dread temptation as the cutting off of their last hope of deliverance from the chains which bind them.

These do not oppose the Maine Liquor Law. Who are the opposers?

Liquor dealers, of every stamp, from the wholesale vender to the retailers of every form; from the keepers of fashionable hotels and elegant saloons, down to the haunts where poor day laborers are swindled out of earnings which are needed by their suffering families.

These all oppose the liquor law, and with a zeal which would not be excelled if they were the very pillars of society, and the only true friends of "the largest liberty," as they boast themselves to be.

But these men, we are sorry to say it, have some better company in their opposition to the Maine Liquor Law. They have.

1. Those who drink moderately, and do not like to have their habit *tabooed*, by legislation, which assumes as its basis, that the use of intoxicating liquors as a beverage, is dangerous to society. This class overlook two important considerations,—first, that they cannot change the fact that such use is dangerous, and second, that every citizen owes it to society to surrender an indulgence which threatens the public good.

2. Let all such stop croaking, and come up to the work of sustaining the law, and there will not be opposition enough in the State to utter one peep.

3. Those who make politics a trade,—who ask, not what the people demand, but what will be the consequences to our party. Such men are found in all parties, and are the bane of politics. When such considerations determine our legislation, God save the Commonwealth of Massachusetts!—*Watchman and Reflector.*

### The Right to Traffic.

It is announced in that immortal document, the Declaration of Independence, that—"Man is endowed with certain inalienable rights; among these are life, liberty, and the pursuit of happiness." This sentiment has been responded to by millions of free men, and has aroused the slumbering energies of the oppressed nations of Europe. Its words have become the household words of every liberty-loving people throughout Christendom, and have penetrated even to the recesses of superstitious Mussuldom.

The right to life implies the right which man has to protect his life; and to do this any and all means are justifiable by the law of necessity.

By the word Liberty, as used in the Declaration, it is clearly understood, not to mean that unbridled liberty which would naturally lead to anarchy, and to the deplorable condition of unlimited licentiousness, and of course no liberty at all; but it simply implies the right which man has to do as he pleases, so long as he does what is right, or does not injure his neighbor. But if he, as is often the case in this "land of liberty," presumes upon his rights as a citizen, and does that which results in injury to another, then he has overstepped the bounds of liberty.

If man is endowed with the right of seeking happiness in his own way, no man has the right to prevent him. But the right of the pursuit of happiness is forfeited when its exercise antagonizes with the rights of another. There cannot be conflicting rights.

It has been the custom of the advocates of the license system to appeal to the Declaration of '76 to prove their inalienable right to traffic in liquor, and whenever the attempt is made to legislate upon