

For the Messenger.
The Washington Temperance
Laws.

The cause of temperance has gained signal victory in Washington Territory. Two important bills for its promotion have weathered the storm of a fierce opposition in the legislature and entered a haven of safety, for two years, at least, on our statute books.

There was a third measure, a Local Option Bill, introduced during the early part of the session, but was defeated in the house, by a small majority, after receiving the almost unanimous support of the council. It was a bill to require the consent of the majority of the citizens, male and female, of any election precinct or incorporated city, before a license to sell intoxicating liquors therein could be granted. Though the friends of temperance were defeated in their first contest, the trial of strength sufficed to show them the weakness of their enemy, and to inspire them with courage to renew the conflict, which resulted in their own favor as above indicated.

The first of these measures to withstand the ordeal, was an act entitled "An Act to declare certain persons habitual drunkards, and to protect them and others in person and property."

It gives any relative of any person addicted to the excessive use of intoxicating liquors the right to enter proceedings before a Probate Judge to have such person declared a habitual drunkard, and, if the court so find, the fact is recorded, and thereafter all persons are prohibited, under heavy penalties, from selling or giving such drunkard intoxicating liquors; and the person or persons violating the law are to be held responsible for all damages resulting from the intoxication of such person, whether in the way of support to his family or otherwise.

The second of these laws is more general in its application, and is entitled "An Act to Provide for the Recovery of Damages for Injuries caused by the use of Intoxicating Liquors."

It is an exact copy of the law enacted by the Massachusetts Legislature last winter, against which the liquor dealers of that State very strongly protested. It provides that "any person who may be injured in person or property or means of support by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her own name, against any person or persons who shall, by selling or giving intoxicating liquors, have caused, in whole or in part, the intoxication of such person; and any person or persons owning, renting, leasing or permitting the occupation of any building or premises, and having knowledge that intoxicating liquors are to be sold therein, or who, having leased the same for other purposes, shall knowingly permit therein the sale of such liquors, shall be liable severally, or jointly with the person selling or giving intoxicating liquors as aforesaid for all damages sustained, and the same may be recovered in an action of tort. A married woman may bring such action in her own name, and all damages received by her shall inure to her separate use; and all damages recovered by a minor under this act shall be paid, either to such minor, or to such person in trust for him, and on such terms as the court shall direct. In case of death of either party, the action and right of action shall survive to or against his executors or administrators.

No license for the sale of intoxicating liquors shall hereafter be granted without the consent, in writing, of the owner or lessor of the building or premises upon which the business is to be conducted; and the paper containing such written consent, shall be

kept on file by the person issuing the license."

I have given but the substance of the laws enacted, but enough from which it may be rightly inferred that a mighty safeguard has been thrown about those innocent suffering mortals, the wives and children of drunkards, they who have ever been the greater sufferers from the vile traffic, yet allowed no redress for the cruel wrongs a pitiless rum-dealer might perpetrate by robbing them of every dearest tie, husband and father, honor and home. It is not the brutal husband and father, with the every bitter instinct of his moral nature burned from within him, who feels most keenly or feels at all, the piercing shafts of calamity that his immoral course brings upon himself and family. It is right that the weak and innocent be protected, and I am proud to chronicle the commendable efforts of our legislators in their behalf. They are honest and courageous men who would thus beard the lion in his den and impeil their political future by inviting the enmity of the whisky element, the moving power in politics. But the consciousness of duty well done would doubtless be sufficient recompense to these men were not the plaudits of an appreciative constituency being heaped upon them; though it is evident, from the public expression, that they have gained more popularity than they have lost by the course they have taken.

The whisky class will, doubtless, make a strenuous effort at the next election to seat a legislature in conformity with their views, who will repeal these wholesome laws, but I would be ashamed to believe they can be successful, unless through the lethargic indifference of the people. The moral element is in the ascendancy, and, if it can be aroused into action, no fears need be entertained of the success of any scheme calculated to weaken the bulwarks of society. Besides, history has shown that the people are jealous of their rights, and, if slow to adopt, are equally slow to abandon measures that tend to promote the public good. A prohibitory liquor law has been in operation in Maine for several years, notwithstanding the persistent efforts of its enemies to have it repealed.

A short time ago the question was submitted directly to the people at an election, and they answered by a decided majority that the law should remain.

Our temperance laws, like that of Maine, will doubtless grow in favor with the people day by day as their salutary workings become apparent.

Of course the temperance people of Washington Territory are proud of their success, and prouder still of their brave representatives who have so signally decided their cause. Perhaps men should receive no special commendation for simply doing their duty, but in this case no common service has been rendered. Besides, the fight they fought was no sham battle. All the nefarious powers that an unscrupulous minority could command were brought to bear against them.

During the bitter and protracted debate that preceded their enactment, every trickery of argument and misrepresentation that a corrupt ingenuity could devise was employed by the enemy to strengthen the opposition. In their desperation they even went so far as to attack the Bible and the Christian religion, thus recognizing them as the chief factors in the movement, but done for the purpose of compromising the success of the bills by inflaming the prejudices of the majority, who were reputed to be non-professors of religion, against rendering any aid to Christianity by supporting the measures. But they either reckoned without their host, or else the innate good sense of those members could not be dethroned by any such subterfuge. Right and jus-

tice triumphed, the bills became laws after receiving the signature of our respected Governor the same day of their passage, and are now the boast and pride of every order-loving citizen of the territory.

The enactment of these laws cannot fail to restrain the sale of intoxicating liquors to a great extent, and in so far, will subserve the moral interests of the territory. Men will be slow to engage in a business that carries with it such huge responsibilities. An appeal to the pocket is a weighty one with most men.

In order to ascertain the feeling on the subject among the whisky class, the writer asked a sympathizer what he thought of the laws, and he petulantly replied: "The worst that were ever enacted, they will result in the closing of many saloons, and the consequent loss to the counties of a vast amount of revenue."

My reply was, that we can well spare the saloons and their revenue when it saves us the cost of maintaining their criminals.

G. W. B.
Puyallup, W. T., Dec. 16, 1879.

Iowa Splinters.

Yesterday was a rainy "thanksgiving day."

The first snow of this winter fell this morning. It comes down through the soft air, on soft ground. Oh, the mud! But it is clear now, and therefore becomes solid.

November 14th we went on our second trip to Poweshieck county. We stopped in Brooklyn one night and lectured, "No Substitute for the Bible." The Presbyterian man came to us at the close with a serious complaint, "That we were discourteous to his people in saying they were giving up their creed," &c. We were sorry to hear him answer that the decrees of the creed were taught in the Bible, and told him, for the good of the people, we would negative any fair proposition in favor of his creed. His complaint and fully an hour's talk with us did not create anything favorable for him or his creed in the minds of the little company who remained to hear our private chat. We are requested by the Baptist man to come again, and as we are to visit that point again in January, at his request we will preach one night on "God's plan of saving sinners."

At the Kent school house we met continually good audiences, who are now well interested in our plea. About the middle of our meeting we gave up with severe cold, sore throat, &c., and spoke on the last Lord's day and night under great difficulties. Bro. James Brownbe, elder at Long Grove, Scott county, continued the meeting, baptizing one and made himself generally useful to us and the cause. We are hopeful for the future success of the good work so well begun. Some young men thought to have a dance in the community during our meeting, and failed to get a single young lady to attend; good enough.

We hastened into town on Monday through a chilly wind, to get home in daylight, but found the train late, so we would miss connection with the Central Railroad, so we turned east on the C. R. I. & P., via Wilton Junction; here again the train was one hour late. We kept up courage, thinking of reaching home at midnight. But at Washington, only 25 miles from home, we had to sit out till 8 o'clock next day, till freight track and bridge can be removed and repaired. So we got home 15 hours later and 75 cts. less money than we expected. Found Bro. White preaching for our home church with seven additions.

We are now in the growing city of Ottumwa, to edify and encourage the faithful few; and last night only a few were present. Ottumwa improves in every way except in morals. We found Mayor Hamilton scratching off locals for his daily Cousin, and a

jolly good fellow he is.

The farmers have gathered in the corn and are selling off the hogs, and will soon settle down to live through the winter. If you intend to have a meeting this winter you ought to prepare for it now.

"Bob" Burdett, the funny man of *The Hawkeye*, has experienced some of the trials of a traveling man in filling his lecture engagements down east. He closes a chapter in his travels as follows: "I have traveled 200 miles, changed cars and railroads five times, rode on one accommodation, one mail, one express and one freight train, have run off the track once, had no dinner, been eleven hours and twenty minutes on the road, and I am so anxious to lecture I can hardly wait till eight o'clock. 'Fun?' Why there's nothing like it. Why don't you write a lecture and travel around with it and enjoy life? Now, why ask this question to everybody? don't he know they are all too busy! Why, Robert, it is only a few editors, preachers and such who have the time, anybody could do that if they had the time, and perhaps a few other essentials, you know what they are.

The *Christian* tells of a bishop who is tabernaculating in Illinois, and urges the churches to chase him.

I see a brother is making "Dots and Dashes" in Missouri for the *Christian*. Now, brother, you just dash all you please, but be a little careful about the dots in Missouri, or we will splinter the next dash you make, for old bachelors ought to keep things single and alone. A preacher who intends to always be a bachelor ought to feel thankful if he is allowed to dash alone over Missouri. You don't want to try that much out of Missouri.

S. H. HEDRIX.
Fairfield, Iowa, Nov. 28, 1879.

The Sayings of Little Folks.

A most amusing account of child-humor is told of a little boy who was much spoiled by indulgence. In fact, the parents were scarcely able to refuse him anything he demanded. On one occasion, when some dinner guests were assembled he was permitted to come into the drawing-room provided he promised to behave himself. He was dressed out in a new suit of clothes, which included a pair of yellow nankin pantaloons. Dinner was in due time announced; and, on being ordered up to the nursery, he insisted on going down to dinner with the company. His mother was for refusal, but the child persevered and kept saying:—"If I don't go, I'll tell you," which, being interpreted, means "I will tell something you might not want to hear." His father then for peace sake let him accompany the guests to the dining room, where he sat at the table by his mother. When he found every one getting soup and himself omitted, he demanded some and repeated:—"If I don't get it, I'll tell you." Well soup was given, and various other things yielded to his importunities, to which he always added the usual threat of telling you." At last when it came to wine, his mother stood firm, and positively refused, as, "a bad thing for a little boy," and so on. He then became more vociferous than ever about "telling you;" and as still he was refused, he declared:—"Now, I will tell you;" and to the inexpressible confusion of his much enduring parents and the irrepressible amusement of the assembled guests, roared out:—"My new trousers were made out of mother's old window blinds!"

Dean Ramsay mentions a little boy who must have had a very unlovable father, for, when he was told of Heaven, he put the question:—"An' will father be there?" And on his instructor answering that "of course he hoped he would be there," the child at once sturdily replied: "Then I'll no gang."

But though generally candid and

open, children like those "of larger growth," will often put the best face upon facts concerning themselves. A little Scotch boy who attended a day school was always asked, when he came home in the evening, how he stood in his class. His invariable answer was: "I'm second dux;" which means in Scottish academical language next to the top of the class. As his habits of application at home seemed scarcely to warrant such a position at school, one of the family at length ventured to ask of what number of pupils the class consisted. After some hesitation the little fellow replied: "Ou, there's jist me and anither lass."

Little children have often very tender conscience, and are perfectly aware when they have been "naughty."

A little girl one day said to her mother: "Papa calls me good, auntie calls me good, and everybody call me good, but I'm not good."

"I am very sorry," said the mother.

"And so am I," said the child; "but I have got a very naughty think."

"A naughty what?"

"My think is naughty inside of me."

And on her mother inquiring what she meant, she said: "Why, when I could not ride yesterday, I did not cry nor anything; but when you was gone I wished the carriage would turn over and the horses would run away and everything bad. Nobody knew it; but God knew it, mamma, how can I be good inside of me?"

A little fellow four years old prayed thus for himself: "O Lord! bless George, and make him a good boy; and don't let him be naughty again, never, no never! Because you know when he is naughty, he sticks to it."

Children will sometimes add to their usual prayers petitions for something they particularly desire. A very little boy, who lived with his aunt, had been often told by her of the fine time coming when he should be big enough to go to school and carry his dinner in a little basket on his arm. One night when he had finished, "Now I lay me down to sleep," etc. Eddie asked his aunt to teach him the "big prayer." She accordingly said, "Our Father," stopping very often, that he might repeat it. When he said: "Give us, this day, our daily bread," Eddie drawled out, half asleep: "Give us, 'is day, our daily bread, our daily bread, and a b a s k e t, too!"

Finally, another little fellow, who, like many children, found his boots a very troublesome part of his toilet, prayed: "O God! bless father and mother and sister Nanny, and please make my boots go on easy."—*Home Journal*.

The Do-Nothing Curse.

"Curse ye Meroz," said the angel of the Lord (Judges v. 23.)

What had Meroz done? Nothing.

Why, then, was Meroz to be cursed? Because Meroz did nothing.

What ought Meroz to have done? Come to help the Lord.

Could not the Lord do without Meroz? The Lord did do without Meroz.

Did the Lord, then, sustain any loss? No, but Meroz did.

Was Meroz, then, to be cursed? Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing? Yes, when he ought to be doing something.—*Watchword*.

The Planet Jupiter is shown by the Telescope to be enveloped in a dense cloud, but for many months past a vast rift has appeared in the cloud envelope. This opening has a length fully 25,000 miles, a width of about 7000 miles, and it is to be noted as not the least remarkable feature of this strange phenomenon, that since it was discovered the opening has changed markedly in size and shape if not in position. The part of Jupiter's outer cloud envelope thus displaced cannot be less than 135,000,000 square miles in extent—in other words, the area of the gulf is nearly equal to that of all the sea-covered parts of our earth. Thus God is using the discoveries of modern science to warn men of His awful power in heaven and earth, and to remind them that the world they live in will assuredly be burned up by fire one day.