

houses in towns and cities may be most stringently regulated, and that further legislation shall take place in regard to the regulation of beer and public-houses on the Lord's day, desiring to keep that day holy unto Him, that we and our families may enjoy His blessing; that no wages be paid at any time at the public-houses. We would here take the liberty of calling your Majesty's attention to the advantageous effects, towards increasing the sobriety and happiness of many of your Majesty's subjects which have been derived from the payment of wages in the middle, rather than at the end of the week, and from the establishment of coffee-houses and refreshment rooms, and reading rooms, under proper regulations adapted to their wants and wishes. And we, your Majesty's suffering but faithful and loyal subjects, will ever pray for the continuance and increase of your Majesty's social happiness in your family, and prosperity on your throne."

Thoughts for the Thoughtful.

From a speech made by the Rev. Henry Ward Beecher, at a meeting of the American Temperance Union, we make the following extract. We have headed it as above, for although the report is not an elaborated argument, it nevertheless supplies common sense thoughts for common sense people, that is for the thoughtful. Mr. Ward said "he took it for granted that there was no principle which would meet with more general acceptance than this; that it was the duty of the community to take care of the evils known and recognized in it. He took it for granted that the use of intoxicating liquors generally was an admitted evil. Men might not think it was an evil for them individually, but generally it was an admitted fact. It was like the milk-sickness. He had often met with men who told him it was in the next town, but when he got to the next town they told him that they had not got it there and never had it, but he would find it some twenty-five miles farther on, in the next county. So if you went to the first grade of liquor drinkers, they would tell you: unquestionably there was great evil occasioned by the use of intoxicating liquors—you would find it in the lower grades. But you might go down and down to Pandemonium, and you would never find the evil acknowledged. You never ought to ask a thief if there was any guilt in theft. An honest man was a better judge. So the sober and moral portion of the community were the better judges of the evil if they were not interested in the manufacture or sale of the liquor—that made a great difference to a man's conscience. It was agreed on all hands that there never had been in any community a greater evil than the scourge of intemperance. It included all other crimes. It epitomised hell on earth. A community did not do its duty unless it took measures not merely to attack every considerable evil but to cut it up by the roots. It was not shaking the ax at the trees that cleared up the land. We must dig out the stumps and every root till the plow should go through it smoothly. All agitation should have a cutting edge. We had tried it with a light edge and we did not succeed. At last we thought we had got something that would succeed and our enemies thought so too. The law, they said would be inoperative. Let us have an opportunity to try it. If they thought it wouldn't do anything, why did they cry? If they thought it would do something so did we. He was perfectly willing to try moral means on all that neither drank, nor sold, nor made;

that is, he would use moral means wherever there was a moral sense. He might just as well get up a show for the amusement of a blind man, or a concert in a deaf and dumb asylum, as to preach to men who had no conscience, not even a spot where conscience used to grow. We proposed a law which aimed to strike at the root of this evil. It said it was a crime to sell intoxicating liquors, with some unimportant exceptions. It aimed to make liquor-selling just like any other crime, so that if a man should be caught selling liquor it would put a stigma upon him, just as it did now if he were caught riding away on his neighbor's horse. In this country, whether a man had been in jail or not, made a great difference to his standing in the community. It had not been proposed to introduce any new principle. You would think by the outcry that they were introducing some great novelty. It was no such thing. We proposed to take principles that had been long established—good old Anglo-Saxon principles—principles which were known in England before our fathers came over. We proposed to take good, substantial, recognized, early—approved and often—proved principles and apply them to this crime, just as we did to any other crime. We merely proposed to put one more crime into the calendar. Where did this law come from? He did not mean to ask where the first pattern came from. That was given on the mount down east. Is this a law that was got up by the clergy? Did presbyteries and synods and conferences tinker up this law? Did it originate with lawyers? No! nothing at all of this! If ever there was a law which started among the people and grew among them and worked its way up into notice from among them, if ever there was a law that was democratic absolutely, this was that law. He counted this to be of great consequence, because it indicated the purpose and permanence of the law. It came not down to the masses from the thinking few, but it came up from the masses, working its way through them all. Although we should find lawyers and civilians not a few who heartily approved it, yet you would find that it was especially approved by the people—more than any other law which had been proposed in this country. He took it that there was nothing in this world which would stand unchanged except what was right—right according to what God called right. Now, in respect to a law like this, if he supposed that there was any way of taking advantage of men under it, he would not advocate it for a moment, for injustice must finally fall. The second reason in favor of it was, that it was a law called for and adapted to the exigencies of the community. He was not sorry that we met with delays. They liked to be thrown back to the people. It was a good place. They liked to swim in the popular sea. But they would come back to Albany. And if they were set back again and again, they would beat a track between Albany and the people. Passing this bill was like crossing the Allegany—when you got to the top of one hill you found another. From some words that the New York *Tribune* had dropped, it had been suspected that it was in favor of the law. (Applause and laughter.) Sometimes he had thought that the *Times* was, and sometimes not. It reminded him of the German who had lost a spotted cow, and ran about inquiring if any body had seen a stray cow, "sometimes