

Common Sense against the Maine Law.

This little more than ordinary common sense sheet manifests somewhat of disgust that the Organ should have styled Dow the Kossuth of the temperance reform. Now, while we have some serious misgivings at the idea of entering into a controversy with that *ably* conducted paper, we dislike exceedingly to have it under-rate our opinion. We know that we subject ourselves to the ridicule and contumely that may be retorted by the "scientific pen of Dr. Johnson," who has shown in many instances as clear as mud, and in some, clearer, that intemperance is not an evil, and has recently elucidated to the satisfaction of all his patrons in an elaborate didactic poem, that "water is disgusting," yet we shall venture a remark in the way of self-defense. His premises are, 1st, "Kossuth labors for the freedom of his country"—2d, "Dow tries his utmost to enslave his Fatherland"—inference, they are not alike. His second premise being a lie, of course the syllogism is destroyed, and no correct conclusion can follow; 2d, he brings in his medical skill, and argues that, were the Maine Law to pass, and liquor to be banished, those *cravings* for it, in the human breast would never be annihilated. Well, we admit that none know so well about this matter as those who know by experience, yet we beg leave to differ from the Doctor here, for we think that he would whine no longer over this bereavement, than he probably did in "lang syne" when weaned from maternal nourishment—though he might. But his conclusion is more than doubly severe: he certainly must have dipped his pen very deep into the ink of calumny, or the devil wielded very triumphantly his hand when he wrote the following shameful paragraph:

"Yes, NEAL DOW, your fame will last for a time, and then will turn into shame; it will stand prominent among those names not born to die, among that category of celebrities where we meet the names of JUDAS ISCARIOT, EROSTRATUS, BENEDICT ARNOLD, and AARON BURR, traitors to their benefactors, to their countries."

Two men in Illinois, near Lacon, stole a bottle of rum, as they supposed; they both drank of it in such haste that its pungency and deadly power were not discovered until too late to avert the evil. It turned out to be nitric acid, procured for the purposes of galvanizing. But a moment elapsed before they fell to the earth, overwhelmed with the most intense and excruciating pain, which would ensue if they had swallowed red-hot coals. Death soon ensued.—*Delaware Herald.*

The foregoing is very suggestive of the contrast between the effects of the two poisons, nitric acid, and liquor: the one strikes down its victim in an instant, the other breeds a hell in the human breast, that wars and wrangles unceasingly with reason, drives the soul from its palace, and at last, commissions a "legion of foul fiends" to await it to the regions of everlasting death! Oh! what a funeral procession attends the soul of the drunkard to its eternal home.

Green County Again.

Last week we noticed the state of affairs in this county, and the position of the Democratic party. Since then we have received the proceedings of the Democratic Nominating Convention. We annex the remarks of two of its members, which will explain the object and present position of the party. We ask for them an attentive perusal.

"Capt. Murphy, of Sugarcreek, rose and addressed the Chair. He wanted to know whether this meeting intended to settle the question as to whether a democratic ticket was or was not to be nominated. He was opposed to any such nomination. He thought he saw a chance for a split among the Whigs, and if there should be one, he wanted to have a chance to put in, without being trammelled with a democratic ticket. It was with great repugnance that he should vote for a whig, but he could go almost anything rather than see a man favorable to the Maine Law elected. He moved that this meeting declare against the nomination of a ticket for the next election.

"Mr. Gordon, of Xenia, replied. He thought he saw through the movements of the gentleman and his backers. There were certain whigs who were dissatisfied with the recent whig nominations, and who had been bidding up for democratic votes to be used for the benefit of an independent ticket, to be made up entirely of whigs. These gentlemen had been making their propositions to certain democrats for the vote of the party of the county, and he should regard an affirmative vote upon the motion now before the house as the assent of this meeting that the party might be sold out, body, boots and breeches, and transferred to anti-Maine Law whiggery. As a humble member of the party, he protested against such a sale and transfer. He was opposed to the Maine Law, but he was still more strongly opposed to the plan of transferring the party to the support of whigs who had lost favor and cast with their own party, and who were willing to lead the democracy against their old friends, provided they could have the offices and the honors. He wanted the democracy to nominate a ticket, and to stand by it to the last. If beaten, at least self-respect and honor would be left; but if sold out by leaders and transferred like cattle, what honest democrat but would hide his head in shame.

"The motion of Capt. Murphy was then put and declared carried by the Chair, and the meeting adjourned."

Now, we have no interest in this matter farther than our temperance principles carry us; and as we have about seven hundred subscribers in Green, we feel it to be our duty to give them correct information, no matter which party is injured. The remark of Capt. Murphy, that "he could go almost anything rather than see a Maine Law man elected," is in very bad taste, and to defeat him, he is willing to swallow a 'live Whig,' whisky and all!

Let the temperance Democrats imitate the captain's example in one thing—lay aside all political prejudices, and vote for Dr. Greene, who is pledged to support the Maine Law. This appears to be the only question at issue, so far as the election of Senator and Representative is concerned. We hope that every friend of the Law will stand by Dr. Greene, as there will be a tremendous effort on the part of whisky Whigs and Democrats to defeat him. The line has been drawn by our opponents, and temperance men owe it to themselves, and to the honor and glory of their country, to defeat this unholy alliance.

Cause and Effect.

We extract the following from the Indiana "Chart":

"Dr. Soule, a son of Bishop Soule, was found in the yard of Mr. Cobura, on last Wednesday morning, nearly dead from an attack of delirium tremens. He died before he could be taken home. We understand that his family are in Ohio at present. He has long been of intemperate habits. He came to this city about eighteen years ago, and, we believe, engaged for a while in the practice of his profession, which was dentistry; but his intemperate habits soon strengthened upon him, until he could do nothing at it. He has been for a long time doing nothing for himself or anybody else—a useless member of society, being a great part of the time under the influence of alcohol."

George F. Brooks and James B. Heenan, citizens of Zanesville, Ohio, died recently in New Orleans, of yellow fever. They were both most excellent young men.

Ill-gotten goods prosper not long.

Temperance and the Maine Law.

Intelligent men are just now giving much serious thought to the subject of TEMPERANCE LEGISLATION. The text which they adopt, as the basis of their reflections, is what is designated as the Maine Law. Assuming, as many do, not only that the object proposed by the law is a good one, but that the means which it provides are consistent with the principles of right, and the best that can be devised to secure the end in view, the question appears to be, "can it be carried into effect?"

Well, can the Maine Law be carried into effect in Ohio? The reply is, almost invariably, "We fear it cannot." Why? "Because," say our thinking friends, "the minds of the people are not prepared for it." Now, while we sympathize to the fullest possible degree with the philanthropic desires of our temperance friends, we must be permitted to say that we fear the idea set forth above is illogical—that it is founded on incorrect views of man's nature, and of an improper estimate of the power of law and the functions of legislation. It assumes that a time for the reception of the Maine Law may arrive when its provisions will fully harmonize with the genius of the people.

Why are the people of Ohio not prepared for the reception of the Maine Law? Is there any want of knowledge of the evils of intemperance? There cannot be. If there is a subject within the whole range of human knowledge, upon which the masses in the United States may be said to be fully advised, instructed and indoctrinated, it is that of the evils of intemperance. All that the popular mind can contain of facts, statistics and illustrations, it has. It understands intemperance, individually and collectively, as a private vice, and as a great national curse, evil and sin. The drunkards that reel along the streets admit all that can be charged against intoxicating drinks. No, it is not for the want of the knowledge of the evils of intemperance that the people of Ohio are not prepared to receive the Maine Law; for if more knowledge is required, it will be necessary to await the enlargement of the human capacity, before the law and the popular condition can be expected to coincide and harmonize.

Is there any want of conviction of the sin of making, vending, and above all, of drinking intoxicating things? We say, no. Starting from the farthest corner of the whisky region, and canvassing the entire population, from thence to the great centre of the rectifying trade in Cincinnati, you will scarcely find a man who is not ready to admit that the making is wrong, the selling is wrong, and the drinking is wrong; that they are all offenses against the obligations of man, and sins against God.

Then wherein consists the want of present preparation to be supplied by any probable revolution in sentiment or opinion? Will a greater amount of enlightenment—will more facts, more statistics, more temperance lectures, bring whisky-makers to a more profound sense of their responsibilities—teach whisky-sellers to respect more tenderly the flaws and feelings of humanity, or induce whisky-drinkers to refrain from putting that enemy in their mouths, which they know will steal away their brains? Will all these appliances ever induce these three great classes to join in praying for a law that shall strangle the worm of the distillery, cork up the cask of the vender, and put a stopper upon the mouth of the soul who thirsts? We are afraid not.

In point of actual knowledge and speculative belief, as preparing the way for the reception of the Maine Law, Ohio is about all she can be expected to be; and yet, our thinking friends fear we are not prepared. And in that opinion we suspect they are right. Now, admitting that the Maine Law is proper and consistent with the constitution of humanity, what further preparation is there to be realized, or can we expect? Fact and opinion, knowledge and belief, we have—what more can we have?

We answer, a revival of the sentiment of temperance as a living principle in the hearts of the people. Here is the root and foundation of all temperance reform, and that we have not. If we had it, the cold water reformation, inspired with a force of its own, would move forward and work out its triumphs without the assistance of legislation of any kind. In short, in order to be prepared to carry the Maine Law into effect, we require precisely that state of things which will render it unnecessary. Is it not so, Messrs. Maine Law advocates? In the midst of all your zeal do you not feel it so? And is there not, with you, a lingering fear that you are traveling in the wrong direction?

If the Maine Law were made the law of the State to-day, there would be little or no resistance to its execution, and yet it would not be executed. It would not be resisted because people believe that whisky-making, whisky-selling and whisky-drinking are wrong; it would not be executed because the people are not convinced that laws to restrain whisky-making, whisky-selling and whisky-drinking are right. God

has divided the functions of legislation between himself and mankind. He has allowed the human law-giver to legislate against and punish those offenses which are direct infractions of the social obligations; those wherein the direct injury is upon the perpetrator, he has reserved for retribution at his own hand. Of the first class, murder leads the catalogue; suicide of the second. Now we are but a student in ethics, and only speak didactically because it saves circumlocution. There are men who have devoted much time to the subject of temperance legislation; and yet we have never seen an essay wherein it was attempted to define the line where human legislation upon morals should stop. There is such a question, and it is an important one!

Another view: Does not that very general opinion that the law cannot be carried into effect, indicate something else besides the want of a proper sense in regard to the evils of intemperance among the people? When laws of great stringency are passed—especially those in restraint of individual vice—they are not, in general, executed. It is a reason very easily given for this state of things, that "our moral standard is too low to permit a law so good to be carried into effect;" but is it always the true one? Laws are inefficacious for other reasons—because they over punish, and because they meddle with that which human legislatures have no right to touch. People feel when they do not reason, and feeling, always acting upon true premises, while reason often predicates its action upon wrong ones, is frequently right, and overrules the intellect; and from what we can learn, the Maine Law in its own State is already being repealed by the feeling of the people, who are convinced that it is somehow wrong in principle, though they may not have been able to suggest a single argument to prove it so.—*Cincinnati Commercial.*

We believe that the argument of the "Commercial" is about half right. There is no doubt but that a thorough and universal revival of the sentiment of temperance, as a living principle, in the hearts of the people, would do away with the necessity of law on this subject. So if the cardinal virtues of heaven were in the hearts of all men, earth would be a "paradise," the home of peace, and men, like "angels," could dwell harmoniously together without the aid of law. This is going to the very bottom of the whole matter. But the misfortune is, men are depraved. They will stand "unmoved" and witness the burning incense sweep away the ranks of their fellows; they see its blighting march, they acknowledge its deadly effects; and though they may fear its ravages, yet a "pure" and "holy" zeal for its eradication is seldom found. It would be precisely the same method of reasoning to argue that, if there existed a "virgin" sentiment in regard to all criminal misdemeanors, there would be no necessity of law to regulate them, as that such a sentiment will regulate the traffic in intoxicating beverages. We admit that that would be the best of all remedies; but in this sin-stricken world we cannot hope for such a state of things. We must have human laws to help society along. We acknowledge that "God has divided the functions of legislation between himself and mankind; and we mistrust very seriously that you will seldom ever find two men who will agree on the exact mark at which human legislation should cease, and God's laws begin, although such a mark exists. But, as the "Commercial" says, "he has allowed the human law-giver to legislate against and punish those offenses which are direct infractions of the social obligation." And if the liquor traffic be not an infraction of this obligation, in the name of heaven, we would ask, what is it? We do not agree with the "Commercial," that the Maine Law would be inefficacious because the people would think it wrong to execute it. A majority of the people are becoming so well convinced of the dreadful state of intemperance to which society is tending, that they would feel it their duty to execute it. It is hard to see a miserable creature strung up between the earth and heavens, for willfully poisoning one of his fellow-creatures; but no one shrinks from it as wrong, because it is in accordance with reason and law, both human and divine. He who deals out ardent spirits to his fellow-men, is virtually poisoning them, giving them a drug which eats out their life's vitality by degrees. Then why should it seem unjust or inhuman that he should also be punished to the measure of his guilt? It is a mistake