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# Temperance Reformation:

ITS HISTORY,

FROM THE ORGANIZATION OF

THE FIRST TEMPERANCE SOCIETY

TO THE ADOPTION OF THE

LIQUOR LAW OF MAINE, 1851;

AND THE CONSEQUENT

INFLUENCE OF THE PROMULGATION OF THAT LAW

ON THE

POLITICAL INTEREST OF THE STATE OF NEW YORK, 1852.

BY REV. LEBBEUS ARMSTRONG,

A MEMBER OF THE PIONEER TEMPERANCE ORGANIZATION, IN 1808, AND AN HONORARY MEMBER OF THE SONS OF TEMPERANCE.

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## RECOMMENDATIONS.

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*From* HON. R. H. WALWORTH, *Chancellor of the State of New York.*

I have been acquainted with the Rev. Lebbeus Armstrong for many years. He was one of the original members of the first Temperance Society, formed in 1808, and has long been an active and efficient laborer in the temperance cause. I have not had leisure to examine the manuscript of the Lectures, containing the history of the Temperance Reformation, which he proposes to publish; but, from his acquaintance with the subject, I have no doubt of the correctness of the facts purporting to be embodied therein, and the soundness of the principles advocated; and that a perusal of the publication will be useful as well as interesting to all the friends of temperance.

R. H. WALWORTH.

SARATOGA SPRINGS, *Aug. 27th*, 1852

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*From* EDWARD C. DELAVAN, Esq., *Ballston Centre, N. Y.*

I entirely coincide with Chancellor Walworth, in his opinion of the valuable labors of the Rev. L. Armstrong in the temperance cause. He has read to me, in part, his work on the Temperance Reformation. I understand he is about publishing it. I trust it will find its way into every family in the nation.

EDWARD C. DELAVAN.

BALLSTON CENTRE, *Oct. 8th*, 1852.

*From HON. A. BOCKES, Judge of Saratoga County, N. Y.*

I have known the Rev. Lebbeus Armstrong, by reputation, from my earliest recollection, although I was never favored with a personal acquaintance with him until quite recently. He is a gentleman of merit and high moral standing. From an examination of a previous publication by him, and from his early connection with the temperance enterprise, I have no doubt his Lectures on the subject will be highly interesting.

A. BOCKES.

SARATOGA SPRINGS, *Aug. 26th, 1852.*

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*From HON. WM. HAY, Judge of Saratoga County, N. Y.*

Having been personally acquainted with the Rev. Lebbeus Armstrong more than forty years, and recently permitted to hear the contents of his fourteen lectures, I cheerfully state that he has been during all that time a consistent and unswerving friend of temperance, practicing its requirements and inculcating its precepts. Speedy publication of those lectures would undoubtedly be very serviceable in the coming contest for enactment of the Maine Liquor Law.

WM. HAY.

SARATOGA SPRINGS, *Aug. 27th, 1852.*

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*From L. B. PUTNAM, M. D.*

I have an acquaintance with the Rev. Lebbeus Armstrong, of this county, and know him to be one of our most able and efficient laborers of the great Temperance Reform. He was one of the prime movers in the commencement of the temperance warfare at the forming of our first society, in 1808; and from a careful survey and perusal of his manuscript history of the cause, would most unhesitatingly declare it entitled to the patronage of all well-wishers to our noble enterprise

L. B. PUTNAM, M. D.

SARATOGA SPRINGS, *Aug. 27th, 1852.*

*From* HON. W. L. F. WARREN, *Judge of Saratoga County, N. Y.*

I have been acquainted with the Rev. Lebbeus Armstrong, of the County of Saratoga, more than a quarter of a century, and can bear testimony to his character as a practical temperance man, a consistent Christian, and a good citizen. His Lectures on the subject of Temperance, which he is engaged in publishing, I have no doubt will be of great service in advancing the cause he advocates. His familiarity with the history of Temperance, and his long advocacy of the reform, and ability for the work, well qualify him for his present undertaking.

WM. L. F. WARREN.

SARATOGA SPRINGS, *Aug. 26th, 1852.*

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*From* REV. C. C. LEIGH, *President of New York City Temperance Alliance.*

This is to certify that I have read the historical reminiscences of the temperance reformation, by Rev. Lebbeus Armstrong, and am of the opinion that it is a book needed by the public, and one which will be sought for by all who desire information on the History of the Temperance Reformation. It abounds also in anecdotes and facts, which will make it pleasing as well as profitable to the youth of our country. It should be put in every school library.

CHAS. C. LEIGH.

NEW YORK, *Aug, 24th, 1852.*

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*From* SILAS BRIGGS, *Esq., Justice of Peace, Saratoga Co., N. Y.*

I hereby certify that I have been considerably acquainted with the Rev. Lebbeus Armstrong; that I have known him as an active and consistent temperance man; that I have given some attention to the examination of a manuscript which he proposes to publish, the historical reminiscences of the temperance reformation of the nineteenth century, etc.; and that I believe said book is calculated to promote the Temperance Reform.

SILAS BRIGGS.

SARATOGA SPRINGS, *Aug. 26th, 1852.*

*From* DR. B. J. CLARK, *the Originator of the first Temperance Society.*

I hereby certify that I have been personally acquainted with the Rev. Lebbeus Armstrong for the last forty-eight years, and know him to have been one of our co-laborers in organizing the Temperate Society of Moreau and Northumberland, in the year A. D. 1808; and that whatever of facts he has related in his Historical Reminiscences of the Temperance Reformation, is undoubtedly true.

MOREAU, *Aug. 28th, 1852.*

B. J. CLARK.

*From* R. N. HAVENS, Esq., *President of New York State Temperance Alliance.*

It can hardly be necessary to add any thing to the testimony of gentlemen so well known for their high attainments and social position, but especially for their long and influential connection with the Temperance Reform, as Messrs. R. H. Walworth, E. C. Delavan, B. J. Clark, and the others, whose recommendations of Rev. Mr. Armstrong's work precede this note.

The influences of the reformers of our day on the great modern vice, Intemperance, are to tell on unborn generations. That future ages will search for the records of their doings with an interest akin to that which now attaches to the histories of Wicliff, Knox, or Luther, there can be no doubt. This, then, is the time to gather and collate the documents. So zealous and faithful a collector and historian, therefore, as Rev. Mr. Armstrong, is deserving the support of the men of his generation.

R. N. HAVENS.

NEW YORK, *Oct. 13th, 1852.*

*From* M. M. BERRY, Esq., *Saratoga, N. Y.*

I have not, until recently, been personally acquainted with the Rev. Lebbeus Armstrong, but have known him by reputation several years, and I have no doubt that the History of the Temperance Reformation, which he proposes to publish, will prove a valuable auxiliary to the temperance cause, particularly at this crisis.

M. M. BERRY

SARATOGA SPRINGS, *Aug. 27th, 1852.*



## P R E F A C E.

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THE design of this book is to promote the cause of TEMPERANCE among the present and future generations of mankind. The author has written for Sabbath-school children—for young gentlemen and ladies—for evangelical Christians—for the rich and the poor—for the learned and unlearned in city or country—for the aged, who are confined to their fireside—for all who make, vend, or consume any kind of intoxicating liquor as a beverage, or are interested, directly or indirectly, in the LIQUOR TRADE—for all Total Abstinence Temperance Societies, and their members, of every age, rank, order, or sex—and for *all*, who are on a journey to the grave, and must soon leave their possessions to survivors in this ever-changing world.

The following REMINISCENCES will be found to contain much pleasing and instructive variety, adapted to all who have abandoned the wine cup, the haunts of vice, and all intoxicating beverages, for cold water. Drunkards, read this—try the ex-

periment, and you will find it to be a reality, true to the life, and conducive to prosperity and happiness.

Various ERAS and EPOCHS were commenced with the organization of the First Temperance Society, which was considered as a novelty by many, and by many others, as a subject of *ridicule*, in the midst of a vast liquor-consuming community. An authentic history of the time, place, and circumstances of that organization; the constitution; its *pledge* of total abstinence from distilled liquors only, with but a partial rejection of wine, and no restrictive constitutional article against the use of various fermented beverages of common use (the best *pledge*, however, that could then be adopted), together with the *number* and *names* of the pioneer subscribers, will disclose an interesting *contrast* between the *infancy* of the Temperance Reformation, and the present state of its progress. Also, an important *Report* of a member, in accordance with a usage of the parent Temperance Society, made on the first annual meeting, will be found peculiarly interesting, instructive, and worthy of permanent remembrance and imitation.

The various *Epochs* of the Temperance Reformation in its onward progress, will be found particularly noticed; each marked with the most eventful changes, both prosperous and adverse, from one stage to another; until the most important discovery

was made of the great secret, and most effectual means of successful *warfare* against the combined powers of Intemperance, for their total overthrow, all which is comprised in the plan and adoption of the Liquor Law of the State of Maine, the amount of which, in a sentence is, To destroy the power of the LIQUOR-MONOPOLY CRAFT, which makes and destroys millions of drunkards, and fills the earth with wretchedness and woe!

The influence of the promulgation of the Liquor Law of Maine on the political interests of the City and State of New York, is noticed in a REPLY to the *Twelve noted and popular* REASONS of a Remonstrance of citizens of New York city against the Law of Maine. Under this head it is shown, that the conflicting powers of TEMPERANCE and INTEMPERANCE, are formed into lines of *political battle array*, under Banners of Total Abstinence from all intoxicating liquors on the one line of political demarkation; and liberty, or license, to manufacture, and traffic in, and consume all kinds of intoxicating liquors, without legal restriction or limitation, on the other political line of array; thus fronting, face to face, in a WAR OF EXTERMINATION; founded on the question, shall intoxicating liquors be manufactured, vended, and consumed under sanction of the supreme law of the land; and all the wretched consequences of such a law, amounting to habitual drunkenness, debauchery, pauperism, crime, suicide,

murder, premature death, and an intolerable burden of taxation loaded upon the industrious, temperate portion of the community; *all under sanction of LAW*, for the sole purpose of protecting and sustaining a horrid LIQUOR-MONOPOLY CRAFT, to heap up wealth in profusion for the endless destruction of its *abettors*, as well as their *victims*, allured into the vortex of ruin? Or, shall the supreme law of the sovereign, independent people, under God, be so constructed, as to demolish the abominable liquor-craft monopoly, for the total and permanent overthrow of its power to create and propagate the destructive evils under which our whole land has long been groaning under bondage? In a word, this political War of Extermination is founded on the question, Shall KING ALCOHOL live, or die? *Destroy the infernal old MURDERER*, is the declaration of the unfurled banners of his sober, fearless, and united INVADERS. Save the *good old fellow* for the worthy deeds he *has done*, and *is doing*; for the *wealth* he bestows, and his blessings on those that love him; is the *virtual inscription* of the unfurled banners throughout the whole line of his defense. Oh, save him! Destroy him not; for we tell you, believe it or not, he *looks good*! He *smells good*! He *tastes good*! He makes *us feel good*! and he *is good*! Oh, spare him, as good old Agag was spared by king Saul. *Do spare him for our sake!* If *he dies*, O dear, what *will become* of us!

The weapons of this warfare are not fire-arms, swords, spears, and daggers; but *ballot-boxes*, resolutions, and votes of legislative authority. And by such weapons, the sovereign power of intoxicating liquors must, sooner or later, fall into disuse as a customary beverage, and the legalizing power of making drunkards must fall into *perdition*, even if the contest should result in the fulfillment of the foretold Great Battle Day of the Lord, in the Battle-field of the WORLD'S GREAT VALLEY OF ARMAGEDDON! And, woe be to the inhabitants of the earth, while INTEMPERANCE, "*the abomination of desolation*," retains its predominance in the land!

This book of historical temperance reminiscences, and argumentative deductions in support of the principles and progress of the temperance reformation, will be concluded with several Moral-suasive Addresses, delivered by the author, on various occasions; comprising the First Address delivered before the pioneer parent Temperance Society, on their first quarterly meeting, verbatim from the original MS., together with various temperance anecdotes founded on well-authenticated facts, all which is hereby dedicated to the Friends of Temperance in this land, and all other nations of the earth.

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# HISTORY

OF THE

## TEMPERANCE REFORMATION.

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### CHAPTER I.

Eras and Epochs of the Temperance Reformation—Alarm of the First Epoch by the encroachment of an Enemy under Banners of Intemperance and Death—Organization of the First Temperance Society—Time, Place, Number, and Names of Members, Constitution, Pledge, First President, First Address delivered before the Society, and by whom—Remarkable Report of a Member of the Society on their First Annual Meeting—Deficiency of the Pledge, but was the best that could then be obtained—Feebleness and Trials of the little Temperance Band—Second and Third Epochs, comprising a Period of more than Twenty-five Years, marked with extensive and increasing Influence of the Temperance Cause, evinced by the Organization of various Town, County, State, and National Temperance Societies, comprising both Male and Female Members—Total Abstinence American Pledge, adopted at Saratoga Springs, A. D. 1836—The American Pledge of Total Abstinence subsequently adopted *nem con* by the Parent Society—Addresses on the occasion, and Resolutions adopted on Reorganization—Important Question settled—"Who is First and Greatest?"—Answered by an Ancient Rule of Judging.

THE Temperance Reformation, up to the present time, has had its origin and progress under what may be denominated *three eras*, comprising *five epochs*.

The first era comprised a special *alarm*, occasioned by the approach of a formidable and destructive enemy, and measures adopted to arrest his progress. The enemy was INTemperance, in all its grades and forms.

The *second era* produced a more *general alarm*, and extensive combination of effort to extirpate the use of intoxi-

cating liquors, as a common beverage, from the land of freedom, as an enemy to the peace, interest, happiness, and safety of mankind. But the enemy claimed the *right of inheritance*, till, by wiles and stratagems, he intrenched himself in the fortification of the *license law* of the land, which he had the audacity to invade.

The *third era*, which is *now pending*, comprises the history of the commencement and progress of a *war of extermination*, to drive the enemy headlong from the land by LEGAL POWER, or abide the degrading consequences of *stacking arms*, and subscribing the capitulating terms of vassal submission to the sovereign and destructive reign of the powers of INTEMPERANCE, though millions of human beings are degraded, and their souls forever lost by the surrender!

Reader, pause, and think awhile, till the last sentence above is well digested in the mind, and understood in all its important signification and tendency!

The *five epochs*, comprised in the foregoing *eras*, will now receive a more particular illustration.

#### FIRST ALARM.

The *alarm* produced under the *first epoch*, was made by Dr. Billy J. Clark, of Moreau, in the County of Saratoga, and State of New York, in the month of March, A. D. 1808. The doctor, at that time a young, enterprising physician, is *entitled* to the deserved *honor* of being the first man on earth known to have suggested the idea of *organizing a Temperance Society*, in opposition to the prevailing evils of intemperance. He had read something from the pen

of Dr. Rush, of Philadelphia, on the prevalence of intemperance, and the approaching desolation following in its train. Alarmed at the prevailing custom of the region of country around him, teeming with lumber in all the towns and counties in the vicinity of the ever-rolling Hudson, in all which, intoxicating liquors of variety and plenty were considered as commodities of necessity for the daily use and comfort of all, or almost every family, and *indispensable* for the treatment of friends in social life—alarmed, we say, at the prevalence and results of such a custom! after having projected the plan of a Temperance organization, the doctor determined on a visit to his minister, the author of these memoirs, who was then the pastor of the flourishing Congregational church in the said town of Moreau. The visit was made on a dark evening, no moonshine, and cloudy. After riding on horseback about three miles through deep mud of clay road, in the breaking up of winter, the doctor knocked at his minister's door, and, on entrance, before taking seat in the house, he earnestly uttered the following words: "*Mr. Armstrong, I have come to see you on important business.*" Then lifting up both hands, he continued, "*We shall all become a community of drunkards in this town, unless something is done to arrest the progress of intemperance!*"

This alarming address of Dr. Clark (like the grain of mustard-seed alluded to of old), contained the seed, the origin, the first principle, and the first practical development of the PROVIDENTIAL TREE OF TEMPERANCE, the *root* of which is found in the revelation of God's eternal purpose, by the predictions of His prophets thousands of years

ago—the *trunk* of which *now* stands on the earth, with its top towering up toward heaven, and the fruit of which is now blessing all Christendom, and the world, with the knowledge of Satan's devices to destroy the Church of God, and the method of infinite wisdom, and divine efficiency in rearing up a *standard*, and appointing instrumentalities to defeat the enemy by the annihilation of his flood of alcoholic water of death.

On that ever-memorable and eventful visit of Dr. Clark to the house of his minister, after the aforesaid introduction, he proceeded to develop his plan of temperance organization, which was heartily responded to by the pastor. And, in conformity with co-operating subsequent arrangements made at the house of Peter L. Mauny, a Temperance Society was organized in a school-house near to the door of Dr. B. J. Clark, on the 30th day of April, 1808, in Moreau, a town in the County of Saratoga, and State of New York, bordering on the Hudson river, in the vicinity of the villages of Fort Edward, Sandy Hill, and Glenn's Falls. The pledge was total abstinence from all kinds of *distilled* liquors, unless required by medical authority, and also retrenchment of wine, with some exceptions, as may be seen in the Fourth Article of the Constitution, ratified by the signature of forty-three pioneer male subscribers, a transcript of which will be found in these memoirs.

The By-Laws of that Society required annual and quarterly meetings of its members, one of whom, by the previous appointment of the presiding officer, should deliver an Address on Temperance at each meeting, and

made provision also for the establishment of a library ; all which were observed with unanimity, and a good degree of punctuality. Col. Sidney Berry, formerly of the State of New Jersey, then ex-judge of the County of Saratoga, was elected President of the Society for the first year of its existence ; and the author of these reminiscences was by him appointed to deliver the *first quarterly temperance address*, the copy of which, *verbatim*, is preserved in this book.

## REMARKABLE REPORT OF A MEMBER.

On the first annual meeting of the Temperance Society aforesaid, members present were required to state the effects of said organization on the custom of his household, or family to which he belonged. The author of these reminiscences was present, and witnessed the following report from Captain Isaac B. Payn, an extensive farmer and lumber dealer. Addressing the President, he thus proceeded :

“ During a series of years past, before signing the temperance pledge, I have uniformly made it a rule, annually to purchase a hogshead of rum for the year’s consumption, among laborers on the farm, and business of lumber. Sometimes, before the year came round, the hogshead would be emptied of its contents, and require a few gallons more for necessary use. At other times, the year would come round and find a few gallons in the hogshead ; so that, on an average, a *hogshead of rum each year* has been consumed in my *business* concerns, to say nothing of the wines, cordials, and other liquors consumed by the family, their parties, and visiting friends.

“After signing the temperance pledge a year ago, instead of a hogshead, I purchased a *five-gallon keg of rum*, for my whole business concerns, both of farming and lumber. And my reason for doing this was, because my business required a few excellent laborers, not one of whose help I could obtain without some liquor. During the year past, I have exerted the best influence in my power to reduce the quantity of liquor required by them to the lowest mark possible. This morning I examined my keg of liquor, and, as nearly as I could judge, without accurate measurement, the keg was half full. We have abandoned *all kinds of liquor* in the family as a beverage, and the difference of the quantity used among laborers the year past, has been reduced from a hogshead to the *half of a five-gallon keg of rum*, and my business was never better performed, nor to greater satisfaction.”

## CONSTITUTION.

The following is a copy, *verbatim*, of the Constitution of the First Temperance Organization, with the forty-three names of the subscribers, as it was subsequently abridged and revised by a committee of publication, for the purpose of promulgating the facts relating to the temperance reform thus far, of which committee the author of this work was one, who was especially favored with encouragement, and presents for the Temperance Society, by a highly esteemed correspondent of the City of New York, by the name of *John Murray*, who subsequently was enrolled among the pioneers of the Moreau and Northumberland Temperance Society, as an honorary member, as was also

Dr. Benjamin Rush, of Philadelphia. It is believed that not more than one fifth of the pioneer members are now living to see A. D. 1852.

CONSTITUTION OF THE TEMPERANCE SOCIETY OF MOREAU AND  
NORTHUMBERLAND.

"I own myself a friend to the laying down rules to ourselves of this sort, and rigidly abiding by them. They may be exclaimed against as stiff, but they are often salutary. The stricter the rule is, the more tenacious we grow of it; and many a man will abstain rather than break his rule, who would not easily be brought to exercise the same mortification from higher motives. Not to mention, that when our rule is once known, we are provided with an answer to every importunity."—PALEY'S ELEM. MOR. AND POL. PHILOSOPHY, p. 315.

ART. I. This Society shall be known by the name of the TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

ART. II. The last Monday in October, at 10 o'clock, A.M., shall forever hereafter be the time of annual meeting, and for the election of all officers, at such place as shall be appointed at the last annual meeting.

ART. III. The officers shall be a President, Vice President, Secretary, Treasurer, Librarian, Deputy Librarian (who shall act in case of the death, removal, or absence of the Librarian), and not less than three, nor more than seven Trustees, who shall be chosen by ballot.

ART. IV. No member shall drink rum, gin, whisky, wine, or any distilled spirits, or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease; also, excepting wine at public dinners, under penalty of twenty-five cents; provided that this article shall not infringe on any religious ordinance.

SEC. 2. No member shall be intoxicated, under penalty of fifty cents.

SEC. 3. No member shall offer any of said liquors to any other member, or urge any other person to drink thereof, under penalty of twenty-five cents for each offense.



ART. V. No tax or taxes shall exceed two dollars in any one year.

ART. VI. Any member, on application to the Society, may be discharged, on paying the taxes, fines, and expenses due from such member, and the Secretary shall give him a certificate to that effect.

ART. VII. No member shall be compelled to serve two successive years in the same office.

ART. VIII. The Trustees shall execute any resolution of the Society, as to the laying out of their moneys for the purchase of books and other purposes.

ART. IX. The several officers shall deliver to their successors all books, money, paper, or other property possessed by them in virtue of their offices.

ART. X. In case of the death, absence, or removal of the President, then the Vice President shall act in his stead; and of the death, absence, or removal of the Secretary, the Treasurer shall act as Secretary, and of the death, absence, or removal of the Treasurer, then the Secretary shall act as Treasurer, and each until the next election, or an appointment *pro tem*.

ART. XI. It shall be the duty of each member to accuse any other member of a breach of any regulation contained in article IV., and the mode of accusative process and trial shall be regulated by a by-law.

SEC. 2. No member shall be expelled, except by the concurrence of two thirds of the members present at any meeting.

ART. XII. Three quarterly meetings shall be holden on the last Mondays of January, April, and August, at one P. M., in each year, at such place as the Society shall appoint.

ART. XIII. Any member, or in case of his death, his legal representatives, may transfer his share in the stock to any person who will become a member, and the property in such share shall be deemed to be vested in the purchaser, only from the time of such purchaser's subscribing to this Constitution.

ART. XIV. Any member expelled shall forfeit all his rights and privileges in this Society.

ART. XV. The manner of amending this Constitution shall be as follows, and not otherwise: any member wishing an amendment shall submit it, in writing, to the Trustees, who, if they approve thereof, shall deliver it to the Secretary, who shall read it to the Society at the next quarterly meeting. The Society shall, therefore, appoint a committee of not less than three nor more than five, to consider and report therefor, at the next annual meeting; and if approved by two-thirds of the members of that meeting, the same shall then become a part of this Constitution.

*(Adopted last Tuesday of April, 1808.)*

## MEMBERS.

SIDNEY BERRY,	JESSE BILLINGS, JR.,
JOHN DUMONT,	THOMAS THOMPSON
CHARLES KELLOGG, JR.,	BILLY J. CLARK,
JOHN BERRY,	CYRUS ANDREWS,
WILLIAM VELSEY,	HENRY MARTIN,
JAMES MOTT,	ESEK COWEN,
JOHN THOMPSON,	ASAPH PUTNAM,
OLIVER BISSEL, JR.,	ICHABOD HAWLEY,
ABRAHAM P. GREEN,	I. J. GRISWOLD,
RUSSEL BURROWS,	JESSE WOODRUFF
ELI VELSEY,	LEBBEUS ARMSTRONG,
GURDON G. SILL,	STEPHEN PAYN,
ISAAC B. PAYN,	JOSEPH DE WOLF,
WILLIAM H. JACOBS,	JOSEPH BENJAMIN,
SQUIRE HERRINGTON,	JOHN LE BARNES,
RODERICK LE BARNES,	HORACE LE BARNES,
EPHRAIM OSBORN,	NICHOLAS W. ANGLE,
WILLIAM ANGLE, JR.,	SIMEON BERRY, JR.,
GARDNER STOW,	J. J. SEELEY,
JOSEPH SILL,	ALVARO HAWLEY,
SAMUEL HINCHE,	JAMES CROCKER.
DAN KELLOGG,	

## DEFICIENCY OF THE FIRST TEMPERANCE PLEDGE.

It is readily admitted that the pledge of the first organized temperance society was imperfect, and so is almost every other human production, in its incipient stages. This conceded fact can not, of course, be a matter of wonder, and would not have been even here *noticed* by way

of apology, were it not for the *fact* that the author's ears have been so often *cloyed*, and his heart grieved by unfeeling *throes* and *cants* upon the pioneers of the temperance reformation, on account of deficiencies in their *original temperance pledge*, representing it as directly calculated to "*make drunkards, and foster the principles of intemperance!*" The author of these reminiscences hopes to be able to convince *all* who *read* or *hear*, that such was not the fact. The pioneers of the temperance reformation had to contend with their *own* propensities to evil, and with the prejudices, appetites, customs, pride, and interests of the whole community around them, who were accustomed from infancy to the free use of intoxicating liquors, and were urged on to *continue their use* by innumerable wiles of Satan to defeat every contemplated measure of reform! Under such circumstances, the restrictions specified in the pledge of their adopted *Constitution* comprised the *ne plus ultra* point that could possibly be secured at that time, by a temperance organization.

But let not the imperfect attainment of that auspicious event be disparaged as a thing of *naught* by succeeding generations, who have *acquired*, or may hereafter acquire, improvements in the system of reform. The temperance reformation, at the commencement, was evidently the work of JEHOVAH. He foresaw the evil, and provided for the remedy in His eternal purpose, revealed to man in the Book of Divine inspiration. And, although it was like a grain of mustard seed in the beginning, yet it was then the incipient development of God's predicted plan for the destruction of the curse of *intemperance*, the most subtle,

complicated, and effectual stratagem of Satan to destroy the Church of God among the millions of drunkards, who would be swept, by the overwhelming flood of intoxicating liquors, into the *oceanic* whirlpool of endless perdition.

The temperance reformation, though feeble in its commencement, began, in the providence of God, just as many other important events have commenced, which have blessed the world in past ages, and will bless it to the end of time. A little cloud, like a man's hand, once seen "*rising from the sea,*" was the first token of a plentiful rain on the whole land of Israel, after a three-and-an-half-year's famine by drought, in the reign of wicked Ahab.

Time was, when the whole Church of God on earth, eight persons in number, were inclosed in an ark of "*gopher-wood,*" tossing on the billows of a shoreless ocean! At another period the whole Church was found in a patriarchal family. Afterward an upper room contained the whole company; and still the Church is God's kingdom, and is divinely ordained to people the earth, from the rising to the setting sun.

Time was, when young Joseph was envied, hated, cast into a pit to die, taken out, sold a slave, imprisoned on false accusation; then, from the depth of that humiliation, was raised to honor and fame, and eventually became the temporal *saviour* of his brethren who hated him, and of the whole patriarchal household of his father from the impending desolation of famine and death.

The whole house and Church of Israel once groaned under Egyptian bondage, oppression, and tyrannical in-

fanticide. But time was, when their temporal deliverer and lawgiver was an Hebrew infant, under sentence of death, concealed in an ark of bulrushes among the flags of the Nile; and, when found by the king's daughter, lay helpless and weeping in his little boat! Sweet babe—safe in danger! born to be great, good, and eminently useful in God's vineyard!

The great Redeemer of mankind was once *God incarnate*; an infant of poverty in the manger of Bethlehem; in manhood was hated to death; but now lives to save lost sinners of earth, that the seats in heaven, once vacated by apostate angels, may be filled with redeemed saints, the purchase of His precious blood; and God have all the glory. Hence, evidently, God's eye is upon little things. Surely, then, it is His divine prerogative to bring to pass *great events* from small beginnings; and, doubtless, millions will forever praise Him in glory, that the *temperance reformation* now pending is one of this class. This standard of the Lord's lifting up, is to show forth His power and glory by the choice of "*weak things* of the world to confound the mighty, and things which are despised to bring to NAUGHT things that *are*;" even such things as the *woes*, and *sorrows*, and *degradation*, and *crime* of a life of drunkenness, and all the concomitant curses of intemperance.

That little feeble band of temperance brethren, holding their quarterly and annual meetings in a country district school-house from April, 1808, onward, for several years, without the presence of a single female at their temperance meetings: who were made the song of the drunkard;

who were ridiculed by the scoffs of the intemperate world; undisciplined in arms of even *moral-suasive tactics* for warfare, and unable of themselves to encounter the Prince of Hell, with his legions of instrumentalities, pouring forth the alcoholic waters of death as a flood, were, nevertheless, the seed of the great *temperance reformation*, which has already poured the blessings of a *renovating spirit* upon millions of mankind; and which, when consummated by the POWER that gave it existence, will redeem the Church from the curse of intemperance, and make this earth a sober world, preparatory to an entrance upon the enjoyment of the foreordained and foretold blessings of millennial temperance, peace, unity, prosperity, and consequent happiness on earth, in preparation for an eternal state of rest and glory in heaven.

#### SECOND AND THIRD EPOCHS.

During these epochs of the temperance reformation, comprising a period of about a quarter of a century, the temperance cause increased and spread extensively over nations and kingdoms of the earth, by the formation of town, city-ward, county, state, and national temperance societies and associations. And all this increase was brought to pass, solely through the blessing of Almighty God on the various divinely appointed instrumentalities of *moral suasion*.

Among the most distinguished events of this period, the following are deemed worthy of special notice: The organization of the *American Temperance Union* in Boston, A. D. 1826. The organization of the *New York State*

*Temperance Society*, about the same time, principally through the influence of the distinguished temperance philanthropist, the Honorable Edward Cornelius Delavan, a rich, retired merchant, in the city of Albany, who gave, even to the *State of Maine*, the noble *example* of taking from his own cellars, vessels full of the choicest wines, in store for family and social beverages, as occasion required, and rolling them out into the street (amounting in value to several hundred—perhaps to about \$500), and there conscientiously pouring their contents into the “mouth” of mother earth, to be swallowed up in a manner described in ancient Divine prophecy, relating to a subsequent period of special reformation, to thwart the dragon’s device for the destruction of mankind.—[Vid. Rev. xii. 15, 16.] Quere: Was not the venerable Mr. E. C. Delavan the first man, known on earth, who poured his stock of wines into the mouth of the earth for destruction, to save it from the mouths of wine-bibbers, who might quaff it to their destruction?

Also, the establishment of the *Temperance Recorder*, a state paper, published in Albany, which was admirably conducted and devoted to the dissemination of light and truth, for the promotion of temperance.

Other state temperance unions were also organized, and temperance papers of various appellations and descriptions were published, and associations formed throughout the nations and islands of Christendom. And what was most peculiarly interesting, men of distinguished talents for piety, erudition, and science, and others, deeply skilled in the knowledge of law and national government, from

the highest to the lowest gradation, in connection with others of the various professional offices, both of church and state, all of whom, with apparent parity of feeling, enlisted as volunteers under the banners of temperance reform, and gave the influence of their *membership and examples* for the promotion of the cause they espoused; and thus continued to do, in the exercise of their various powers of moral suasion [*the art of persuading*], the best weapons *then known* as *Battering Rams*, to break down the walls and *strongholds* of intemperance fortifications.

And what was still more encouraging, the *ladies* in thousands—yea tens, hundreds of thousands, even to millions—during these epochs, gave *their* cheerful influence to the promotion of the temperance reformation, by their attendance on temperance meetings, and liberal donations in support of the national reform. And best of all, was the adoption of the AMERICAN PLEDGE OF TOTAL ABSTINENCE from all intoxicating liquors, at the National Convention of the American Temperance Union, at Saratoga Springs, in August, A. D. 1836. This was the triumphant *cap of the climax* of the third epoch of the temperance reformation, which gave a new zest to every pulsation of the universal system of temperance reform. Joyfully and most cordially did the parent temperance society at Moreau, at a subsequent period, after a long season of declension, call a special meeting of surviving members, which was holden at the Union House of Worship in Moreau, on the last Monday in October, 1843, for the purpose of taking the important step in advance, by the unanimous voice of the surviving pioneers, and all members in ad-



dition, of adopting the American Pledge of Total Abstinence from the use of all intoxicating liquors as a beverage. On this occasion their former minister, then residing upward of thirty miles distant, was sent for to attend, with the special request from Dr. B. J. Clark, that if the manuscript of his *first* temperance address was preserved, he should deliver the same original address, verbatim, on the occasion. All this was performed in a numerous assembly, with the additional amendment, moved in resolution by Dr. Clark, and voted, *nem con*, by the assembly in the house of worship, that, not only the first address, but also the *last*, in preparation by the former pastor, in manuscript, entitled "WOES OF INTEMPERANCE," should be delivered on the occasion, without intermission; both of which occupied but little more than an hour, and were followed by the unanimous vote of the Parent Temperance Society, reorganized on the adoption of the Pledge of Total Abstinence from all intoxicating beverages.

The following is a transcript of resolutions passed at that meeting, recorded thus in amendment of their original constitution:

"On motion of Dr. B. J. Clark, resolved, that the constitution adopted April, 1808, be amended by adopting the '*pledge of total abstinence from all that can intoxicate.*'"

"Resolved, that the subscribers to this constitution hereby *pledge themselves not to use, traffic in, or furnish intoxicating drinks to any in their employ, except as a medicine.*

"Recorded, by order of the Society.

"GURDON G. SILL, President."

This was considered as a glorious triumph of principle, which constituted the whole band of societies in the ranks

of temperance on a *par* of union with each other, still in advance upon the *enemy*, with no other weapons of warfare than *moral suasion*, wielded by such providential instrumentalities as were found clad in temperance armor. Addresses were increasingly argumentative and numerous. Juvenile temperance societies were formed. Their banners were unfurled, and processions often displayed; all which, under the influence of moral suasion, brought thousands, old and young, rich and poor, male and female, into the ranks of total abstinence temperance societies.

## AN IMPORTANT QUESTION SETTLED.

About this time, a variety of questions arose, doubtless from aspirants after popularity, akin to questions anciently proposed among a few men, once called fishermen, who wished to know, and made the inquiry, "*Who among them was the greatest?*" Very important question! So temperance questions once arose, *when*, and *where*, and *by whom* was the FIRST TEMPERANCE SOCIETY ORGANIZED? The *first* must be the *greatest*! Surely the FIRST must be the GREATEST!

None in *Africa*, *Asia*, nor even among all the kingdoms of *Europe* claimed the honor. Wonderful!

But it came to pass, that a *number* of the *sons* of one *Jonathan*, expert players of the noted *Temperance March Yankee Doodle*, on almost all kinds of musical instruments, concluding, doubtless, that the FIRST organized temperance society must, of course, be the GREATEST, hence, earnest claims were accordingly made.

But Mr. Delavan, then chairman of the Publishing Com-

mittee of the New York State Temperance Society, in Albany, after thorough investigation, decided, and so announced in the Temperance Recorder and Magazine, that, after an ancient example of judging—namely, that a little child, in a *certain sense*, is <sup>GREAT</sup>ER than a full grown man—so the little band of Temperance brethren in *Moreau*, although *least* in number and influence in the outset, yet were <sup>FIRST</sup> in organization—for this reason only, that *their credentials of organization were PRIOR to any others of the kind that ever had been produced and authenticated!*

And thus the <sup>GREAT</sup> question of <sup>GREAT</sup>NESS was decided.

## CHAPTER II.

Fourth Epoch—Origin of the Washingtonian Band—Their general Temperance character and usefulness—Dangers to which they are exposed, by which many have fallen back into their former habits of drunkenness, while many others have continued firm in their reformation, and highly ornamental members of Total Abstinence Temperance Societies—Orders of Sons and Daughters of Temperance—Rechabites, Cadets, and other denominations of Temperance Reformers, rush to the Temperance banners of Total Abstinence, and identify themselves with the great Temperance Family.

THIS epoch may be considered as commencing a few years subsequent to the adoption of the American Temperance pledge of total abstinence, A. D. 1836, and is marked with the existence of events increasingly important to the cause of Temperance. The following are among the most interesting events of this epoch :

*First*, The providential reinforcement of the *Washingtonian Band of Reformers*, which originated in Baltimore, in the month of April, 1840, more than *four years after* the adoption of the American Temperance pledge of *total abstinence from all intoxicating liquors*, at Saratoga Springs, A. D. 1836. This recruit resulted in the reformation of thousands of hopeless drunkards, who have nobly joined the Temperance ranks, and exerted a salutary influence throughout the length and breadth of America and other nations of the earth. Their number in the outset was but *six*, and these were of the most hopeless class. A Divine Providence brought them together. They organized on a

total abstinence pledge, *worded to suit themselves*, under the appellation of REFORMED DRUNKARDS. And not a *few*, but *many* of the thousands who have joined Temperance Societies, under their appellative banners, have proved to be among the most zealous, untiring, eloquent, and effective *Temperance Lecturers*, who have wielded the sword of *moral suasion* with almost resistless power and unparalleled success in bearing down heavily upon the ranks of the fell destroyer, *King Alcohol*, and all his hosts of desolation. (*Drunkards! set down your glass, and be men, sober men, happy men!*)

Discarding the *principle* and every appearance of *adulation*, it must be confessed that much honor and praise are their just due for the ranks which they have filled, the battles they have fought, and the victories they have achieved over *themselves* and others in the promotion of the Temperance Reformation during the dozen years last past of their existence. One thing, however, is much to be lamented, namely, that the *license laws* of our country have furnished means for the apostacy of many once promising *reformed drunkards* back—back again to their former and *more hopeless* habits of drunkenness. They were once reformed. Their families were restored to usefulness and happiness. Peace and joy graced their domestic hearth. But, alas! our license laws provide places of temptation. *Enticers* lie in wait for these men. The liquor-dealers' *alluring arts* (*akin to the wiles of the arch fell destroyer of the bottomless pit*) prevail over the appetite, judgment, and interest, till the poor reformed drunkard and his family are reduced again into deeper degrada-

tion than before. Alas! how many such have fallen, and perished forever by their miserable fall!

*Lead us not into temptation* is the prayer put into the mouth of every supplicant at the feet of the Governor of the Universe. And this is the prayer of the whole Temperance family to our State Government, which *ought to be* in accordance with the Divine Government. Remove these places of temptation! Remove them from those who are too weak to resist, and from those who are *now innocent*, but may *hereafter*, by force of habit and example, be found too weak to resist the temptation. O that officers of Government and all traffickers in alcoholic poison would consider, that the *price of the lost souls* of drunkards will be required at their hands! This demand of remuneration will exceed all the wealth of this globe of earth! No equivalent *can* be made, or *will* be accepted, short of the priceless souls of the aggressors, whose business, living, and wealth on earth comprise a CRAFT—a *liquor-craft* MONOPOLY—to multiply drunkards for gain—paltry, cash gain, at the expense of the destruction of the precious, yet lost, and forever miserable souls of drunkards.

Hence, of this *fact* all concerned may be assured, that the *total overthrow* of the CRAFT that makes and hoards up wealth, at the expense of millions of *lost* human souls, with all the concomitant wretchedness of their destruction, is the inflexible object of the Temperance Reformation, which is blessing our land, opposing powers from earth and hell combined, to the contrary notwithstanding.

## SONS AND DAUGHTERS OF TEMPERANCE.

The *fourth epoch* of the Temperance Reformation has also been richly blessed with the accession of thousands, hundreds of thousands, yea millions, in city and country, of the various orders and degrees of Sons, Daughters, Rechabites, Cadets, and other denominations of Temperance, all of whom unite in the grand principle of total abstinence from all intoxicating liquors. Their unfurled banners, their readiness to unite in all practicable measures for the extermination of the curse of intemperance from the earth, is like the rising of the morning *star* in the east, proclaiming, by the luster of its appearance, that the still brighter *Sun* of Millennial *righteousness*, and *peace*, and *sobriety*, and *concord* will *soon arise*, to shed the glory of his divine effulgence over nations and kingdoms, for the light, and comfort, and indispensable source of happiness to all human temperance beings who shall inhabit this divinely renovated globe of earth. Such is the bright emblem of the superlative blessedness and consummated perfections of the pending Temperance Reformation. What can be more animating and encouraging in prospect than the flocking of the youth of our land, of both sexes, to the *standard* of Total Abstinence *Temperance Associations*, under the voluntary signature of a *pledge* for their own security from destruction by drunkenness? And how delightful is it to see their readiness always to do all in their power for the rescue of the fallen, down-trodden inebriate; and, also, to prevent all within the compass of their power of influence, from being drawn into the vortex

of temptation by the deceptive wiles and allurements of the liquor-dealer's CRAFT to get *rich* by the destruction of human souls!

The Temperance Reformation, now pending on this globe of earth, when fully consummated, will dispel the darkness, gloom, wretchedness, sorrows, crimes, and punishments, which are created and fostered by intoxicating liquors; and the whole atmosphere of human existence will be sweetened into the social improvements and enjoyments of the ordinary and proper business of life. This is to *come down* from the spirit of *grasping* after superabundant wealth, at the expense of millions of lost souls in the accumulation; and the loss of as many millions of souls *more* in the prodigal squandering of the dear-bought stock of earthly treasures by drunken descendants. For, how often does it come to pass that the *wealth*, which ancestors have accumulated by extortion, oppression, wreck of thought in calculations and exertions, to scrape together in millions of dollars, less or more, even by the liquor trade of death to human souls, has proved equally destructive, both to the avaricious accumulators and to their prodigal descendants. The accumulators lost *their* souls by worshiping their ill-gotten gains—their gods of gold and earthly treasures—in which they gloried till death. At their decease, the work of death to priceless souls commenced a *new* operation, by the prodigality of drunken heirs in squandering their patrimony in the pursuit of idle vanities and sumptuous living, which are as destructive to souls as downright drunkenness.

Something more is necessary to human happiness, and



better than all this bustle and vanity, to get, to hoard, and to spend, and thus render life a scene of toil for nothing; to spend money for that which is not bread, and labor for bubbles in air, gewgaws, which satisfieth not, but to pass away life in vanity. *All this* is destitute of the true economy, enjoyment, happiness, and solid pleasures of life to which all may attain, if they only knew *what only* is necessary, and how and where that chief ingredient of human happiness on earth may be found. It is not in wealth, not in poverty, not in much labor, toil, nor anxiety, but is simply comprised in a divine prescription, namely, "Lay up for yourselves treasures in heaven;" "Godliness with contentment is great gain; having the promise of the life which now is, and that which is to come;" "Trust in the Lord; do good." Nothing is more *true* than the *fact*, that the *anxieties* of life destroy, or proportionably diminish all the pleasures of living. Hence, infinite experience in wisdom has prescribed thus, "Be not anxious for your life, what you shall eat, drink or wear; but seek first the kingdom of God and his righteousness, and all needful things shall be added."

Now, apply this principle of divine instruction to the cause of temperance. And, that the contrast may appear to better advantage, let the amount of all the benefits and happiness that can be derived from the whole *craft of liquor trade*, in the full tide of its prosperity, be summed up in preparation for a contrast with temperance employments, treasures, and enjoyments. The sum total of all the amount of the craft of liquor-making, traffic, and consumption, is, some get rich, by making their neighbors to

become poor drunkards, with wretched homes and families. And the result of the whole is, the poor, impenitent *drunkards* lose *their* souls by the gratification of their appetites; the liquor-*dealers* lose *their* souls by accumulating and idolizing their ill-gotten wealth; and their *heirs* lose *their* souls by prodigality in idle, intemperate, sumptuous living. And this is not unfrequently the amount of their liquor operations during their day of grace on the earth.

Now, what is the sum total of the amount of temperance employments, treasures, and enjoyments? The reformed drunkard's experience will answer the question in a few words: "Whereas, I once loved to go to the liquor shop, to see and be seen; to hear and be heard; to drink to drunkenness, at the expense of my earnings, and stagger homeward at a late hour of the night to my freezing, starving family, and beat my wife, because she had no bread for me, and drive my children to the neighbors to beg, till the night was spent in wretchedness! Now, thanks be to God, I love to attend diligently to the business of my calling, to lay out my earnings for family necessities, and to spend my evenings in the social circle of my wife and children at home, where we can read, pray, and enjoy the daily sweets of life in preparation for our removal to the grave and to our Heavenly Father's mansion-house in heaven. O what has the God of Temperance done for me!"

The millions of sons and daughters of temperance, of the various orders of their choice, distinguished by their unfurled banners of Sons, Daughters, Rechabites, Cadets, and every other order named, can all answer in a sentence,

and point out some of the characteristical treasures and enjoyments of a life of temperance. Faithful to their cause, their testimony would be thus: "We drink no intoxicating liquors, at home or abroad, in any company or business, under any circumstances whatever, except as a medicine. Total abstinence is our pledge; to keep it is our enjoyment. The labors, privations, restrictions, and fulfillments of all the specifications of our respective constitutions and pledges are confessedly our duties, the performance of which gives zest to all other enjoyments of life. And our increasing desire is to see the temperance cause flourish, until the *liquor trade and craft* are overthrown from the foundation to the top-stone, and this globe of earth shall become a sober world."

The sum of the whole matter, then, is, temperance shows what the proper business of life is, and how to perform it. By temperance, the *burdens* of life are lightened; many of its woes are banished—its proper enjoyments are enlivened—and the great object of our existence on earth, in preparation for the grave and eternity, through faith alone in the Divine Redeemer, in connection with all the incumbent duties of true Bible religion, is greatly sweetened by total abstinence temperance principles, which contribute to the enjoyments of life, instead of loading it with burdensome drudgery. Such is the experience of all true advocates and lovers of the blessed Temperance Reformation. Hence, temperance proves to be a blessing; intemperance is always a curse. Temperance is of God; intemperance is of Satan. Temperance is essential to human happiness; intemperance fills the earth with

wretchedness. And hence the conflicting *principles* of Temperance and Intemperance have introduced into the world a *fifth epoch* of the Temperance Reformation, which has opened and already resulted in a

POLITICAL, EXTERMINATING WAR OF PRINCIPLE,

by the introduction of appeals for legal aid in relation to the cause of temperance. First, for the *continuance* and *improvement* of the licence law to promote the *liquor craft monopoly* against alleged or implied encroachments and innovations of Total Abstinence Temperance Societies; and, secondly, for *legal power* to suppress the common use of all intoxicating liquors as a beverage, in a manner which would inevitably overthrow the LIQUOR CRAFT MONOPOLY of accumulating wealth, influence, popularity, office, and power to enforce the adoption and execution of national laws for the promotion of drunkenness, wretchedness, pauperism, intolerable taxation, multiplicity of crime, death, and the destruction of millions of souls of the human race.

The history, cause, and present condition of appeals for legal aid in relation to the Temperance Reformation, *pro* and *con*, will now be analyzed and delineated in accordance with principles of total abstinence from all that can intoxicate human beings to a state of drunkenness and ruin.

CAUSE OF APPEAL FOR LEGAL AID AGAINST TEMPERANCE  
ENCROACHMENTS.

The history of appeals for *legal aid* in relation to the *influence* of the Temperance Reformation on the general

community is vastly important to be well understood, both in the cause and effect of such appeals.

There are *two* numerous classes of community, *few* of whom can ever be reached by any power of *moral suasion* to enlist under the banner of temperance, by giving their signature to the temperance pledge of total abstinence. *Manufacturers* of intoxicating liquors, and traffickers in the various species of alcoholic poisonous beverages, are the classes intended by the foregoing allusion. Both of these classes are numerous, and *complicated* in their business. Manufacturers of intoxicating liquors comprise all the principal employers—manual laborers in every department of the various processes of the manufacture of every kind of intoxicating liquors, whether by malting, fermentation, or distillation; also the constructors of all kinds of vessels to contain the immense variety and quantity of liquors manufactured and necessarily required in their use; and also, *all* who are *directly* or *indirectly interested* in the said manufacture, by furnishing, at market price, *grains* of any kind, or any other *fruits* of the earth, or commodities necessary for the manufacture of intoxicating liquors of any kind whatever. All the above *interested* classes of community must, of course, be enumerated collectively and individually in the general *class* of *liquor manufacturers*.

*Traffickers* in alcoholic liquors comprise the various grades of *venders* and *vendees* of any kind or description of intoxicating liquors, including *all* who are engaged in buying, selling, importing, or exporting, by land or water, in vehicles or ships of the ocean, distributing, far or near, by wholesale or retail, in large or small quantities,

for the accommodation of all *consumers* of intoxicating drinks, for whose use *all* the foregoing agencies are employed. These, all combined, constitute one general class of traffickers, or *liquor-dealers*, who are collectively and individually, directly or indirectly, *interested* in the traffic or craft of the liquor trade monopoly and business of increasing wealth, by furnishing the means and facilities of making drunkards—of filling the world with woes and wretchedness of every description that intoxicating liquors can produce, and resulting in the *loss* of untold millions of human souls!

It must, hence, be perceived, that the *two* classes thus combined in the manufacture and traffic of intoxicating liquors, constitute an *incalculably* numerous portion of human beings on this globe of earth. And it can not be successfully denied that all these different ranks and orders of persons, whether principals, subordinate laborers, or contributors in any sense or degree whatever, are *engaged* and *interested* in the manufacture and sale of all the various kinds of intoxicating liquors, merely for the sake of GAIN, money-making, to obtain a livelihood for the support of themselves and families, and, if possible, to live in affluence, splendor, popularity, and prodigality; or, otherwise, to hoard up wealth in thousands or millions of dollars, to be often scattered and wasted in the hands of poor, wretched outcasts of drunken descendants, and their besotted families, when *impenitent* manufacturers and traffickers of alcohol are *dead* and gone to their final reward of "*the wages of sin*," which is "*death*," endless death of the soul—the priceless soul—lost by making and selling intoxicating

liquors, to make and kill drunkards, and fill the earth with wretchedness and indescribable woes!

Nothing is more evident than the *fact* that the *two* above described classes, namely, *manufacturers and traffickers* of alcoholic liquors, while continuing these pursuits, have proved to be *inflexibly opposed* to all the instrumentalities and powers of *moral suasion* for the promotion of the Temperance Reformation. And the *reason* is no less obvious. They have considered their *rights* to be invaded in proportion to the advancement of the cause of temperance; because, by temperance movements, *customers* from their *shops of human destruction* have been drawn off in all cases of male and female subscriptions to the temperance pledge. This fact can not in truth be denied. To secure their claims of right to make poison, to traffic in the article, to keep it for sale as a necessary commodity in hotels and in all public houses of entertainment, and to deal it out in profusion, and treasure up the profit of poisoning millions of their fellow-mortals to death, for the sake of GAIN, those classes of numerous poison-makers and venders of poison, annoyed by the encroachments of the Temperance Reformation, have SET THE EXAMPLE of an appeal to *legal aid for license and protection* in their *trade, craft, and business of human destruction!*

And so deep-rooted and wide-spread had the stratagem of an *infernal enemy* become in our land, that there was not wanting legislative ingenuity and authority to devise and enact a LICENSE LAW, in all respects adapted for the security and consequent encouragement of all the complex branches of business belonging to the manufacture

and traffic of the various descriptions of alcoholic liquors, which have hitherto degraded and destroyed millions of human beings, as it is believed, both body and soul, for time and eternity, and is still raging like an overwhelming flood for the destruction of untold millions more !

Hence, in the struggle of years past, the *license law* has been the *bone* of contention between the advocates of temperance on principles of total abstinence, and the advocates of *human right* to make, vend, and consume intoxicating liquors, under sanction of the *license law of the land*, which declares it to be legal to make and sell all the alcoholic liquors that consumers require. And it is well known that all *consumers* of alcohol bid defiance fearlessly to all the powers of legal restraint to prevent *them* from *drinking* when, where, what, and as much intoxicating liquors as they please, if, by any art or means whatever, they can obtain the infatuating beverage.

Such being the facts, in by-gone years, the advocates of total abstinence have plied their battering-rams of moral suasion so fiercely against the *walls of the license law fortification*, that the Legislature of the Empire State ventured to exert their *legal suasion* so far against the license of the sale of intoxicating liquors in public houses of entertainment, as to enact a law of the State of New York, in A. D. 1845, that the *legal voters of the State* (the City and County of New York excepted), at a special election on a day of the year, legally appointed, solely for said purpose, should determine the question of license or no license in each town and city ward in the State (excepting as above), by a majority of votes on said election ; and that license,



or no license, should accordingly be given to, or withheld from, all innkeepers of each town and city ward in the State (except as above), during the current year; and that the license law of the State should thenceforward be thus decided in each town and city ward as above, by the majority of the legal votes of the people.

This movement began to wear the appearance of assistance from legal authority, to favor the cause of temperance. The result of the first election produced an overwhelming majority of towns and city wards in the State of New York on the 19th of May, A. D. 1846, in which the vote of "No License," from the voice of the sovereign people, resounded in favor of *temperance laws*. Thus, with much murmuring, the law of "*No License*" prevailed over the majority of the people of the State of New York for one year, by the voice of the people, *the liquor-dealers of New York City and County unmolested, of course!*

Doubtless, in default of duty, on the part of temperance legal voters, and by the double diligence of the opposers of temperance, the next annual election gave a decided less majority of towns and city wards in the State aforesaid, for "*no license*." Probably, fearing another trial, the result of the next legislative session (instead of amending and making the law more perfect, as wise and good legislators should have done), was a repeal, *instanter*, of the law of further reference to the majority of votes of the sovereign people to determine at the poll of election, and thus, by one act of legislative *despotism*, the *temperance cause* was for years thrown on to the *background* of political estimation, covered with the shades of darkness,

dust, and filth of *political popularity and infidel scorn and reproach*, as the *creature* of enthusiastical fanaticism, crippled, and bound hand and foot, with thongs of ridicule, and cooped up in a cage for the show and amusement of the multitude of dandies at their drunken festivals. And thus the *license law* has since remained in full force and virtue as usual in previous years; resulting in no small degree of darkness over the temperance hemisphere of earth, and much exulting throughout the ranks of all anti-temperance hosts, whose watchword virtually has been, “Give us the license law, and we will all become lecturers on moral suasion for the downfall of *temperance fanaticism*, and for free toleration to make, vend, and consume any productions of earth, into whatever is most palatable for human pleasurable consumption, without fears of future accountability !”

But let not the friends of temperance be dismayed. The cause of God and humanity is engraven on all the banners of the Temperance Reformation. All who conscientiously sign the temperance total abstinence pledge, and inviolably adhere to its principles in all companies and places, under all the varied circumstances in life, and identify themselves, practically, with the temperance advocates of progressive reform, may be assured, that the cause they have espoused will be divinely protected, and be providentially brought to a triumphant consummation.

The conscientious friends of temperance have more to fear from disunion among themselves, than from all the combined hosts of opposition. The prosperity of every

enterprise depends much on the union of its advocates. "A house divided against itself can not stand." Union is strength, and strength is power. Time was, when a country district school-house in Moreau would contain all the pledged members of the temperance organization, known then to exist in Christendom or the world. They belonged to but one order. They were agreed in the promotion of one object. This was a conscientious adherence to the constitution and by-laws of their organization. The temperance cause, *then*, was like a *little child* of Divine formation. The temperance cause, *now*, in *manhood*, is the very same that it was then, namely, a providential *method* of defeating a subtle device of Satan for the destruction of human souls by intoxicating liquors. That *enemy* has come into the earth like a flood, to destroy the priceless souls of mankind. The Lord has lifted up a standard against the enemy. The Temperance Reformation is the Lord's standard. Every true-hearted temperance man or woman who has subscribed the total abstinence temperance pledge, is identified, professionally, with the Lord's temperance standard-bearers.

How important, then, is it, that they should be all united! Now, among the millions of male and female members of total abstinence temperance societies, there are numerous orders, departments, and banners, and still *all* belong to *one great temperance family*. The old members still surviving, the Sons, Daughters, Rechabites, Cadets, and what not, with all their various-worded pledges, banners, badges, and significant designations of order, comprising millions in number, are nevertheless branches of one connected

temperance household, and sacredly pledged to maintain the unity, peace, and prosperity of the great temperance union. God is the great Father of temperance, and all members of temperance societies *ought to be true Christians.*

## CHAPTER III.

Fifth Epoch—Origin and cause of Appeals for Legislative Aid in favor of the Liquor Craft, to fortify the legal bulwark against encroachments, by the progress of the Temperance Reformation—The example of Appeals is followed by Petitions for legal aid to favor the cause of Temperance—Cause for such Appeals—Origin and character of the Liquor Law of the State of Maine—The general Community electrified by the promulgation of the Law of Maine, for and against it—Hundreds of thousands Petition for the Maine Law Statute in the State of New York—Thousands remonstrate against it, in New York City, for Twelve specific Reasons—Three of the Remonstrative Reasons analyzed and answered.

INTEMPERANCE is one of the most consummate works of Satan for human destruction. The destruction of this evil requires that alcoholic liquor, which produces the mischief, should, itself, be legally destroyed, as a deadly poison—a venomous serpent—a rabid mad dog, spreading hydrophobia, distraction, and death—or a wild bull among children, raving for their destruction! In such frightful invasions of human life, who would not rush to the encounter, and, with any efficient weapon of death, aim the direful blow, and kill the serpent, the dog, the bull, as *animals* under sentence of death by the common law of every community of human beings! Not *less dangerous* to human life is the poison of intoxicating liquors in daily use to drunkenness; and no less under the condemnation of destruction by the sentence of the common law of all lands on this globe of earth, is the portion of *intoxicating*

*poisonous beverages* of daily use, which makes drunkards, and destroys them body and soul. All intoxicating liquors, the destroyers of mankind, must be destroyed, except for the necessary use of medicine and mechanical purposes.

This, evidently, is the doctrine and whole amount of the celebrated LIQUOR LAW of the State of Maine. A full conviction of the deficiency of the best concerted measures, the most pungent doctrines, forcible appeals, and alarming facts that could be presented by all the combined eloquence and powers of the practical science of moral suasion, to move liquor makers and traffickers to abandon their lucrative business of human destruction for the sake of GAIN; yes, a full conviction of all *this*, and *much more*, induced the Hon. Neal Dow, mayor of the city of Portland, in the State of Maine, to devise a statute law for the effectual arrest, seizure, and DESTRUCTION of all existing alcoholic liquors within the State of Maine (with legal exceptions for specified, necessary uses), under special fines and imprisonments, to be secured by *bonds of indemnity* for the faithful discharge of all legal requirements and prohibitions, by officers legally appointed to execute the law of exceptions, and total abolition of all intoxicating liquors not excepted, but kept for use in the said State of Maine.

The legal practicability of this stringent law of Maine, since its legislative enactment, A. D. 1851, during the past year (to the composition of these *historical reminiscences* in February, 1852), as has been authentically certified, has been thoroughly tested; yes, the law of Maine

has been thoroughly tested, by an inviolable observance of its prohibitions and injunctions, in the face of all attempts of opposition throughout the whole State. And thus it stands, recommended as impregnable, to every power of opposition within the bounds of a State government, based on principles of moral virtue and independence, compatible with the revealed laws of Heaven, and comprised in the law of love to God and man. Mr. Dow, himself, has been heard to affirm, in the city of New York, that "Opposition to the Liquor Law of Maine by citizens of the State *was powerless.*"

This, it is confessed, is a step in advance of any hitherto projected plan, for the effectual consummation of the Temperance Reform; and thus recommends itself to all good people in every State of the American Union, and to all other nations of the earth, whatever may be their religion and government. Irrespective of all relationship or adherence to any system of Bible religion or human government, the abstemious *principles* of temperance, in their most stringent form of security against drunkenness and its deleterious consequences, must be considered as indispensable to human purity, prosperity, and happiness, even on earth, and no less indispensable to preparation for an interminable residence in heaven.

The facts existing, connected with the legal enactment and practical enforcement of the Liquor Law of Maine, which have been extensively published, have already produced a greater degree of rational excitement in favor of the Temperance Reformation, on principles of total abstinence from all intoxicating liquors, than all other move-

ments *in compound*, since the *first epoch* of the Temperance Reformation. Scarcely a person is to be found, male or female, rich or poor, from the ripe Sabbath-school scholar to the gray-headed *sire* or *matron*, that has not sentimentally, if not practically, become identified, either *for* or *against* the principles and progress of the Temperance Reformation. A large portion of the citizens of New York, also of the inhabitants of the Empire State, and throughout the whole American Union, have become, to a greater or less degree, *electrified* by the power of *truth*, into the belief that the Temperance Reformation is of God, for the destruction of the curse of intemperance, and all its appendages of woes, degradation, and ruin of the bodies and souls of mankind. And it is believed that this pestilential evil *must*, and *can* be driven headlong from earth by the CIVIL POWER OF LEGISLATION, after the noble and pioneer example of the inflexible *woodmen* of the State of Maine, who first planned, next, trusted in God, then plied the convincing power of moral suasion, to move the question forward into their halls of legislation, by the humble petitions of independent freemen, *praying* their legislature to give them such a stringent law against the poison of all intoxicating beverages (with necessary exceptions), as would pour them into the bowels of the earth for their utter destruction, to save men's stomachs from alcoholic pestilential diseases! And thus they took hold, held on, and never let go, nor ceased the instrumentalities of moral-suasory petitional prayers, until their *legislature*, electrified with like convictions of their humble and inflexible petitioners, answered their prayers by a STATUTE (doubtless



recorded with Divine approbation upon the sacred registry of heaven), giving to the people the Liquor Law of Maine, A. D. 1851, as an EXAMPLE which, when universally followed, will as extensively drive the contagion of drunkenness from human existence. But the "*cap of the climax*" of the law of Maine is, the inviolable sustentation of the law by inflexible temperance advocates, who effectually resist, even to a punctilio, all attempts of its enemies to overthrow it, although their craft has suffered shipwreck by the legislative enactment. This sentence, however, must not be construed as an insulting triumph of victory over the fallen, for it was not so designed, but directly the reverse; *i. e.*, as a sentimental *fact* of the modern Divine fulfillment of an ancient revealed purpose of the Supreme Ruler of the universe, to "*destroy the works of the devil.*" And, surely, no greater blessing could come, even upon the whole combined monopolizers of the liquor craft, with all their fanciful anticipated advantages, than the providential total overthrow of their soul-destroying traffic, for the salvation of their *own* souls, and the souls of their *children*, as well as others. No class of mankind will, or can, be more benefited by the total annihilation of the *liquor craft*, than those who are *most interested* in the soul-destroying business.

Hence the whole subject is hereby designed to be understood as comprised in the following sentimental *theory*: That the Temperance Reformation of this nineteenth century can be consummated only by a war of extermination. The moral evil of intemperance must be exterminated from the earth in preparation for the divinely foretold blessings

of millennial purity, peace, and prosperity, revealed in the Bible. The warfare against intemperance is hence to be understood to be of God. Its origin was evidently Divine. Its commencement in the early part of this century, was unquestionably under the superintendence of Divine Providence. And all its various epochs, to the present time, have been signalized by providential interpositions, evincing clearly a train of Divinely appointed instrumentalities combining to shed light, and impart increasing importance to the work of Divine mercy in the extermination of the alcoholic power of intoxication from its strongholds for the destruction of mankind.

And hence it has come to pass, that hundreds of thousands of petitions from male and female subscribers are now [Feb., 1852] before the Legislature of the State of New York, praying for the legislative enactment of the statute Liquor Law of Maine. Full confidence is reposed, that if obtained, it will be carried into effectual execution after the example of Maine. And that liquor manufacturers, venders, and consumers, with their wives and children, and all connected with their business and customs of living, will constitute the principal portion of the general community, who would be the most essentially benefited by such a law; notwithstanding they constitute at present a vast proportion of the most virulent opposers of the Temperance Reformation. Such is the power of the fell destroyer to prevent mortals of the human race from a discovery of their danger and remedy, by closing their eyes, ears, understandings, and consciences against all the instrumentalities and power of moral suasion.

It is no less astonishing than true, that one single plea of manufacturers and traffickers in intoxicating liquors, proves to be an overmatch, in many instances, for all the powers of *moral suasion*. And it is as evident, that nothing but LEGAL POWER can effectually remove that paralyzing *plea*, which stands, like the impregnable walls of ancient Babylon, in bold defiance against all temperance instrumentalities or power to storm the citadel of intemperance, or elude its volunteer inmates from their stronghold. Now, let all other subjects have a *respite* till the proposition before us be analyzed, illustrated, proved, and confirmed.

The mightiest of all pleas against the Temperance Reformation may be summed up in a single or compound *word*, or a single or compound *sentence*; either of which, by liquor dealers, comprises an *amount* of more important valuation in the plea against the Liquor Law of Maine, than all the advantages of such a law would be, or *could* be, to the State of New York, were it enacted by the Legislature and executed by the people as faithfully and effectually as the law requires. The plea, in single words, is CASH, GAIN, MONEY; in compound words, SELF-INTEREST, SELF-LOVE, *i. e.*, selfishness. In a single sentence, thus, The passage of the Maine Law will destroy all my business plans; or, The passage of the Maine Law will bring my family to beggary. One or two compound sentences will furnish the amount of examples. Thus, my CRAFT is to manufacture and traffic in various kinds of liquors, by wholesale or retail, by exportation or importation, to any extent, any place or places, without limitation, and in any

such quantities or qualities as may best accord with my business calculations, without being confined to time, place, quantity, quality, or circumstances. Such is my *CRAFT*.

By my *craft*, I have accumulated real estate, estimated at some millions of dollars, for which I pay taxes for the support of government, and of the poor in the land. As a freeman, I have chosen the city of New York for my residence and place of business thus far through life; am now extensively engaged in business; and my ships of the ocean, hotels, various liquor manufactories, houses of entertainment, and places where I furnish liquors for sale at many corners and cellars, every day and night in the week, as may easily be seen, and will show that I furnish both *business and pleasure* to hundreds of *poor families*, and perhaps thousands of persons, who are furnished at home and abroad with any and all kinds of liquors, through my means and instrumentality.

Now, the sum of the whole matter is, that if the Liquor Law of Maine should be enacted by the Legislature, and become a *statute* of the State of New York, my whole business calculations would be overthrown—all my dependents would be beggared, and all customers would be reduced to the necessity of quenching their thirst on *cold water*, the very element that *beasts* of the field and all other "*inferior animals*" make use of to quench *their* thirst, just as though human beings were brutes! And this is not all; but thousands of others, of less ability to bear the loss than myself, would be thrown out of business, and their comforts of a *social glass* would be lost, if the Liquor Law of Maine should become a statute of the Empire State.

Now, that such is the amount of the plea of REMONSTRANCE against the passage of the Maine law, as a legislative STATUTE of the State of New York, must be evident to all who consider and understand the import of *Twelve Reasons*, which have been respectfully presented to the Hon. Legislature of the State, A. D. 1852, in a remonstrance against the petitioned enactment of the law of Maine as a statute of the State of New York. We shall now attempt to analyze the TWELVE REASONS OF THE CELEBRATED REMONSTRANCE OF CITIZENS OF NEW YORK.

#### THIRD REASON OF REMONSTRANCE.

The *third* reason of said remonstrance is founded on the *assumption* of the *baseness* of the confederate character of petitioners to the Legislature of New York, for a law to prevent drunkenness. The following *extract* from their *third reason* is *first* presented to consideration for the better understanding of the other eleven reasons to sustain the remonstrance in question :

REASON THIRD.—“ *We regard the proposed law [Maine Law] as the audacious and fanatical project of certain conventional associations, known as temperance or total abstinence societies. We believe that these societies have justly incurred the indignation, and the political resistance and hostility of every enlightened freeman of the land, as the instigators and abettors of a despotic usurpation, more degrading to the dignity of a free people, and more atrocious in its political character than any which history records.*”

Now, it is worthy of special notice, that hundreds of thousands, male and female, in the State of New York.

in A. D. 1852, have respectfully petitioned the Hon. Legislature of their State, for the enactment of a law to suppress *drunkenness* and its woes, comprising evils that are drowning our whole country in ruin. And that New York city *gentlemen*, if they *all* may be so called, to the number of ten, twenty, or thirty thousand names of *gentlemen*, with not the name of *one female* among them, have signed a remonstrance to the passage of said law. And yet, doubtless, many of those *gentlemen* have wives, daughters, sisters, mothers, and other *female* relatives and friends, many of whom belong to *temperance societies*. And, from the wretchedness which those females daily witness among the *gentlemen* of their own households or neighborhood, resulting from the fumes of intoxicating liquors; the bloated faces which they daily see, the staggering gait which they witness, the profane oaths, curses, wrangling, clamor, tumults, poverty, children in tatters crying with cold or for bread, and thousands of other indescribable scenes of the most horrid wretchedness, even among such New York city GENTLEMEN, who prefer various kinds of intoxicating beverages for common drink, instead of *cold water*, may, *for aught any body knows*, have prevented *females* from subscribing a remonstrance, backed up with no less than *Twelve Reasons* to prevent the *enactment* of a law to suppress *drunkenness*!

Doubtless, among the *vast number* of "RESPECTABLE GENTLEMEN" subscribers to the remonstrance in question, some are immensely *rich* men, and have become so by their *tact* and prosperity in the business of their craft of liquor manufacture or traffic. But it is very doubtful if not a *ten* or

*twenty*, or an hundred-fold greater number of the *gentlemen subscribers* to the remonstrance in question were not the mere *political tools* of the HEAD MEN of the liquor-monopoly craft, who were so firmly held under the beck or nod of their political masters, that not a drop of their daily alcoholic beverages could be obtained for favor, if they proved *recreant*, till the *ban* was removed by the humiliation of political *penance*, and a return to the politness *hat under arm* of "Y'ur most obadient sarvint, sur. A dhrop or two, ef ye plaze, and I'll be content to sarve y'ur 'onor.

Now, with all deference to the feelings of every honest, sober gentleman subscriber to the remonstrance, got up in New York city, *against the legislative enactment of the law of Maine, for twelve specific reasons*, can the public be ever made to believe that there were *many* of the number of subscribers to that remonstrance who were not rich manufacturers, and traffickers, or poor wretched drunken consumers of intoxicating liquors, or persons directly or indirectly *interested* in the prosperity of the abominable liquor-craft monopoly, to obtain wealth, popularity, political power, and influence, to crush and root out the principles of temperance, to the total failure and overthrow of the hated Temperance Reformation, the God and religion of the Bible to the contrary, notwithstanding! But to be more plainly *uncompromising* on this important subject, let the truth appear in all its moral, temperate, and religious bearings, and the conviction must be irresistible, that intemperance, the prevailing liquor-craft monopoly of wealth, popularity, and power, is sustained by the prevalent anti-temperance *political economy*, at the expense of untold

human wretchedness, and the whole combination of research, perfected by the infidel philosophy of this celebrated "Age of Reason," evinced by youthful irreverence for venerable age; geological reasonings to disprove the authenticity of Divine revelation; and human, *fanciful communication* with the spirit world, reduced to a system of *unlettered language*, systematically conferred on favorite mesmeratic believers and aspirants after the *secrets* of the Almighty by the professed *sensible tokens of spirit knockings*, without the intervening inspiration of a Bible, or the ordinances of a Christian Church, or the necessity of a crucified, atoning, risen, ascended, interceding *Saviour*, who alone can redeem lost sinners from the ruins of the fall in Eden, and from the wrath to come! In all *such* the ancient Roman proverb is verified, "*Quos Deus vult perdere prius dementat*"—"Whom God will destroy He gives up to madness." Let all opposers of temperance beware, for the day of retribution is hastening on, and the Lord's battle-day will decide the contest.

The following analytical expositions and logical deductions, founded respectively on the import of the *eleven remaining reasons* offered to sustain the remonstrance against the petitioned adoption of the Liquor Law of Maine, are hereby submitted to the consideration of the Hon. Legislature, remonstrators, and all readers of this book of reminiscences.

FIRST REASON OF REMONSTRANCE.

The *first reason* entire is as follows: "*We believe it to be our natural, primary, and irrevocable right to use the fruits of the earth, whether naturally produced, or artificially*



*prepared, both for meat and for drink, at our own personal discretion and responsibility."*

Now it is well known that various fruits of the earth, both in their natural state or artificial preparation, are rank, deadly poisons; destructive of human life, without remedy, if once taken into the stomach, and carried into operation by the blood through the system. Night-shade, henbane, and stramonium are among the naturals, and muriatic acid, corrosive sublimate, arsenic, and alcohol are among the artificial poisons. Alcohol is a deadly poison, resulting from chemical processes of the decomposition of various fruits of the earth, and comprising, when formed, oxygen, carbonic acid, and hydrogen, the deadliest of slow sure poisons, the virulence of which has been proved by the destruction of millions upon millions of human beings, by gradual poison unto death, in the habitual, daily practice of downright drunkenness.

This artificial preparation of the fruits of the earth, decomposed, and sublimated into the most virulent poison, the remonstrators claim as their "*right*" to use for *drink*, under the specious appellation of "*fruits of the earth*," which, in reasons following, they term "*beverages*," *i. e.*, all kinds of alcoholic liquors, or any kinds of them. [See Dictionary definition—"Drink; liquor to be drunk."]

From the exorbitant claim set up in the first reason of the catalogue of arguments to sustain the remonstrance aforesaid, in opposition to the hundreds of thousands of petitions for the law of Maine, to consummate the Temperance Reformation, the following argumentative conclusions will be found unavoidable.

1. If the above CLAIM OF HUMAN RIGHT to use *the fruits of the earth* (artificially changed, indiscriminately, into alcoholic or intoxicating poison), “*both for meat and for drink at personal discretion and responsibility,*” if, we say, this claim of human “RIGHT” is a just and righteous claim, then the conclusion is averred to be incontrovertible, namely, that all human beings (the remonstrators of course included), have a just and righteous claim, in contravention of all laws, human and Divine, to poison themselves to death, “*at their own personal discretion and responsibility,*” by drinking any kind and all kinds of intoxicating liquors, “*accustomed beverages,*” *ad libitum*, (at their pleasure!) till the awful and degrading work of self-murder, by drunkenness, shall have been accomplished!

Again, if the above claim be just and righteous, then every individual in community has the “natural, primary, and irrevocable right” to any part or the whole, most extensive, lucrative, and complicated CRAFT, of making, selling, buying, transporting, and importing all kinds of alcoholic liquors, both for their own consumption and all other liquor-consuming customers, and to be *their own customers* in consuming freely of their own fruits of the earth, “*artificially prepared for drink.*” Every rumseller, surely, would have the right to be a taster of his own liquors, next a tippler of them, next a constant hard drinker, next a bloated drunkard, and a loathsome corpse by suicide, in a fit of *delirium tremens*, or some other sudden stroke of death, to which all such drunkards must have a “*natural, primary, and irrevocable RIGHT!*”

Thus, in the enjoyment of the “*right*” which is claimed

to sustain the craft of making, selling, buying, and drinking fruits of the earth manufactured into alcoholic or intoxicating liquors, thousands come to their death by drunkenness, inherit the drunkard's grave, leaving households in wretchedness, and their exit to some other state of existence will be better known and understood at some future period, when the records of time shall be proclaimed to congregated generations of the earth, that every one may receive the reward of the deeds done in the body, whether good or evil! Liquor dealers in New York, *remonstrators* against your own best interests, look at the awful *lettered portrait* of your present and future *selves!*

#### SECOND REASON OF REMONSTRANCE.

2. The second reason offered to sustain the remonstrance against the adoption of the petitioned Liquor Law of Maine, as a statute of the Empire State, is comprised in a positive declaration of its unconstitutionality on three points; namely, "*A usurpation of despotic powers, contra-vention of Federal and State constitutions,*" and implied encroachment "*upon natural and indefeasible RIGHT.*"

The amount of this reason will now be analyzed and reduced to a logical deduction. In the opinion of remonstrators, the Liquor Law of Maine, if enacted by legislative majority, however great, "would be a usurpation of *despotic powers!*" Query. What despotic power of absolute monarchy is embodied in the Liquor Law of Maine? We answer, *none*; none but the legislative power of a free and independent confederate STATUTE to destroy the pernicious, soul-destroying craft of liquor manu-

facture, traffic, and consumption. Under this law, which has been enacted by legislative authority, and effectually executed by the people of a free State of the American Confederation, no man can manufacture alcoholic poison, except for necessary uses, for which the law makes provision. No man can traffic in the article by selling, buying, transporting, importing, keeping on hand, consuming, or using, except for necessary purposes, for which the law makes provision. No man can find the article to use as an "*accustomed beverage*," for none of the poison is allowed by law to exist on the premises of any man in the State, except those legally appointed to keep the article for legal uses. All existing intoxicating liquors, not included in legal exceptions, are, by law, denounced as *contraband commodities*, under legal sentence of utter destruction. And destroyed they are, *ipso facto*. Consequently, no inhabitant of the State of Maine can *claim a legal right* to make, buy, nor sell, directly nor indirectly, for "*customary or common drink*," any of "the fruits of the earth," after having been manufactured into the *poison of alcohol*.

And hence the inhabitants of the State of Maine are under legal prohibitions to manufacture or traffic in the article of intoxicating liquors, on penalty of the DESTRUCTION of the article, if found in their possession; and also the penalty is accompanied with the legal power of fines and imprisonments for repeated and aggravated offenses by breach of the law. And what is, or may be considered of *paramount importance*, the above described law was devised, enacted, and has hitherto been faithfully executed, for the express purpose of destroying a wicked, lucrative

CRAFT, the gain of which enriches a *portion* of the community at the expense of the poverty, degradation, wretchedness, and destruction of millions of others of mankind, while, by a strict observance of this law, none of the human family will ever be poisoned to death with intoxicating liquors, nor made wretched by their woes and concomitant evils during life.

Another point set up in the second remonstrative reason, is an alleged contravention of obvious principles and provisions, both of "Federal and State constitutions." What the principles and provisions are which are alleged to be contravened, are not named in the reason. Suppose, then, the *object* intended in the allegation to be the CLAIMED "RIGHT" to manufacture, traffic in, and consume all kinds of intoxicating liquors, without legal restraint or molestation; still the *contravention alleged* is without foundation. The united *opinion* of the Supreme Judges of the United States Court has decided this case, that each and every State of the American Union, has the undoubted *right* to enact *statutes* in all cases like the Law of Maine in question, irrespective of any contravention of the Federal Government, or other State constitutions. Their *words*, in answer to an important appeal on the subject in question, were as follows—

Chief Justice TANEY: "Every State may regulate its own internal traffic, according to its own judgment, and upon its own views of the interest and well-being of its citizens. I am not aware that these principles have ever been questioned. If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the

Constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper."

Mr. Justice McLEAN : "The acknowledged police power of a State extends often to the destruction of property. A nuisance may be abated. It is the settled construction of every regulation of commerce, that no person can introduce into a community malignant diseases, or any thing which contaminates its morals, or endangers its safety. Individuals in the enjoyment of their own rights, must be careful not to injure the rights of others."

Mr. Justice CATRON : "I admit as inevitable, that if the State has the power of restraint by licences to any extent, she has the discretionary power to judge of its *limit* ; and may go to the length of prohibiting sales altogether, if such be her policy ; and that if this court can not interfere in the case before us, neither could we interfere in the extreme case of entire exclusion."

Mr. Justice DANIELS said, of imports that are "cleared of all control of the government," "They are like all other property of the citizen, whether owned by the importer or his vendee, or may have been purchased by cargo, package, bale, piece, or yard, or by hogsheads, casks, or bottles. If, then, there was any integrity in the objection urged, it should abolish all regulations of retail trade, all taxes on whatever may have been imported." In answering the argument, that the importer purchases the right to sell when he pays duties to government, Mr. Justice DANIELS continues to say : "No such right is purchased by the importer ; he can not purchase from the government

that which it could not insure him—a sale independently of the laws and polity of the State.”

And Mr. Justice GRIER said: “It is not necessary to array the appalling statistics of misery, pauperism, and crime, which have their origin in the use or abuse of ardent spirits. The police power, which is exclusively in the States, is alone competent to the correction of these great evils; and all the measures of restraint or prohibition necessary to effect the purpose, are within the scope of that authority. All laws for the restraint or punishment of crime, lie at the foundation of social existence. They are for the protection of life and liberty, and necessarily *compel* all laws on subjects of secondary importance, which relate only to property, convenience, or luxury, to recede, when they come in contact or collision.”

“For this reason, quarantine laws, which protect public health, compel mere commercial regulations to submit to their control. They seize the infected cargo, and cast it overboard! These things are done, not to interfere with the regulations of Congress, but because police laws for the preservation of health, prevention of crime, and protection of the public welfare must, of necessity, have full and free operation, according to the exigency that requires their interference. If a *loss of revenue* should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand fold in the health, wealth, and happiness of the people.”

“Thus all the judges of the United States Supreme Court reaffirmed and corroborated the decisions of each subordinate State court, that the entire control of the sale

of intoxicating drinks is within the legitimate province of the *State legislature*. And this control is not limited to any mere regulations or partial restrictions, but extends to the entire prohibition, whenever the legislature of any State think such legislation essential to the public welfare."—Extracts from the *New York Comet*.

Now, let this legally-settled, *constitutional fact*, be applied to the very *existence* of the Liquor Statute of Maine, by a logical, incontrovertible conclusion, thus: If the constitutional *police laws* of each and every State of the American Confederate Union, were *not* intrinsically and necessarily *sovereign and independent* in the uncontrolled right of their formation and designed execution, as statutes for the preservation of health, prevention of crime, promotion of public morals, and encouragement of virtue, irrespective of any confederate national controlling power; why, then, were not objections made to the enactment of the statute Liquor Law of Maine? That there were *no such objections made*, and legally ratified against the enactment nor execution of the Liquor Law of Maine, which is *now* in successful operation, is demonstrative proof that the alleged remonstrative reason, in this case, is totally fallacious, and without foundation. And hence, all alleged contravention, or implied encroachment of the remonstrative claims of the "*natural and indefeasable RIGHT*" to manufacture and traffic in alcoholic poison, evidently falls under the control and condemnation of police statute law, to be abandoned as a business liquor-craft monopoly, for the accumulation of wealth, at the enormous expense and inevitable result of all the concomitant woes, degra-



dation, waste of health, destruction of morals, multiplication of crime, burdensome taxes for the support of pauperism, orphanage, arrests, imprisonments, trials of court, execution of criminals worthy of death, and ten thousand times ten thousand degrading, time-wasting, God-provoking, hell-deserving, soul-destroying fruits of Intemperance!

The above fallacious *claim* of "*Right*" has been fully answered in previous arguments, and *especially* in the foregoing united and decisive *opinion* of the judges of the Supreme Court of the United States, agreeing, for incontestible reasons, in one concentrated amount of national authority, and in substance is so recorded. That each State in the American Union has the uncontrolled right to enact its own *police laws* for the preservation of health, prevention of crime, and promotion of public morals, according to the exigencies and demand of circumstantial occurrences. And that such police laws, enacted in statute authority, in any State of the Federal Union, are, in the very nature and necessity of the circumstantial facts and occurrences which gave them existence, to be considered, in all cases, in full force and virtue, irrespective and independent of any controlling power of existing laws of the General Confederation of National Government. Thus the Second Reason of the Remonstrance will be dismissed with the following remark: That the Three First Reasons of the Remonstrance afford incontestably convincing arguments in favor of the Maine Law *statute*, for the abolition of the curse of Intemperance!

## CHAPTER IV.

Fourth, Fifth, Sixth, Seventh, Eighth, and Ninth Reasons of Remonstrance against the Statute of the Liquor Law of Maine, in the State of New York, Analyzed and Logically answered by Appropriate Conclusions.

### FOURTH AND FIFTH REASONS OF REMONSTRANCE.

THE *fourth* reason of remonstrance against the legislative enactment of the Liquor Law of Maine, as a statute of the Empire State, is in the following words: "*Because we believe, that the accustomed beverages of civilized men, interdicted and rendered unobtainable by this threatened law, are essential to the health and comfort, the social enjoyment, and the beneficial intercourse of a large number of persons in every community, and who now use them unobjectionably, and worthily for these desirable purposes.*"

The *fifth* reason is as follows: "*Because man, as a superior, social, and moral being, exercising a rational intelligence and choice as to what is most beneficial and agreeable to himself, can no more be confined by restrictive legislation to the drink of the inferior animals, than to their food and clothing; and requires neither medical nor legislative prescriptions for the ordinary preservation of his health, and recuperation of his strength, nor the example, either of drunkards or reformed drunkards, to protect their morals.*"

The amount of the above reasons, connectively, will

now be analyzed. By "*accustomed beverages*," understand all kinds of intoxicating liquors, such as rum, brandy, gin, whiskey, wine, or by whatever names they may be called. Now, if the Liquor Law of Maine—"the threatened law"—should become a *statute* of the State of New York, "*beverages essential to health, comfort, social enjoyment, and beneficial intercourse*"—"beverages," comprising all kinds of intoxicating liquors, "*would be interdicted by this threatened law, and rendered unobtainable,*" even by "*civilized man*," except only for necessary uses, which the Law of Maine specifically designates, and for which the law in question makes abundant legal provision.

Hence, drunkenness and all its attendant woes, sorrows, degradation, *delirium tremens*, self-murder, and all other such like "*healthful comforts, social enjoyments*," and sources of "*the beneficial intercourse of a large number*" (doubtless, the "*beneficial intercourse*" of thousands of thousands of liquor manufacturers and traffickers, and the destructive pleasures of consumers of alcoholic poisonous beverages) would all be exterminated by the interdictions of the threatened law—the Liquor Law of Maine—if adopted as a statute of the Empire State? What an awful calamity! Let the sober or half-intoxicated reader pause, and think of it awhile.

But there is another important source of consideration belonging to the analysis of the above remonstrative reasons of respectable citizens of New York. If the law of Maine should become a *statute* of New York, this "*threatened law*" would reduce "*man*"—yes, "*MAN*," the most "*superior, social, and moral being*" of the earth—to the

degrading necessity of quenching his thirst with *cold water*, the "*drink of the inferior animals!*"—"cold water," such as horses, cows, dogs, cats, and what not, even down to rats and mice, drink to quench their thirst! Oh, how abominably degrading must be the "*drink*" of Maine Law "*restrictive legislation*" for the "*superior, social, moral, rational being, man!*" Doubtless, there are millions of such "*superior rational beings*" called gentlemen, lovers of "*fruits of the earth,*" manufactured into "*beverages*" for their "*unobjectionable and worthy use,*" who would snuff at a glass of *cold water* handed to them in a hotel with as much disdain as any species of "*inferior animals,*" from the mouse up to the cow, horse, or even the elephant, would spurn at the offer of a trough full of any kind of intoxicating "*beverages*" offered by any "*superior*" two-legged animal "*man,*" who himself would drink of his own free-will offering till he was drunk, and would lie down in the trough. Such gentlemen see no need of Maine Law "*restrictive legislation*" to dictate what, when, where, or how much they shall drink, nor "*the example of reformed drunkards to protect their morals*" by any stringent laws, modeled after the example of the Liquor Law of the State of Maine. So say all respectable gentlemen who have subscribed their names with their own hands, or caused their names to be written by an amanuensis, to the celebrated remonstrance from the Empire City, in opposition to the *Maine Law statute* for the suppression of the customary use of intoxicating liquors, drunkenness, degradation, and ruin.

Now, let the above assumed *premises*, thus analyzed, be

logically coupled together with their *legitimate conclusions*. If fruits of the earth, artificially prepared by the chemical processes of decomposition, fermentation, and distillation, into alcoholic beverages, such as rum, gin, brandy, wines, cordials, beer, cider, and all kinds of intoxicating liquors as have been thus made, recommended, sold, consumed, and stand thus attested from long-accustomed experience, proving, without mistake, that the above-described "*beverages have been, and still are essential to health, comfort, social enjoyment, and beneficial intercourse of a large number of persons in every community, who now use them, unobjectionably and worthily for desirable purposes, as superior beings, exercising rational intelligence, and need not legislative prescriptions for the preservation of health, nor reformed drunkards' examples to protect morals.*" Yes, let it be well understood that, if the above *premises* be TRUE, then the *logical conclusion* is averred to be equally true, that all the millions of "*superior beings*" of the human race who have "*used their accustomed beverages*" till they have *poisoned themselves to death*, by drinking intoxicating liquors to habitual drunkenness while they lived, are nevertheless, of course, all *now dead!*—dead, and gone to render their account for the abuse of their *assumed right* to drink intoxicating poison to drunkenness, and to suicidal death "*at their own personal discretion and responsibility.*" And, if all this be true, then, also, let a *warning voice sound the dread alarm!* Those who "*now use*" such beverages would do better to beware of a *drunkard's grave*, and a drunkard's perdition, when deprived forever of all his "*accustomed nutritious beverages,*" containing in their very

dregs the poison of alcoholic destruction. This has cast millions of self-conceited, self-exalted superior human beings into a prison, where not even a drop of *cold water*—“*drink of the inferior animals*”—can be found on the tip of a finger to cool a single “*tongue*,” once inflamed on earth with the liquid fire of accustomed intoxicating “*beverages*,” in preparation for the flames of everlasting torment, where “*the worm dieth not, and the fire is not quenched.*”

## SIXTH REASON OF REMONSTRANCE.

This “*reason*” against the passage of the Liquor Law of Maine, as a *statute* of the State of New York, is in the following words: “*We are convinced, both by observation and reflection, that the infatuated total abstinence from agreeable, nutritious, and renovating beverages, under conventional and mitigated obligations, has caused, and is causing, a greater sacrifice of health and life than even the intemperate abuse of them.*”

Now, in analyzing and disposing of the contents of this remonstrative reason (*replete with sentiments of vital importance*), without any attempt to admit, or to disprove, or even to call in question the verity or the falsity of what is affirmed to be true, the sentiments of the author will, notwithstanding, be analytically and logically presented by showing his opinion.

Let the reader “*mark well.*” If total abstinence from the use of “*fruits of the earth*,” after having been artificially manufactured into alcoholic poison, by whatsoever appellation that virulent poison may have been recommended and customarily swallowed by mankind—whether

the cup of poison may have been denominated "*agreeable, nutritious, and renovating beverages,*" such as cordials, champagne, port, claret, sherry, wines, beer, cider—or by harsher names, such as rum, brandy, gin, whisky, and what not; yet, nevertheless, if "*infatuated total abstinence societies, and their unmitigated obligations,*" meaning, doubtless, temperance pledges, of various wordings, pledges not softened, lessened, nor altered, but such as are inflexibly and perpetually the *binding obligations* of the members of all total abstinence temperance societies, binding *themselves* by their own voluntary signatures to the total abstinence temperance pledge, to abstain at all times, in all places, and under all circumstances from the customary use of alcoholic liquors full of poison. That they will not drink any kind of intoxicating, befooling, bewitching, destructive liquors, as common or occasional beverages; but renounce their use as the poison of life, the cause of "woes and sorrows, contentions, babblings, wounds without cause," and death without hope! Now, in short, if the above premises, thus analyzed, be true, namely, total abstinence from all intoxicating liquors "*has caused, and is causing, a greater sacrifice of health and life than from the intemperate abuse of them,*" then, surely

THE CONCLUSION IS MOST PROBABLE,

that all physicians, undertakers, and even poor grave-diggers, will most assuredly be in favor of the *Maine Liquor Law, as a statute* of the State of New York, for the following reason, namely, the Maine Law, if adopted by the legislature of the State of New York as a statute, will

*undoubtedly* be hailed by the majority of the people as the *providential* and impregnable fortress of TEMPERANCE against *intemperance*, the curse of all curses, the *inviolable observance* of which will insure, eventually, a victorious consummation of the Temperance Reform, and fill the earth with sobriety and peace. Total abstinence multiplied everywhere throughout the land, state, and world, will, of course (*if the above premises be true*), increase diseases and the *loss of life* to a most frightful degree! and give abundance of custom to all worthy physicians and undertakers, and even to poor grave-diggers. Their useful, honorable, honest, and necessarily sober and important business of attending the sick while living under the declining influence of total abstinence diseases, and of adorning total abstinence corpses with suitable habiliments for the grave, and of digging holes in the earth for the Divinely appointed deposit of their bodies in the dust, till the trumpet sound of the general resurrection, will, doubtless, all be *richly compensated* by the *ghastly influence* of *total abstinence*, through the prevalence of the *pestilential* Liquor Law of Maine, to suppress drunkenness, by the universal increase of disease and death.

But, alas! what physician, undertaker, or grave-digger will ever be made rich by the *total abstinence*, and consequent disease and death, of any *subscribers* to such a *reason* for the prevention of the *Maine Law*, even if the poison of alcohol, by the most "*intemperate use and ABUSE of it*," even to perpetual beastly drunkenness should, nevertheless, have no other effect on their impervious stomach, than to preserve them, perfectly idemnified, to dwell here on



the earth, swimming in alcohol, or swilling it down the throat, until the earth and its contents shall be wrapped in flames of total dissolution in fulfillment of a Divinely revealed decree of Omnipotence? Then, most assuredly, all the fruits of the earth, manufactured into alcoholic "*nutritious beverages*" of every description, will be burnt up! And long lovers of them may find it difficult, *very difficult*, to escape from the dire conflagration! Drunkards may escape the multiform diseases of *total abstinence* from all intoxicating liquors; but drunkards will not find a place of residence nor rest in the kingdom of heaven, for the mouth of the Lord hath spoken it.

#### SEVENTH REASON OF REMONSTRANCE.

The seventh reason to sustain the remonstrance against the adoption of the Liquor Law of Maine as a *statute* of the State of New York, is comprised in the following extract:

"*But comparatively few persons in any community immoderately and immorally abuse these beverages, out of the vast majority who moderately, virtuously, and beneficially use them, and because their abuse by the few is no just reason for their being interdicted to the many.*"

This reason will be analyzed and concluded thus:

If but few, comparatively, poison themselves to death by the use of alcoholic beverages, artificially prepared from fruits of the earth for drink, made for *gain*, sold for *money*, and consumed "*virtuously and beneficially*" by "*many*;" and all this was *true*, a *fact*, and a good *reason* for a plea of justification, because it was *their right so to*

do, and *no law was needed*, nor any just reason existing, why any interdictory law should exist to prevent the many from their virtuous and beneficial enjoyments, merely because a few abused their privileged "*right*" to destroy their own lives by drunkenness! Then, surely, every person on earth, for the same reason that justifies the "*few*," would be justified in the same "*abuse of the virtuous and beneficial beverages*" of all kinds of alcoholic poisonous liquors, even to habitual drunkenness, unto suicidal death, in the exercise and enjoyment of his "*natural right*." And if no law is needed to prevent the "*few*" from their natural right to drink intoxicating liquors to drunkenness and self-destruction, to *enrich the "many,"* no law would be needed, neither could any law be justifiably enacted and imposed on *the many*, to prevent their enjoyment of getting drunk when they pleased in the "*virtuous enjoyment of their natural RIGHT*" to drink the fruits of the earth made into "*beverages*" for their virtuous and beneficial use, even should *they* also, though "*many*" become drunkards by the "*abuse*" of their "*beverages*," and thus live drunkards, and die drunkards, in the free and virtuous enjoyment of their natural and legal "*right*" unmolested by fanatical laws!

## EIGHTH AND NINTH REASONS OF REMONSTRANCE.

The eighth and ninth reasons to sustain the remonstrance in question, are next to be considered in connection. The amount of these reasons, connectedly, comprises two points, namely, that "*the abuse*" of the various kinds of liquors in common use, "*is grossly and ridiculously exaggerated as a source of pauperism and crime, nearly all the*

*evils of society being fanatically ascribed to this cause."* And secondly, "because these beverages are not necessarily intoxicating, as is falsely and fanatically assumed by the conventional advocates of the proposed law, in the face of common reason and observation."

The above reasons may be thus analyzed. From the words written and published, there can be no reason to believe that the writer was dangerously ill, with a fit of total abstinence from beverages made of "*fruits of the earth artificially prepared,*" i. e., into all kinds of alcoholic liquors, in common use for "*health, comfort, and social enjoyment,*" or, even, that he stood in much fear of disease or death by the most "*intemperate use,*" or even the "ABUSE" of any kinds of alcoholic poisons, "*as fanatics*" call rum, brandy, gin, whiskey, and all other kinds of malt, fermented, and distilled liquors, because these "*beverages,*" it is said, are "*not necessarily intoxicating, as is falsely and fanatically assumed by conventional advocates of the proposed law,*" i. e., by temperance societies.

Who else on earth, except people from the State of Maine, or "*conventional advocates,*" such as "*Total Abstinence Temperance Societies,*" advocates of the Liquor Law of Maine, all over the world, and even in the City of New York, "*the Emporium of the American Union,*" where such "*fanatical advocates of total abstinence*" are laboring night and day to destroy all the social comforts of life! Who else but such "*busy bodies*" could have been found, under the influence of such a fit of *delirium tremens*, or some other disorder occasioned by total abstinence, as to have been even suspected of being guilty of promulgating

falsely and fanatically, in the face of common experience and observation, that rum, brandy, gin, whisky, and other beverages in common use, are *intoxicating*? Who else could have had the audacity to obtrude the pernicious, offensive, detestable, fallacious, dastardly, cowardly libel upon any of the precious "*fruits of the earth, artificially prepared, both for meat and for drink, long accustomed beverages of civilized men, essential to the health, comfort, social enjoyment, and beneficial intercourse of a large number of persons in every community, who now use the accustomed beverages unobjectionably and worthily, for desirable purposes!*" and yet, by "*fanatics, falsely reported to be intoxicating!*" None, none but members of total abstinence temperance societies, advocates for the Liquor Law of Maine, could have been found, or would have dared for the *life of them*, to have reported the base, slanderous, fanatical falsehood, that any of the "*beverages*" above named, long used, and cherished, are "*intoxicating!*" when they are only used as "*fruits of the earth, artificially prepared for drink, at our own personal discretion and responsibility, and because we believe it to be our natural and irrevocable RIGHT.*" That our "*long accustomed beverages*" are *intoxicating*, is, hence, falsely and *fanatically assumed by the conventional advocates*" of the proposed Maine Law, "*the audacious and fanatical project of total abstinence temperance societies!*" What! "*nutritious, renovating beverages,*" including all kinds of customary liquors, "*intoxicating! necessarily intoxicating!*" Base, slanderous, fanatical falsehood of the advocates of total abstinence temperance societies—advocates of total abstinence pledges; the de-

stroyers of health and of life! advocates of the Liquor Law of Maine to destroy the liberty of our free country, which guarantees the "*right*" of every man to eat and drink such "*fruits of the earth*" as he pleases, "*at his own personal discretion and responsibility!*"

Such is the analytical import of two reasons of the remonstrance of thousands of reputed "*respectable citizens*" of New York, in a moral-suasory prayer to the Hon. Legislature, to turn a deaf ear to all petitions for the adoption of the Liquor Law of Maine, as a statute of the Empire State of the American Union. And after having analyzed and fully considered the import of these reasons to which so many have subscribed, and the danger of encountering such a host, by calling in question the veracity of positive assumptions on which the eighth and ninth reasons of their remonstrance are founded, and also having considered the probable temperament of the composer of the remonstrance and its sustaining reasons, written in a style sparkling with insinuations of vengeance, like a rod from the smith's forge, near to which no gunpowder can be placed without danger of explosion; thus, all things considered analytically, the following LOGICAL CONCLUSION is humbly presented.

If it is "*right*" for a *few* to poison themselves to death by drunkenness in the "*ABUSE*" of the various kinds of alcoholic liquors, then it is "*right*" for the "*many,*" even all the *rest* of the community, to do the same thing, and, of course, "*gross exaggeration*" is out of the question. But, if it is self-murder for a "*few*" to drink themselves to death by drunkenness, in the common, constant use and

“*abuse*” of “*beverages*,” such as all kinds of alcoholic liquors, and a law *can* be enacted to destroy the “*beverages*” that produce drunkenness unto degradation, pauperism, crime, and suicidal death, then let the voice of every freeman be, “*Give us such a law.*” For, surely, it would be worth the experiment of passing a thousand laws like the one of Maine, at all the expense of legislation, and have them all executed after the example of Maine, if all this would prove the effectual means of saving one poor drunkard from self-murder and endless perdition!

To the positive averment of a mere assumptive proposition, that “*beverages*” [alcoholic liquors of all kinds] “*are not necessarily intoxicating, as is falsely and fanatically assumed by the conventional advocates of the proposed law, in the face of common experience and observation!*” [identical words of the ninth reason of the remonstrance in question] the following answer is presented as a *logical conclusion*, founded on a positive averment of the existence of known, public, incontrovertible facts, which are hereby set forth in bold and fearless DEFIANCE of the world of mankind, to produce a confutation of one particle of the following answer to the ninth reason set up in the remonstrance of New York “*gentlemen*” against the statute Liquor Law of Maine. “*Mark well.*”

Drunkards do, positively, swallow the accustomed alcoholic poisonous “*beverages*,” specifically known, and customarily denominated rum, brandy, gin, whiskey, wine, beer, cider, and whatever may be named “*strong liquors*,” until *intoxication* [“the state of being drunk”—Dictionary] often terminates in premature death; like “men

of blood and deceit," who "shall not live out half their days." And as "the years of the wicked shall be shortened" (Vid. Psa. lv. 23, Prov. x. 27), so, many drunkards "live not half their days." Their years are shortened by their own suicidal, self-murderous appetite, vehement thirst for strong drink, gratified by daily potions of the poison of alcoholic "beverages," producing habitual drunkenness unto self-murder, by premature death! Thousands, millions of morning dram-tasters, have thus become daily tipplers, hard drinkers, downright drunkards, self-murderers in the midst of their days, and their loathsome carcasses have been shut out from the light of day, by their inheritance and possession of the drunkard's grave, where

The mound that covers them by night,  
Shows where they lie by morning light;  
With epitaph upon the sod,  
"A Drunkard's Grave, DRINK was his god!"

Thousands of drunkards in the city of New York, and the world over, are still, even now, exhibiting, in all their walks, scowl of their brow, redness of their nose and eyes, stammering of their tongue, staggering of their gait, places and company of their resort, character of their selected associates, and many other traits of their appearance, conduct, and character, that they belong to the Freshman, Sophomore, Junior, or Senior Class of the Drunkard's Herd in Banditti. That they are utterly unqualified for the official duties of husbands or wives, parents or children, masters or servants, farmers or mechanics, merchants or clerks, stockholders or agents, town, county, state, or na-

tional officers of any gradation or description, civil, military, scientific, or ecclesiastical ; and, of course, that they are fit only to make, sell, and drink the common “*beverages*” of the drunkard, in the light of the day, in the darkness of the night, in splendid hotels, in various descriptions of tippling houses, lounging shops, and degraded, and still more degrading rum-holes, and indescribable other places of customary resort ; all of whom, to whatever class belonging, are in the daily and nightly habit of swallowing down greater or less potions of various kinds of alcoholic beverages, full of deadly poison ; and, finally, that the beverages containing the destructive poison, if “*not necessarily intoxicating,*” yet, positively, they all do contain alcohol, the intoxicating principle ; which, when quaffed in sufficient quantity by the quaffers, these “*customary beverages,*” containing the alcoholic poison, thus escaped from the cup, in their delightful passage from the smacking lips through the open jaws and teeth, into the narrow channel of the throat, hence into the inflammatory region of the stomach, and from thence driven with fury into the arterial canals, and through them steering and fighting their course with indescribable and resistless velocity into all the extremities of the human body, where the mysterious work of their internal office of intoxication commences, the effects of which can not be denied ; for millions of witnesses have practically testified the fact, which no individual ever was able to disprove ; namely, that alcoholic liquors, by whatever name they are called, do positively intoxicate the drinkers, in such an intoxicating manner, as to befool, bewitch, besmear, bedaub, bewilder, benumb,



stupefy, derange, craze, and madden, till one after another has long been dead. Others are dying. And some abandoned wretches, in fits of *delirium tremens*, murder their wives, cut the throats of their children, set their house on fire, cut their own throat, and thus take the awful leap into dark, dread eternity, to receive the wages of sin justly due, which is nothing less nor more than ceaseless, hopeless death, "everlasting punishment," endless misery, "*eternal damnation!*"

In torment's endless fiery pit of hell,  
 Where devils howl, and drunkards with them dwell;  
 Where cider, whisky, brandy, wine, nor rum,  
 Nor water, even, to *cool tongues*, can come.

## CHAPTER V.

Tenth Remonstrative Reason considered and reduced to a Logical Conclusion—  
Part of the Eleventh Reason Analyzed—Liquor Dealers Plea for King Alcohol—  
Prospective Effects of the Maine Law, if obtained as a Statute of the State of  
New York—Comparative Loss and Gain to the City and State of New York,  
and also to the General Community, if the Liquor Law of Maine should be-  
come the Statute and General Law of Nations.

### TENTH REASON OF REMONSTRANCE.

THE *tenth* remonstrative reason against the introduc-  
tion of the Liquor Law of Maine into the State of New  
York, as a *statute*, is now before the legislature of the Em-  
pire State [Feb., 1852], on a question of vital importance  
to the whole American Union, and to all nations of the  
earth. And as this reason has been pronounced by an  
able writer,\* as *merely* “*opinionative*,” *i. e.*, a sentiment  
vaguely drawn on one side of a sentimental line of demar-  
cation, founded merely on *assumption*, which admits of  
no other argumentative authority than *opinion against  
opinion*; hence the Rev. Mr. H. B. Beegle, of Boundbrook,  
N. J., and the Rev. George Peck, D. D., of New York  
city, are hereby introduced as umpires, so far as their  
published *opinions*, unitedly, may tend to settle the im-  
portant question of *right* or *wrong*, between advocates of  
total abstinence from all intoxicating liquors, as a com-

\* Dr. Peck, of New York.

mon beverage, and the advocates of the liquor-craft monopoly, sustained by statute law.

In a well-written article for the *Christian Advocate and Journal*, headed "RUM SELLING," and published under date of February 5, 1852, the Rev. Mr. Beegle gives his *opinion* to the public on the question of right or wrong to make, sell, and consume intoxicating liquors. The article occupies more than a column of the large sheet of the valuable paper above named, and is worthy of perusal by all advocates, either for or against the right or the wrong of all that belongs to the liquor-craft business. The following are extracts from the article above stated :

"RUM SELLING."

"The rum-seller, the rum-seller! What can be said in favor of the rum-seller, who, for gain—paltry gain—will continue to dispense that which is destroying the peace and happiness, honor, health, and life, soul and body, of those around him, and look, unmoved, upon the ruin he is working in the community, the legitimate fruit of his business? Better, yea better, ten thousand times better for the rum-seller, to give to each and all his customers, as they come, a dose of *arsenic*, which would lay them dead in a few hours.

"It would save the drunkard a vast amount of suffering. Who can portray the sufferings of a drunkard, when, in the last burning crucible of rum, suffering the *delirium tremens*? Here the gnawings of liquid fire are devouring him! his body sinks and mind reels under the load of real torture! All this suffering would have been saved, had

the rum-seller been kind enough to have given him a dose of arsenic.

“The drunkard’s wife! Who can tell her woe, her sufferings, and her grief? No language is sufficiently expressive, no tongue sufficiently eloquent, to portray the sufferings of the drunkard’s wife. Had the rum-seller given arsenic, it would have stanchd this tide of woe, prevented the drunkard from squandering his property, and beggaring his family. A dose of arsenic from the rum-seller would have murdered him more decently, more cheaply, and just as effectually as all the poison he bought with his farm and cash, and would have saved this property to the drunkard’s family, where it should be. It would sooner open the eyes of the community to see the startling *crime of licensing* such a business, and the *worse* crime of prosecuting it.

“If the rum-seller would administer arsenic, and the victim should in a few hours lie down dead, it would not be long before those of his customers who might remain, startled and surprised at the appalling sight, would throw down the fatal poison, and hasten home to their business; the community would awake, and take the alarm, and, burning with virtuous indignation, would hang the murderer, and drive the business from the land.” Such is the *opinion* of the Rev. Mr. BEEGLE.

Doctor Peck’s reply to the tenth reason of the remonstrance of New Yorkers, against the legislative enactment of the Liquor Law of Maine, is short, comprehensive, and decisive. The amount of the remonstrative reason, under his review, was merely the assumption, “*That the vice of*

*intoxication, now rapidly diminishing among all classes, under the influence of moral suasion and example, would be aggravated by indulgences under the proposed law, as under the suffrage law of 1845.*—*Vid. Tenth Reason.*

The doctor's following laconic reply, it will be perceived, was evidently designed to show, conclusively, that the tenth reason to sustain the remonstrance before the Legislature was simply *opinionative*; and, that a professed "*reason*," founded on nothing but *opinion*, is to be considered, in all cases, as vague, indefinite, and baseless, having no foundation on facts for support. Hence, in reply to a *professed reason* of thousands of remonstrancers against the legislative enactment of the Liquor Law of Maine, Dr. Peck tips the whole fabric of their tenth reason topsy-turvy by one dash of pen, ink, and paper, thus: "Their *opinion* in these matters is worth nothing. We deny that drunkenness *increased* under the suffrage license law of 1845; and that it is now rapidly diminishing, no man of common sense and common observation believes for a moment."

Such are the united opinions of umpires between the *right* and *wrong* of all that belongs to the liquor-craft monopoly. The amount is, that no *opinions*, however plausible, *can ever* prove that it is right to do wrong! As well might an *opinion* prove that *light* is darkness, or that darkness is light! The impracticability of such a *sophism* could as easily be overcome, as to prove by any argumentative opinions that it is *right* to make and sell intoxicating liquors, to make and kill drunkards by a *CRAFT* to accumulate wealth, sustained by the laws of the land, while the thundering voice of Omnipotence from heaven denounces

woes against drunkenness, drunkards, and drunkard makers, and the very tokens of the forthcoming woes are filling the land with wretchedness.

And hence we remark conclusively on this article, that if the Liquor Law of Maine, in *statute* throughout Christendom and the world, would prevent the curse of drunkenness at once, by the destruction of the poison which produces self-murder by degrees, slowly and surely (though under the lashing influence of discriminate *moral suasion*, and conscience let loose upon transgressors, yet resisted efficiently by the power of a morbid appetite and thirst for strong drink unto perpetual drunkenness, in *full view* of all its consequences both here and hereafter), then surely the voice of humanity, in *philanthropic* strains, *loud* and *long*, with trumpet sound, would dictate the passage of the Liquor Law of Maine into a STATUTE, not only in the State of New York, but throughout the American Union, and all nations of the earth, without fail or delay. None would be opposed to the universal Temperance Reformation *instantly*, but manufacturers, traffickers, and consumers of alcoholic poisonous beverages, to be made and sold for wealth, and consumed for pleasure, at the expense of all the wretchedness resulting from drunkenness in this life, and the woes of endless death in the world to come, to all *impenitent parties concerned* in the God-provoking, heaven-daring, soul-destroying craft of the prevailing system of liquor monopoly.

Nothing is wanting but the Liquor Law of Maine, legally adopted, as a STATUTE of every national government of the earth, and executed faithfully by the combined

energies of virtuous communities, to drive drunkenness into the shades of oblivion; to save millions of drunkards from the woes, and sorrows, and degradation, and miseries to which they are exposed by the bane of alcoholic poisonous beverages, which only increase their thirst unto death. And nothing is wanting but the *Maine Law*, well executed, to consummate the healthful, peaceful, glorious *Temperance Reformation* triumphant over Intemperance, the tyrant of desolation, and the curse of all cursedness that ever infested our land and world.

ELEVENTH REASON OF REMONSTRANCE.

The import of this reason is thus stated: “*The enforcement of the proposed law in the city of New York would cause a loss of many millions of dollars, and be incalculably destructive of the commercial interests, character, and prosperity of the emporium of the American Union.*”

Three items of *computation* are required in the investigation of the above reason. *First*, the amount of loss to the city of New York alone by the *statute* of the Liquor Law of Maine, if enacted and fully executed after the example of the State of Maine. *Secondly*, the proportionate loss to the whole State of New York, by the same standard of estimation, and on the same principle. And, *thirdly*, a comparative view of *loss* and *gain*, to parties concerned, by the *statute* of the law in question, enacted and enforced in the State of New York.

The *first* item of computation has been settled in a pamphlet recently published in the city of New York, entitled “A RATIONAL APPEAL TO AMERICAN CITIZENS, COM-

PRISING A REVIEW AND DEFENSE OF THE NEW YORK REMONSTRANCE."

The following extract is taken from said pamphlet, Chapter VII., proposition XI., page 16, and may be denominated, The liquor dealer's plea of defense against impending *Maine* Law encroachments upon the rights of the combined LIQUOR-CRAFT MONOPOLY to obtain and hoard up wealth by the trade of making and killing drunkards. The extract from the above described pamphlet is as follows:

*"The lowest estimate that has been made, or that, perhaps, can be made, of the loss upon real estate in this city and county [New York], is thirty millions of dollars, besides, at least, twenty millions more upon the capital invested in various kinds of business, which the law [Maine Law] would directly and immediately destroy. For it is not hotels, porter houses, and groceries alone that would be affected; but a thousand other places of refreshment and entertainment, together with breweries, distilleries, importers' stores and offices, malt houses, cooperies, bottle manufactories, sugar refineries, and many other buildings, to say nothing of the various mechanical trades, and other occupations, nor of the capital invested in the stock in trade, and in the contracts made, that would all be destroyed by such a law. An estimate has been published, showing that the direct loss to this city alone would exceed a hundred millions of dollars in the first year."*

Now, let this published estimate by the *remonstrancers* against the proposed *statute* of the Liquor Law of *Maine*, and admitted by them, even, to be underrated, *i. e.*, less



than the real loss would be found to be, on an exact estimation, be nevertheless, *as it is*, the standard of our computation on the solution of the *second* item of the liquor dealer's estimated *loss* of capital, investments of real estate, stock in trade, and all other items of estimated or anticipated loss of the *whole liquor-craft company in the whole State of New York*, in the same *ratio* or *proportion* of New York city loss, during the term of one year after the adoption and execution of the Maine Law statute in the Empire State, should the proposed law of Maine become a *statute* of New York.

There are fifty-eight counties in the State of New York. The estimated loss of one county is settled by the remonstrators at one hundred millions of dollars. The question now is, what amount will be a fair and equitable proportion of the *average loss* of the fifty-seven other counties of the State of New York. Considering their vast extent of territory, the great number and wealth of their cities, villages, country towns, commercial interests, real estate investments, bank-stock, railroad, steamboat, farming, mechanical, and manufacturing investments, establishments, and interests; and that the fifty-seven counties are interspersed with thousands of splendid hotels, and various other investments and interests, all of which above catalogue of interests are, *more* or *less*, directly or indirectly connected with the liquor *craft* of making, vending, and consuming intoxicating liquors, and, consequently, that *all* would be exposed to a proportional *loss* with that of the city and county of New York, which has been estimated at one hundred millions of dollars on the first year of a Maine

Law statute encroachment ; the *average proportion* of loss to each county of the Empire State could not probably be considered less than *one tenth* of the estimated loss of the emporium of the State. Perhaps the Remonstrancers would estimate the average proportion of loss to the other counties of the State much higher. But, be that as it may, higher or lower, one-tenth of one hundred millions would be ten millions of dollars at an average to each of the other fifty-seven counties of the State, amounting in all to five hundred and seventy millions of dollars, which, added to the one hundred millions of the city and county of New York, would be six hundred and seventy millions of dollars.

This immense sum of capital, all in funds or investments of liquor dealers and their accomplices, in the most lucrative craft that adorns the innumerable splendid hotels, elegant boarding-houses, and all necessary eating, drinking, smoking, and sleeping houses of entertainment, to say nothing of the innumerable equally necessary dram-shops, and *indescribable other places of resort for drinking and taking comfort*, all of which adorn, and beautify, and enrich this celebrated Empire State of the American Union. And yet, sad to relate, or even state, the fearfully impending danger of loss, while six hundred and seventy millions of dollars are at hazard of loss by the threatened Maine law !

BUT LET THE LIQUOR DEALER PLEAD HIS OWN CAUSE ! He would doubtless say, Alas ! who can wonder that stockholders of such wealth and usefulness should be moved at the sound of the trumpet of alarm from hosts of reformed

drunkards, and fanatical total abstinence combinations of temperance societies, for the destruction of property which is not their own, and for the destruction of the liquor-business CRAFT, in which they have no interest. And yet the liquor craft, above all others, is known to be the very *life blood* of health, wealth, comfort, and social enjoyment to all the nations of Christendom, and to all individuals of the earth, who have not tamely submitted their necks to the *intolerable despotism* of cold-water laws!

That which is now most to be feared, is the danger, the impending danger, and hazard of the total loss of not less than six hundred and seventy millions of dollars, the sole property of the virtuous stock-holders, craftsmen, and other rightful owners and exclusive proprietors of all the resources appertaining to the liquor-making and liquor-vending CRAFT, upon which the very nation itself depends for national comfort, liberty, independence, and existence! Destroy the *liquor* by law, and the LIQUOR CRAFT fails; overthrow the *liquor craft*, and the nation is undone!

Such destruction, such desolation, is most lamentably contemplated against the laws and liberties of this noble, free, and independent State of New York, on which is found some of the brightest memorials of revolutionary triumph to perpetuate the remembrance of the *brave*, and the glories of their military achievements to unborn generations. But now, alas! degradation, total abstinence despotism, and ruin, hang over our highly exalted heads, to cast us down beneath the infamous beck of reformed drunkards, and total abstinence temperance societies! *recreants* from all respectable SOCIAL SOCIETIES of earth—self-exalted

aspirants after the sovereign power of *total abstinenceism*, a worse despotism than any tyranny that ever threatened the nation. *Six hundred and seventy millions of dollars* (and perhaps ten times more), all belonging to proprietors of the distinguishingly celebrated LIQUOR CRAFT, are this moment at hazard of loss in this free, independent State of New York by the above described recreant, degrading, despotic, temperance aspirants, infinitely more infamous than pirates or robbers! Reformed drunkards, fanatical total abstinence temperance combinations and associations are plotting against rights, and liberties, and interests, which they are clandestinely seeking to destroy. And who can tell but that the fatal hour is near; even after the "SNOW" squalls of winter are passed away, the lurching enemy in *ambuscade* may yet bring on a spring thunderstorm of a *Maine Law squall* of a legislative total abstinence statute law, which, in a *temperance tornado* of one year only, will sweep six hundred and seventy millions of dollars or more, from honest *liquor-craft funds* (accumulated from the virtuous sales of the "*fruits of the earth*"), into total abstinence temperance societies' coffers, and pour the liquor stock on hand into the common sewer, mouth of the earth, or bowels of the ocean for destruction, unless manfully resisted by fire-arms, bloodshed, and death, by massacre and slaughter, in St. Bartholomew's style, which *may be depended on, and looked for without fail or remorse!*

Now, if liquor dealers and stock-holders of the liquor craft will condescend to use the above plea, which has been unsolicited and gratuitously prepared for their disconsolate, terrific, and fearful cause, of making gold out

of the manufacture and traffic of liquid fire-water, poison, and death, to make and kill poor drunkards; they may find some further lessons, of the same import, under the next fearful omen of providential destruction to the whole liquor craft of their abominable Diana and worship of Bacchus.

Let one more estimation be made, on the supposition of the enactment, inflexible execution, and permanent endurance of the Liquor Law of Maine, as a statute of the State of New York, irrespective of all consequences in relation to the effect of the said statute upon the capital investments, stock of trade on hand, or losses, less or more, of dollars and craft, comprising all the complicated liquor trade of making drunkards for gain. Leave all these considerations out of the question for the present, and let it be supposed, taken for granted to be a fact, that the Liquor Law of Maine is fearlessly enacted by the majority of the present session of the Hon. Legislature of the State of New York, now in session in the capital of the State,\* and that a vast majority of the sovereign people, a total abstinence majority, with best desires, and prayers, and feelings toward all others, should inflexibly determine, and put their determination into unyielding and indiscriminate execution, to destroy the alcoholic poison of life, that it should not even be found to make drunkards, and then poison them to death. And that the minority of the whole community should wisely, prudently, and submissively coincide so far with the statute of the State, as to say, "Let the experiment be tried. What-

\* Composed in February, 1852, while the Legislature was in session.

ever may be the loss or gain to conflicting parties concerned, and at variance, let the liquor be destroyed, according to law, and prove the effects of the experiment on the general community."

Now suppose, still further, that the trial of the Maine Law statute, during one year, should produce salutary effects in the reformation of thousands of poor, degraded drunkards, who became pledged members of total abstinence temperance societies, in restoring their families to comfort, peace, and plenty, and in moving the community in general (without excited opposition) to cry aloud, by their united petitions to the next annual Legislature, "Give us the New York Statute Liquor Law of last year," and the almost unanimous result of the legislative ballot-box should be, "Pioneers, Washingtonians, Sons, Daughters, Rechabites, Cadets, whether you have been all voters or not, your prayers are granted; the *Maine Law statute of New York is continued.*"

Now let us have the anticipated pleasure of a further supposition, that on a continued successful trial of the celebrated statute law to destroy poison, and save drunkards, during the periods of five, ten, fifteen, yea, twenty years, the whole State community, under the influence, not only of common sense, but also in the exercise of both moral and legal suasion, united with common sense, in the practical exercise of moral, abstemious, and religious principle, should become, uniformly, pledged members of total abstinence temperance societies, without a rum-selling or liquor-beverage hotel, drinking house, dram shop, liquor grocery, nor degrading, beverage-drinking rum-

hole in the State of New York, neither in city nor in country, but the glorious contrast everywhere displayed, by the unfurled banners of total abstinence, temperance, joy, peace, plenty, and prosperity, waving over the land!

Behold now the portrait representation of the moral condition of the whole temperance State of New York. Not a single liquor-tipping, hard-drinker, manufacturer of alcohol, liquor-trafficker, rum-seller, nor liquor capitalist opposed to temperance—no; not one of the above description elected to Congress, nor to be found in either department of the State Legislature; nor one such to be found in the official capacity of a county, town, or city-ward officer! Not a tipping physician would be found on a visit to the sick and dying. Not a drunken mechanic even to *seek* for employment. Not a staggering day-laborer would be found in the street begging bread because he could find no employment. Not a drunken husband would be found beating his wife in hunger, because he had provided nothing for his household to eat. Not a drunkard's heart-broken wife could be found, with her freezing, starving children in tatters, hovering over a few coals, or supperless in a bunk of straw, while the father was snoring in the rum-seller's catch-penny room, under the fumes of his last sixpence worth of whisky. Not a tipping, red-nosed, red-eyed professed minister of the Gospel of Christ crucified, to be found in any pulpit in the land. Not a mob liquor-tumult in the street, nor a murder committed in a drunken revel—no; not an instance of the kind, through the rolling years of a longer or

shorter period, during the existence of the *Maine Liquor Law statute* of the State of New York. Such would be the total abstinence GAIN of the statute of New York for the destruction of alcoholic poison—for the preservation of life, comfort, peace, and prosperity to the general community, and the preservation of poor drunkards and their families from the degradation, wretchedness, and woes of intemperance.

But, alas! during such a period of trial, eminently calculated, by its intrinsic excellence, to perpetuate its indubitable existence indefinitely, what becomes of the liquor-dealer's cause, the state of their business and funds—what is the amount of their loss, and the destiny of their CRAFT to get rich by making and killing drunkards? The word "*overthrown*" comprises the import of the whole answer. Their whole business, which has so long filled the world with drunkards, wretchedness, and misery, is *overthrown* by the wisdom, and goodness, and power of Divine Omnipotence! Their boasted one hundred millions of dollars, at hazard of loss, in the city of New York (if truly estimated), *were lost* the first year of the existence of the Maine Law statute, enacted and executed according to law. Their additional loss, in proportional estimate on the other fifty-seven counties of the state, whatever that amount might be, whether five hundred and seventy millions of dollars, or ten times that amount—even fifty-seven hundreds of millions, less or more—all would be lost, and scattered in the wind like chaff by the statute Law of Maine, the whole liquor-craft monopoly would be totally overthrown, and succeeded by temperance,



peace, and prosperity to the millions of human beings the world over, gloriously emancipated from the thrall-dom and all the woes of Intemperance, and triumphantly happy in the accomplishment of the Temperance Reformation.

## CHAPTER VI.

Further Considerations on the comparative amount of Loss and Gain Estimations, at Hazard by the Adoption or Rejection of the Law of Maine, as a Statute of the State of New York—Importance of Humiliation and Prayer, in View of this General War of Principle, for and against the Cause of Temperance, in answer to the Forebodings of the Twelfth Reason of the Remonstrancers against the Adoption of the Law of Maine, as a Statute of the Empire State.

### COMPARATIVE LOSS AND GAIN.

THE subject of this chapter is to consider a comparative view of the *loss* and *gain*, at *hazard*, pending upon the *legislative adoption* of the Liquor Law of Maine, as a statute of the State of New York, in compliance with hundreds of thousands of petitions from advocates of total abstinence temperance societies, for the enactment of the statute aforesaid; or, the *legislative rejection* of the Maine Law statute, in accordance with the remonstrance of thousands of citizens of New York, sustained by their "*Twelve Reasons, Review, and Defense*," in favor of the prevailing liquor-craft monopoly.

We have been thus particular in stating this concluding article of the *eleventh* "*reason*" of the New York remonstrance, because it comprises an estimation of the loss and gain on the two great principles of *loss* and *gain*, which have thrown the whole community of the State of New

York into two grand divisions, in direct opposition to each other, on *one great question of interest*; to be estimated in "*dollars and cents*" by the grand division of all *interested advocates of the liquor trade*, who are remonstrancers against the proposed statute in question; and the professed, *paramount interest claims* of all total abstinence temperance advocates, to be estimated, not in paltry dollars and cents, nor even in any amount of *millions of dollars*, but in the more important valuation of a *sober community*, instead of tipplers, hard drinkers, and drunkards, and the inestimable value of immortal souls of human beings, in competition with the claims of any *amount of cash, real estate, or liquor-stock* valuation whatever.

Now, the comparative difference between many millions of dollars, indefinitely, lost or gained, to a party concerned, on the one hand, and the valuation of a sober community, and the worth of an indefinite number of human souls, lost by drunkenness, or gained by total abstinence from all intoxicating liquors, and washed from the guilt of sin in the blood of atonement, delineated and exhibited in contrast, is the design of this descriptive and comparative conclusion.

And let it be distinctly understood, that the amount of valuation, computed by each party above described on the respective principles of their estimation, namely, of an amount of cash, or cash valuation, on the one hand, and the amount of sobriety and the value of human souls, on the other hand, even both of which conflicting amounts, we claim, are to be considered as at hazard, of loss or

gain, to each party concerned in the conflict, to be determined, decided, and awarded, to the full amount of gain claimed by the successful party, and to the full amount of loss estimated by the unsuccessful party, each of whose conflicting claims are to be decided by the casting vote of the New York State Legislature, now in session in the city of Albany, with hundreds of thousands of temperance petitions for the Maine Law statute, and thousands of anti-temperance remonstrance signatures before them against the adoption of the Maine Law statute. One party petitioning for a law to suppress intemperance, the other party, by remonstrance, praying for laws to secure the perpetuity of the present popular and prevailing liquor-craft monopoly, unmolested.

It must also be confessed by all of both conflicting parties concerned in this political warfare, that a question of equal importance was seldom, if ever, before pending on the decision of human legislators ! And yet it must, also, be confessed that the legislature of this Empire State, now in session in the city of Albany, have it in their power to favor the party of their choice, by enacting a statute in compliance with petitions of total abstinence temperance advocates for the suppression of intemperance, and its woes and wretchedness ; the gain of which can be estimated only by the value of a total abstinence temperance society, comprising the whole State community of New York, with their Maine Law statute in full operation, for the total extermination of the common use of intoxicating liquors ; or, by rejecting all temperance petitions, and thus to favor the party of remonstrancers against the pro-

posed Maine Law statute, by a total rejection of the petitioned statute, and even, if they please, by denouncing it, in the repudiable language of the remonstrancers, as "*The audacious and fanatical project of temperance or total abstinence societies, the chief instigators and abettors of a despotic usurpation, more degrading in its political character than any which history records!*"

Thus, it is confessed to be in the power of combined officers of the Empire State to reject the respectful prayers of all the advocates of total abstinence temperance societies, and to give the whole amount of gain claimed by the proprietors of the liquor-trade monopoly, and all interested advocates of the liquor craft, without the award of any degree of loss on their part whatsoever. But, instead of loss, to give them the full value of their own estimated immense cash gain, to the amount of at least one hundred millions of dollars, to the liquor-craft associates of the city of New York, and a proportional estimated sum to the liquor-craft associates of the other fifty-seven counties of the State of New York, whatever that proportion may be, whether five hundred and seventy millions of dollars, or ten times that sum, amounting to five billions seven hundred millions of dollars, more or less, the amount of their whole claim would be granted. And in addition to this grant, an annual increase would be added, in proportion to the facilities for the promotion of the increase of the use of intoxicating liquors, in one great State anti-temperance society, organized for the purpose of sustaining the liquor-trade monopoly, of making and selling the poison of intoxicating liquors to make drunkards for gain, in the

following ratio ; namely, the more intoxicating liquors are consumed, the more wretchedness will be occasioned in the State by intoxication. Consequently, the greater number of drunkards will be made, and the result of this liquor consumption, thus increasing, will be a proportional increase of gain to all proprietors of the liquor-trade-craft company. One hundred millions of dollars annual gain to the liquor dealers of New York city, according to their present computation, would, in all probability, be soon doubled, annually, by such a ratio of increase and prosperity of the liquor-craft association, in the full tide of an unmolested monopoly. And the same proportional increase of gain in the above ratio for the whole State of New York, annually, would so increase the wealth of the liquor-trade company of the State, that they would soon find it necessary to "*pull down their barns and build greater,*" *i. e.*, make larger ships for freight, and larger stores for the deposit of liquors, and larger hotels for the accommodation of rich consumers of alcohol, and an untold increase of number of shanties, rum-holes, city-corner groceries, cellars, and other indescribable places for the sale of liquors in all quantities, of intoxicating beverages, to gentlemen consumers, constant tipplers, hard drinkers, and drunkards of all descriptions of the lower classes of community, down to the most degrading objects of any liquor-drinking establishment in city or country, on land or water, throughout the Empire State! But "*as brooks make rivers,*" and "*rivers swell to seas,*" so all the profits of intoxicating liquors, consumed by whomsoever quaffed, if paid for, increases the wealth of the liquor-trade company,

whose dependence for millions of cash is on the Legislature, for a law to secure their success.

And, as for their untold millions of dollars annually increasing, it may soon come to pass, that for want of *great iron safes*, they may soon find it necessary to employ the drunkards (and pay them in some kind of "*beverage*") to dig great holes in the earth to hide and keep their *cash* in safety till wanted. And, if *anti-temperance* measures should thus continue to flourish till the temperance total abstinence *nuisances* are all *dead*, the *liquor-dealing-craft company* might, after all, find themselves so surrounded, and overrun, and annoyed with beggars for a little intoxicating *beverage*, without *money* to pay for it, and for a few crumbs for their starving wives and children, and for a few old clothes, and some coal or wood to keep them from freezing, that the whole liquor-craft company might find themselves under the absolute necessity of paying all, or nearly all, the state, county, and town TAXES, until, to be rid of further trouble to get RICH, the whole liquor-craft company may probably yet find it necessary (by hiring drunkards to vote for them, for ready liquor pay, thus) to elect themselves, *en masse*, into *one great, grand, liquor-controlling State LEGISLATURE*, and, thus convened in the capitol, resolve, and pass a LIQUOR LAW, *nem. con.*, that all the poor drunkards and their wretched families might all drink *cold water*, the very "*drink of the inferior animals*," or *thirst*, and starve to *death*, and go to the devil! And, if there were none left with *money* to *buy liquor*, one thing would be certain, the liquor dealers and their families would have plenty of all kinds of "*fruits of the earth*" made into

*agreeable customary beverages*" to drink as long as they live, *without paying for it!* And it might be added, in the same *style*, that if the whole *liquor-craft company, themselves*, should *all* become drunkards by the means, they would have one thing to boast of in their dying hour, namely, that they all became rich by inflexible opposition to the Maine Law statute. And that, when *death* should deprive them of drinking any more "*fruits of the earth, at their own discretion and responsibility,*" and summons them, *nolens volens*, to leave this world of liquor business, if they could not be permitted to transport with them to the grave neither their stock of liquors on hand, nor any portion of their hoarded millions of dollars in CASH, still they could *boast*, and even glory in their expiring exultations, that the devil *himself* could not deprive them of *loving*, both their "*beverage*" and *hoarded CASH*, to their last gasp for breath! and, for greater happiness than this, they most probably would never *seek* in life, and, consequently, never *find* in death!

Now, let it be well remembered and kept in mind, that the amount of all the above described untold millions of dollars in cash, or equivalent investments of wealth in real estate or stock in trade, with all the anticipated glory in connection, is to be considered, and professedly *is* so considered, as being *all* in a state of *hazard*, and subject to total loss and irretrievable overthrow forever, if the Legislature of the State of New York, now in session in Albany, should decide by a majority of votes to reject all the *reasons* of a "*Rational Appeal of American Citizens,*" addressed to the said Hon. Legislature, in support of a remonstrance of



thousands of respectable New York citizens against the enactment of the petitioned Maine Law statute ; and in conformity with temperance petitions, the Legislature, by a majority of votes, should *adopt* and ENACT the said LIQUOR LAW OF MAINE as a statute of the State of New York. In this case all prospects of wealth by the liquor-trade monopoly would be at an end during the existence of said statute ; and all the above *estimated worth* of the liquor business would be a dead LOSS !

But, if the Legislature should decide otherwise by a majority of votes, and reject all temperance petitions, and adopt the principles embraced in the REASONS of the remonstrancers against the adoption of the Maine Law statute, and thus favor the legality of liquor manufacture, traffic, and consumption unmolested ; and thus fortified by the strong arm of LEGAL POWER, then the *sneaking, croaking, tumultuous, annoying, despicable, and contemptible temperance noodles and boobies* would be able to find *their place* elsewhere on earth than in a LAWFUL LIQUOR-SELLING ESTABLISHMENT, where, at the sight of their face, or a *horse hitched under a tavern shed*, a sixpence would be required by the *landlord*.

But in the further investigation of this subject, one important item of estimation is so essentially connected with the paramount *interest* of the whole human family, that a passable notice of it must not be omitted. This is the *estimated price of one lost soul* of a drunkard. The intention of this passing notice is to establish a standard of estimating the *real loss* to the total abstinence temperance community of the State of New York, if the Legislature should be disposed to *reject* the thousands of temperance

advocate *petitions*, and their earnest supplicatory prayers for legal aid, by a total rejection of the Maine Law statute, and thus favor and secure to the Remonstrancers their estimated millions of dollars at hazard, by legalizing the whole systematic operations of the liquor-trade monopoly under the sanction of license law control.

THE PRICE OR ESTIMATED VALUE OF ONE LOST SOUL OF A DRUNKARD IS NOW REQUIRED ! But who shall be selected to make the required estimation. What master of arts is sufficiently competent to make an accurate estimation of the value in dollars and cents, or in liquor-trade stock, or in liquor-trade proprietor's real-estate "*investments*," to the full amount in estimated *cash* value, equivalent to that of the *lost soul* of one poor drunkard ? Who can be found to settle this important question ? The most perfect master of the art of numbers of whom we have any account, once put a *question* to pupils under his tuition, recorded in a book, which, if considered, may probably afford some *clue* to assist some mathematical artist in an *attempt*, at least, to estimate the value of the *lost soul* of a drunkard. One of the pupils who heard the question wrote it down in a book of record which he kept. And what was most remarkable, although the question was most profoundly deep, intricate, complex, and of the utmost importance to be well understood, and was stated to the pupils in the most plain manner, requiring *only* a solution in the well-known arithmetical rule of *loss and gain* ; yet the *master* did not answer the question himself, nor teach his scholars how to answer it. The pupil who *recorded the question* did not attempt an answer. And thus it stands to this

day, in the same old blessed book, called *The Holy Bible*, a question in a plain arithmetical rule, *unanswered*. Thus, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—Mark viii. 36, 37.

If any persons are disposed to inquire what is meant by the loss of a drunkard's soul, they are referred to the following portions of the Holy Bible for an answer, where it will be found that drunkards, *impenitent* drunkards, so living and dying, are classed among the wicked, the workers of iniquity, who are doomed to be forever excluded from the kingdom of heaven, and are also destined by the *revealed purpose* of God to a state, after the death of the body, of endless punishment in hell, with Satan and his legions of fallen angels. Thus, "*The soul that sinneth, it shall die.*"—Ezek. xviii. 4. "*For the wages of sin is death.*"—Rom. vi. 23. "*The wicked shall be turned into hell.*"—Psalm ix. 17. At the last great general judgment day, all the enemies of God will be doomed to a state of endless punishment. The judge will say, "*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*"—Matt. xxv. 41. Drunkards will be forever shut out of heaven among other impenitent sinners, of the most atrocious, hateful, and abominable description.

The curse of God was upon them of olden times. Thus it was said, "*Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.*"—Isa. v. 11. "*Woe unto them that are mighty to drink wine, and men of strength, to mingle strong drink.*"—Isa. v. 22. "*Woe to the crown*

of pride, to the drunkards of Ephraim.”—Isa. xxviii. 1.

“ Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God.”—1 Cor. vi. 9. “ The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, *drunkenness*. *They which do such things shall not inherit the kingdom of God.*”—Gal. v. 19.

Such is the language of the HOLY BIBLE. God’s book of inspiration, which reveals the Divine foreknowledge, foretells, also, the future and endless destiny of all impenitent sinners, when this life on earth is ended. Impenitent sinners of every description, will then enter on their eternal state of reward, “ *The wages of sin,*” which is “ *death,*” outside of the gate of the kingdom of heaven, and in a place which the Bible denominates “ *The bottomless pit—hell, the lake of fire and brimstone, prepared for the devil and his angels ; everlasting punishment, where the worm dieth not, and the fire is not quenched ; the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night.*”

Such Scriptures explain what is meant by the *soul of a drunkard being lost!* For the souls of all impenitent drunkards are thus, and hence, after the death of their bodies, to be numbered with *lost souls* in hell forever. And after the general resurrection, their wretched, once drunken bodies, will be doomed to share with their lost

souls the torments of hell forever, where "*remembrance*" of their once "*comfortable beverages*" will be like the "adder's sting," a never-ending tormentor of the soul—the *gnawing worm that never dies!*"

The reason why the above Scriptural explanation has been given of the future and endless state of lost souls of drunkards is designed, if possible, to furnish some clew to assist the understanding in forming an estimation of the value of one drunkard's lost soul, as a standard to estimate the amount of the loss of all the souls of the innumerable millions of drunkards, who will be most fearfully swept into the pit of endless perdition, by the New York State Legislature's rejection of the Maine Law statute, should that be their decision of the momentous question now pending before them.

The doctrine of the Bible question of our Saviour, above quoted as unanswered, is evidently to be understood thus: that the lost soul of one drunkard is of paramount estimation to the intrinsic value of this whole globe of earth, with all its wealth and treasures! If, then, the liquor trade of the city of New York is estimated at one million of dollars annually, and the whole State of New York in like proportion, amounting, as some have computed, to six thousand seven hundred millions of dollars annually, amounting in twenty years (exclusive of any annual increased ratio) to the incomprehensible sum of one hundred and thirty-four thousands of millions of dollars, and all this amount arising merely from the State of New York! what must be the proportionate number of dollars of all the wealth of this globe of earth during the

same period? And if this can be accurately estimated by numbers, and set in order, as the price of the soul of one lost drunkard, what proportion will this loss be to the total loss of as many millions of souls of lost drunkards as will, in all probability, result from the New York Legislature's rejection of the petitioned statute of the Liquor Law of Maine, to dry up the fountains of intemperance—this River of Death—which is annually sweeping down, on its destructive billows, hosts of lost souls of drunkards, to the pit of their endless abode!

If all total abstinence temperance societies were banished from this globe of earth into oblivion, and all churches were uprooted, Bibles burned, Sabbaths converted into seasons of hilarity and drunkenness, if all the rulers of nations were elected to offices of every description by the proportionate test of their amount of wealth in possession, and the greatest number of drunkards annually made by their means, and when poisoned to death were turned headlong out of sight, into some hole of the earth, doubtless the result of this state of things would soon be, that all the children born into the world would be taught from their cradle, through the days of youth and manhood, that the business of mankind in this life is to get wealth by making and selling liquor to make drunkards, to gratify all the propensities of human nature, as sources of unrestrained pleasure; and, when death presents his summons, to die like the brutes, because they can live no longer, and thus bequeath the liquor trade and craft to the next generation!

Such a state of society would be in perfect accordance with the general doctrine of the New York citizens' re-

monstrance against the Maine Law statute, and the spirit breathed forth in the reasons to sustain the remonstrance, and also the spirit, and language, and feelings manifested, generally, toward all advocates for the cause of temperance and total abstinence principles, which characterize the providential Temperance Reformation of this nineteenth century. The sentiments of the remonstrance, if promoted, would multiply untold millions of drunkards, all doomed to death by the poison of their much loved "*beverages,*" and when dead, and their souls lost, would swell the amount of loss by the liquor-trade to the estimated value of the proportional greater number of worlds, and each world estimated, by the only Saviour of mankind, at the PAR VALUE OF ONE DRUNKARD'S LOST SOUL!

Now, let the comparison be made between the gain of the liquor-trade craft in the State of New York, by the legislative rejection of the Maine Law statute, and the loss to the State community by the woes of intemperance, issuing forth in overwhelming torrents of degradation, idleness, pauperism, orphanage, beggary, crime, imprisonments, executions, insupportable taxes, and the priceless value of innumerable lost souls of drunkards! The gain of the liquor-craft company would be the full amount of their avaricious claim of "*many millions of dollars!*" if not one hundred and thirty-four thousands of millions; doubtless sufficient to bear the daily and nightly expenses of themselves and families on their journey in a broad way to the city of destruction. While, alas! their triumphant gain would swell the tide of human woe—overwhelming woes—throughout the land in wretched prepara-

tion for a battle-day, when higher powers than human legislation will decide whether this earth shall be under the predominant rule of intemperance and its woes, or whether the principles of temperance shall prepare this earth for the peaceful reign of Messiah's millennial glory.

If temperance-petitions for a *statute* to suppress *drunkenness* be audaciously rejected by the legislative authority of the State of New York, the Prince of Darkness would, doubtless, hail the event with infernal triumph! He would probably take his stand in atmospheric regions, high above the earth, with feet on *solid air*, the element of his dominion, waving his unfurled banner of *intemperance*, as large in sheet as the Pacific Ocean, in one hand, that all human beings of earth might behold the wonders of his alcoholic "*beverages*" of intoxicating death, to prepare his adherants for an endless residence in his infernal kingdom of *Christless liberty*! And holding in the other hand an enormous SCALE, to estimate by weight the number of millions of silver dollars equivalent to the amount of the *wealth* of this globe of earth, the price of *one* poor drunkard's lost soul. And *that sum-total*, multiplied by the *number* of millions of drunkards made and lost, body and soul, by the *liquor-craft company* during the years of their unmolested prosperity, protected, fostered, and encouraged by the LAWS of an independent nation, arrayed against the TEMPERANCE REFORMATION of a *Christian community* for the suppression of drunkenness, but legislatively defeated; the triumph of which would succeed to make and destroy innumerable millions of new recruits of drunkards, each drunkard *made* to enrich *rum-sellers* with untold millions



of dollars, and each drunkard *destroyed* by poisonous, lawful beverages, to *enrich* Satan's bottomless-pit dominions with legions of souls of lost drunkards, estimated in value to the wealth of as many worlds.

Now, in a word, if the Hon. Legislature of the State of New York will *condescend* so far as to enact a statute, in form of the Law of Maine, to continue only till one of their number shall present to the public an accurate solution of the required *number* of millions of dollars equivalent to the loss of the soul of one drunkard, the banners of total abstinence will be unfurled, without molestation, till every HOTEL in the state shall become a TEMPERANCE HOUSE, well sustained by a temperance traveling community, and if a drunkard is then found in the land of temperance independence, a comfortable *Bridewell* will be prepared for him till he will make promises not to be broken!

Methinks I hear a member of the legislature respond thus: "You old *crazy-head!* Give us a satisfactory *answer* to the twelfth and last *Reason* to sustain the remonstrance before us, and we will do it; for that reason affirms that '*Such a despotic law could not be enforced in the city of New York, except amid scenes of riot and bloodshed.*'"

If such encouragement were or could be a reality, the following should be the reply to the twelfth *Reason* of the remonstrance, thus:

This formidable *Reason*, in distant appearance only, is evidently founded on mere *opinion*, and two dashes from Dr. Peck's pen, again, would turn it topsy-turvy. "Their

'*opinion*' in *these matters is worth nothing.*" And, besides, none but advocates for the CRAFT that makes and kills drunkards, would contend unto blood for the liquor trade. And they are so far from being *fit to die*, that they would scarcely venture into the field of battle, not even to save King Alcohol himself from having his head dashed to pieces, and his bowels poured into the mouth of the earth, to be swallowed up. Liquor-dealers, traffickers, and consumers, are all afraid of death.

But there are, in reality, formidable reasons, founded on *facts* ready at hand, sufficient to drive a thousand fearful "*opinions*" into shades of darkness, when arrayed under banners of battle array, to perpetuate the liquor trade to make and destroy drunkards. Talk not of riot, nor rebellion against *law*, to the shedding of blood! merely to appal with fear, and prevent the passage of the Law of Maine, as a statute of the State of New York, to prevent drunkenness! But, rather unite in prayer to God for the *union* of the whole people in desires that the Law of Maine may be the law of the State of New York, *without riot or the shedding of blood*, to prevent the execution of the law for the destruction of the poison that produces drunkenness, and all its degrading, oppressive, and destructive woes! Advocates of temperance are no cowards. They are descendants of independent ancestors.

Who was afraid of the shedding of blood when the *Declaration* of the Independence of our country was prepared, signed, and proclaimed, which gave birth to our American freedom from oppression, and independence to our government and laws? Not the subscribers of our

DECLARATION, that we would be free from despotic thralldom—not the brave sons of the land, under oppression, who would be called into field-action, under the unfurled banners of independence, proclaiming “freedom, victory, or DEATH!” Not a tremor about bloodshed was heard from such quarters. No; *it was the timid enemies of our liberty* who cried out, Oh, there will be bloodshed if we declare war with the enemies of our freedom!

Similar is the present state of our country. Our whole land, in city and country, is oppressed by the *despotism* of the manufacture, sale, and consumption of intoxicating liquors, producing *intemperance*, the worst of all tyrants, the former of all drunkards, the destroyer of all good. Shall this enemy prevail, or be banished from the land? All total abstinence advocates for temperance say, Declare war, drive the enemy headlong, and let the community be free from the burden of woes and slavery, taxes and death, occasioned by the despotism of intemperance! Those who are opposed to total abstinence temperance societies, because they are interested in the manufacture, traffic, or consumption of intoxicating liquors, cry out, Oh, there will be *loss* of millions of dollars in cash, loss of real estate, destruction of commerce; and more frightful still, “*such a despotic law could not be enforced in the city of New York, except amid scenes of riot and bloodshed.*” From New York city, then, the *torch of war is to be lit up*, if legal opposition is made to arrest the infernal progress of intemperance.

Now, what if some foreign nation should send a fleet of ships of war, armed with one hundred thousand men, who

in one dark night should have passed the Narrows, and stood in the morning in line-of-battle in the bay of New York, demanding submission to a foreign monarchical crown, or suffer consequences of an immediate discharge of artillery! Would the citizens of New York cry out "*O dear, submit, or there will be bloodshed!*" Or, rather, who would not rally to arms, like the brave firemen, at the alarm of the devouring flames. Telegraphic notices would fly with lightning speed, and bring men and arms of defense from every arsenal in city or country towns in the Union, without fear or inquiry whether *blood* was to be shed or not. The united voice of men, women, and children would be, *The enemy must be conquered, and our city and country saved from despotic slavery!* O let the political war against INTEMPERANCE, the worst of *despotic tyrants*, be thus signalized with bravery, union, and the prayers and efforts of all who wish for national deliverance from the infernal wiles of the curse of intemperance!

But let not the friends of temperance rely on their own strength. The cause of temperance is of God. Let this doctrine be well understood, that all who array themselves against the cause of temperance and the Temperance Reformation, will have to contend with the power of Omnipotence. God has begun to show the race of men what He can do for the cause of temperance by His providential interposition in its favor in the State of Maine, where intemperance received its first death-blow. "*Opposition to the liquor statute in the State of Maine is powerless.*" So affirmed the Hon. Neal Dow, its noble-hearted projector. The friends of temperance in that State took hold of the

Almighty arm for help against the foe. They held on. They never let go the hold. And the arm in which they trusted, prevailed, and gave them the victory, without the shedding of human blood. Let the advocates of temperance in the Empire State, fearless of the liquor *strongholds*, even in their *emporium*, follow the example of the temperance community of the State of Maine, and the foe will soon quake in the city of New York. Every individual human being in the city of New York is at God's disposal, and who is the intemperate *hero* that dares to contend with the Almighty.

He who filled Egypt with plagues; of waters turned to blood; houses filled with frogs; dust of the earth turned to lice; thunder, fire, hail, darkness, death of their first-born throughout the whole land; and utter destruction of the monarch and his hosts in the overwhelming waters of the Red Sea, to save His people, can exert His same Almighty providential arm *now* to deliver all who trust in His wisdom and power to save from the curse of intemperance. All the attributes of His infinite existence are the same now as in days of old. He can grasp the thunderbolt, dart the lightning, direct the tornado, raise the overwhelming flood, pour showers of hailstones of any size upon the earth, command the devouring pestilence, raging fevers, cholera, blasting mildew, frosts, hunger to national starvation, and ten thousand other arrows of death, with the overwhelming vengeance of fires, and storms, and tempests, and whirlwinds, and plagues, and atmospheric poisons, to sweep the wicked down with vengeance, if they hate Him for His love, and harness themselves in battle-array, to defeat His mer-

ciful instrumentalities for the reformation of human beings from the means of their own self-destruction by intemperance. And He will do it. He has *begun* to do it; and He will complete the work in His own time, in His own way, and by the means of His own divinely appointed and approved instrumentalities, in despite of all the boasted advocates of the liquor craft in the city of New York or on the earth, who have power to kill and to destroy themselves by the use of intoxicating liquors !

## IN CONCLUSION,

The Legislature of the State of New York, like the people who have elected them to office, are divided into nearly *equal* lines of conflicting political array on the subject of temperance. Their diversity of movements in relation to an *alleged illegality* of the *election* of Col. E. L. Snow, a total abstinence temperance member, after he had occupied a seat in the Assembly Chamber, officially, by a majority of votes in his favor, during a considerable portion of his term of office (nearly one half), disclosed the *fact* that the Assembly were *pro* and *con* on temperance, man to man, face to face, argument against argument, resolution against resolution, amendment against amendment, vote against vote, motion to reconsider, and motion against it ! And the final dismissal of that member from his seat in the Legislature, in an *unprecedented manner*, without attempting any satisfactory reasons to his constituents, justly merits the appellation of *A Legislative AMPUTATION of a temperance member of the Legislative BODY, to save the whole assembly from the gangrene of total abstinence prin-*

*principles so far, it is greatly to be feared, as to prevent a total abstinence majority of votes in favor of the Maine Law statute, which that member, independently in his seat, lawfully obtained, and illegally and shamefully lost, would have secured.*

Such legislative "*Snow*" squalls, during a whole night, which required the aid of Doctors Brandy, Wine, Porter, and several other like *dishonorable* lobby-officers of State, with their strong amputating instruments of dissection, to mangle off the bone and sinews of such a temperance man as Col. E. L. Snow, can never be legislatively required, short of the unequivocal enactment of the Maine Law as a statute of the State of New York, without fail or delay.

Had it not been for that unprecedented act of the legislative amputation of an honorable member of the House of Assembly from his legal seat, this paragraph would have been concluded in relation to the final legislative decision of the temperance question on the Maine Law as follows, namely:

On which side of the great controversy on temperance, in answer to the thousands of conflicting petitions and remonstrances before them, the Hon. Legislature will finally decide, must not be anticipated with sanguinity, nor intense importunity. The Legislature, of course, are as independent, in their official capacity, to decide on questions before them, as the sovereign people possessed, and officially exercised, in their elective franchise, in appointing legislative officers of State. Consequently, a legislative official decision must be waited for with patience, hope, and prayer, by all lovers of temperance.

But, in an emergency of such vast importance as the forthcoming crisis presents, on the approaching legislative decision of the question in which millions of free citizens are deeply interested, the humble author of the foregoing Historical Reminiscences will venture to propose to all the advocates of total abstinence from all intoxicating liquors as a common beverage, whose names are before the Hon. Legislature of the State of New York, in humble petition for legislative aid, in the political war of extermination, for the overthrow of the despotic and destructive government and power of the horrid liquor-craft monopoly, that, after the example of Queen Esther of ancient time, the importance of the whole subject of their respective petitions, now pending before the Legislature, be solemnly referred, by united, humble, fervent, persevering prayer to Almighty God for the interposition of His sovereign wisdom and power. That He would pity all who are endangered by the prevalence and destructive ravages of intemperance; that He would dispose the present Legislature (His servants, as office-bearers in the nation to which His Church has fled, as into a "*wilderness*," for Divine protection), to listen to the grievances of the petitioners, who have taken the humiliating burden upon them, to acknowledge the inefficiency of all their instrumentalities and powers of moral suasion, to cope with their sagacious, deadly enemy, intemperance, clad in the habiliment of legal power to decoy, kill, and destroy his victims of infernal selection; and to answer their humble petitions and prayers for legislative aid, by the enactment of the Liquor Law of Maine, as a statute of the State of New York, to quell



the ravages of the common enemy, until he shall be destroyed so effectually, as never more to be the cause of curse and death in the land which the Lord has providentially appointed and given to the persecuted Puritan, and the oppressed of all nations, who seek in this western world a peaceful home for themselves and their posterity.

And, especially now, in this national emergency, when intemperance, the great "*enemy*" of God and man, has "come in like the billows of an overwhelming "flood," to destroy millions of the human race by intoxicating liquors, the curse of consummate evils, degradation, crime, and horrors of endless death, that "*the spirit of the Lord,*" who, evidently, in fulfillment of an ancient prophecy, and most gracious promise, has lifted up the standard of the Temperance Reformation of this nineteenth century, and hitherto has prospered it, by such various instrumentalities as He has been pleased to give and to bless; even while the enemy still unfurls the banner of destruction, in opposition to all prospects of human power to conquer, would now interpose His own almighty power and wield the sword of His own eternal Truth, till all the people of this land shall tremble. Till all shall cry mightily for help from heaven and help from earth. Till Legislatures in every State of the American Confederation shall enact the most stringent laws and statutes against intemperance, that the total abstinence lovers of temperance in the State of Maine ever thought of. Till the Congress of the United States, also, shall have their eyes fully open to see that the best interests of the whole American Confederacy must of course be promoted by the same police national

laws against intemperance, that are essentially needful to secure the best interest of a State government, which is nothing otherwise than a less portion of the same general confederation, a limb of the same body, which must stand or fall, live or die together. Then will the whole American Union adopt the reasoning of Judge Grier, of the United States Court, whose decision is on imperishable record, thus: "*Police laws for the preservation of health, prevention of crime, and protection of the public welfare, must of necessity have full and free operation, according to the exigency that requires their interference. If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand-fold in the health, wealth, and happiness of the people!*"

O let it be the prayer—the daily, constant, fervent, and persevering prayer of all lovers of God, and of the religion of the *Holy Bible*—the prayer of all lovers of humanity, of morality, of honest industry, peace, and prosperity of the great family of mankind—yea, let it be the prayer, accompanied with the utmost unremitting *exertions*, of all who have, or shall have, enlisted under the banner of total abstinence from all intoxicating liquors, for the purpose of exterminating *intemperance* from this world, that the God of sovereign rule in heaven, on earth, and throughout immensity, would make bear His all-victorious arm of wisdom, mercy, and omnipotence, for the safety, protection, guidance, and effectual consummation of the Temperance Reformation of this nineteenth century. That He would prepare a *temperance generation* on this globe of earth for

the fulfillment of that apocalyptic, divinely revealed, emblematical display of the victory of the last great battle-day of the Lord. Then the adorable Saviour of lost men, who was once dead on the cross of Calvary, but is now alive upon His mediatorial throne, will appear in providential array to make war with His enemies. Mounted upon the white horse of victory. With flaming eyes of divine omniscience, like fire. With crowns of various descriptions, *gold, thorns, and glory* on His head; denoting the eternal majesty of King of kings, the humiliation of suffering manhood for a sinful world, and the triumphant glory of universal conqueror. With vestments dipped in blood, to show that He could still be *merciful* to the penitent, or *just* to pour vengeance on His incorrigible foes. Bearing an unknown name of infinite divinity. Accompanied with armies of heaven clad in white, in cavalcade array, upon white horses of victory, with a sharp sword of eternal truth, the inspired WORD OF GOD, proceeding from His mouth to smite the nations, to rule them with a rod of iron, "and tread the wine-press of the fierceness and wrath of Almighty God." Such a day is predicted. Such a day will come. And, when it comes, this world will be divested of intemperance, and the liquor-craft monopoly, which now rages, will be totally overthrown. Then, if not before, the shouts of victory shall roar with trumpet sound, with echo and reverberation over the earth, from the rising to the setting sun, giving to God all the glory for the Temperance Reformation of this nineteenth century, and for the salvation of all who are redeemed from the curse of intemperance and from all sin.

Thus far the outlines of this History of the Temperance Reformation was written and concluded before the Legislature of the State of New York, in 1852, had formed their decision on the question of the Maine Liquor Law statute. And it is with deep regret that this final line is subsequently compelled to be subjoined, that the legislative question above stated was finally settled by a majority of votes against the enactment of the Maine Law statute; thus giving the *liquor-craft monopoly* all the rights and immunities claimed in their system of remonstrance, for the suppression of the alleged *evils of what is called temperance fanaticism!*

But let not the friends of temperance be dismayed. Jehovah, the God of the Bible, the Supreme Ruler of the Universe, the great Lord of Creation, Providence, and Grace, is also the God of Temperance. He is the *first cause*, and will be the *last end* of the Temperance Reformation of this nineteenth century, and all His foes will be put to shame.

Intemperance is a work of Satan for the destruction of the bodies and souls of men. The great enemy has come in like a flood. The Temperance Reformation is the Lord's standard lifted up against the enemy. The *majority* of the members of the last Legislature of the State of New York have proved themselves to be on the side of the enemy of God and man, in favor of the enemy's stratagem of destruction, and *they will have their reward!* But, let it be the hope, and prayer, and united exertion of all the friends of God, and humanity, and of temperance, that the next Legislature of the State of New York may be com-

posed of such men, by the elective franchise of the sovereign people, *irrespective of all fears of consequences*, as shall not hesitate to deal out destruction to the *craft of liquor monopoly*, the abettors of which boast of their many millions of dollars in cash, real estate investments, and stock of poison on hand, in readiness to make and destroy millions of drunkards, without being able to compute the true estimated value of one of their souls, nor of their own souls, in equal danger of destruction.

And whether the writer of this book of temperance reminiscences be alive or dead on the legislative session of the State of New York, in 1853, let it be read and remembered, that in the seventy-seventh year of his age, he has conscientiously taken this liberty of *forewarning* his countrymen of the next Hon. Legislature, whoever they may be, that they *follow not* the example of their late legislative predecessors, by turning a deaf ear to petitions for the *Maine Liquor Law statute*, until they FIRST compute the Saviour's estimated value of the soul of one lost drunkard, equivalent in dollars and cents to the amount of the entire wealth of this globe of earth; and this amount multiplied by the most accurate number that can be ascertained of the drunkards made by intoxicating liquors, and lost by death in this State of New York, during the period of one year from the day and date of the decision of the New York State Legislature of 1852, in the city of Albany, when they *rejected* the petitions of hundreds of thousands for the statute of the Law of Maine, and by such rejection secured to the liquor-craft monopoly the full amount of their own estimated claim of one hundred millions of

dollars for the city of New York, and a proportionate claim of *many millions* of dollars for the whole State, *all once at fearful hazard of loss by the adoption of the Maine Law statute*, but now, with triumphant rejoicing, is *secure* from fear of hazard by the laws of man!—but (shall it be added), *fearless* of the judgments of Almighty God by the loss of priceless souls!

Meanwhile, let all the powers of *moral suasion* be resumed with renewed vigilance and assiduity, trusting God to bring to pass, by his own appointed instrumentalities, his own purposes for the overthrow of intemperance, and the total destruction of all the works of Satan.

## CHAPTER VII.

[THE FIRST TEMPERANCE ADDRESS, verbatim from the original manuscript, delivered August 25, 1803, by the author of these reminiscences, before the first known Temperance Society of our land or world, and repeated, by special request, before the same Society, at their annual meeting, 1843, in the Church, near the place of the first organization, at which time the Parent Society re-organized on the unanimous adoption of the Total Abstinence American pledge.]

THE first Temperance Address, verbatim from the original manuscript, delivered August 25, 1808, by the author of these historical reminiscences, before the first known temperance society of our land or world, and repeated, by request, before the same society, at their annual meeting, 1843, in the nearest house of public worship to the place of the first organization, in connection with an address of more recent date on the "WOES OF INTEMPERANCE," at which time and place the Parent Society *re-organized*, on the unanimous adoption of the Total Abstinence American pledge, witnessed by a numerous assembly.

### ADDRESS.

MR. PRESIDENT: Every institution which tends to encourage virtue, promote morality, and suppress vice, is of importance to mankind, and ought to command due respect and esteem. Many institutions of this description are now extant. Some of them have proved successful in reforming the vicious, and others have been more unsuccessful.

In this enlightened age, and in this free country, where every man is at full liberty to adopt that system for the regulation of his own conduct which he deems most congenial with his feeling and interest, it is hardly supposable, that any one will rashly and precipitately agree in the adoption of any system until he has first surveyed its boundaries, developed its interior principles, and weighed the sum total of the consequences which will be likely to result from its operation. To think and act for himself, both in matters civil and religious, are privileges which every man claims as peculiar to his nature.

Whenever a new institution is ushered into the world, the first thing to be attended to is, to examine the basis upon which the superstructure is reared, to investigate its pretended object, and trace its leading features from the original source to the effect which it has on society. If the basis on which it is founded is not inconsistent with reason and divine revelation; if its apparent object is to reclaim what is wrong in man, and stimulate to a line of conduct congenial with the true happiness, the interest, and prosperity of society; and, if there is ground of probability that these will be the effects which it will produce in the operation, the conclusion must terminate in its favor, and its adoption will be the voice of philanthropy and of wisdom.

The formation of this Union Temperate Society in its present state, is without a precedent and without a rival! It is the only institution of the kind now extant, within the limits of our knowledge. The institution is *now* upon the stage, for the investigation of all who wish to become ac-



quainted with it; and its virtual language to the community is, examine for yourselves, and see whether it is worthy of your attention and patronage, or whether it merits your disapprobation and deserved odium. Espousing its professed principles, and confidently believing that its object is to promote the good of society, I appear before you, this day, in vindication of the institution now under consideration.

The formation of this society has excited the attention of curious inquirers, the result of which has already been a diversity of opinions relative to its effects upon the conduct of its adherents. Some view it as a deprivation of the liberties peculiar to the appetite, and as an infringement on the natural rights of man; while others turn the whole subject into ridicule, and make sport of the institution which inculcates reasonable restraint. To bring all men to think alike on every subject can never be expected, while the human heart is governed and biased by such a variety of motives and propensities. In common with others of my fellow-men, I claim the privilege of adopting sentiments for myself, and am willing that others should enjoy the same privilege.

In my view of things, the basis on which the institution under consideration is founded, is a conviction of the unhappy consequences resulting to society from the *prevalent* and, in many instances, the intemperate use of spirituous liquors. To remedy this long-established and deep-rooted evil; to eradicate it from society; render it odious and detestable; and to substitute temperance, sobriety, and virtue in its room, are the professed objects of this institution.

To what degree these objects will be attainable, or what will be their utility and effect upon the respective members of the society, or the community at large, time alone can determine.

That the professed *object* of the institution is *good*, will appear, First, from a consideration of the *unhappy* consequences resulting to individuals and to society at large from the intemperate use of spirituous liquors; and, Secondly, from the *happy* consequences resulting from a life of temperance and sobriety.

When we look around us, and take a view of society at large, we discover a numerous train of evils existing, which, to all human probability, are drowning many of the human race in ruin, or leading them onward in the road to perdition. Tracing the sources of these evils up to their fountain, we find the greatest part of them originating from an intemperate use of spirituous liquors. It does not fall within my province to point out the effects of spirituous liquors upon the human body, in the production of an universal debilitation of the nervous and muscular system, until life falls a prey to disease and death. This is a truth which can be investigated to better advantage by those who are versed in the theory of physic.

The unhappy consequences resulting to individuals, and to the community at large, from the frequent and intemperate use of spirituous liquors, are evincible from outward circumstances, which those of but ordinary abilities are capable of discerning. In recognizing past occurrences of life which have fallen within the compass of our knowledge, there are few, perhaps, but who can advert to mel-

ancholy instances of the ruinous and destructive effects of spirituous liquors, in the loss of character, of property, of happiness, and, finally, the loss of life itself.

How many of the human race, who were once temperate and industrious; whose fair estates have been earned by the sweat of their brow, have fallen victims to poverty, shame, disgrace, and to death, by abandoning the principles of temperance, and by giving themselves over to the brutal force of ungovernable appetite! Though in the first formation of this appetite, there was but little *apparent* danger of such awful degeneracy and ruin, yet the seeds of destruction began to spring and grow the moment they had contracted an appetite for regular morning drams. This is generally the first beginning of intemperance. The habit of taking morning drams soon creates an appetite, which, being fostered and fed, grows like the noxious plant, into a state of downright intemperance. From this small beginning, many have generally proceeded from step to step, till at length their appetite for spirituous liquor, overpowered every other faculty, and they gave themselves over to the force of intoxication.

View a person of this description, and what is his situation? What is his character? What is his prospect of happiness, either in this life, or in the life to come? However industrious, frugal, and thriving he might have been, yet now he soon discovers the ruinous effects of intemperance. The *first loss* he sustains is character. This is gone almost at one stroke. The next loss is property. Neglecting the proper and *necessary* attention to the *business* of life, if a farmer, every thing around him soon wears the

appearance of ruin; if a mechanic, customers forsake his shop; if an attorney, no client will *risk a cause* at his disposal; if a physician, the sick will not venture their lives in his hand; and if a *minister* of the gospel, the wicked will despise him, his hearers will withdraw from him, his friends will forsake him, and the sacred *desk* will declare that he is not a teacher sent from God! In all these instances, the loss of *property* is an inevitable consequence. The sources of revenue being cut off, the capital stock will soon depreciate, and scatter into oblivion. Thus the mind is filled with anxiety and perplexity—happiness is gone; families are deprived of the necessary means of subsistence; diseases hovering round, light upon the vital part; death at last closes the scene! And what reception will be met with in the future world, let *Divine Inspiration* declare, and it will inform us that drunkards are denounced among the black catalogue of the enemies of holiness, who shall not inherit the kingdom of God.

The unhappy consequences of an intemperate use of spirituous liquors, are felt by the community at large, as well as by individuals. How often is the peace of society disturbed by unhappy quarrels, brawls, contentions, and even assault and battery, which sometimes end in bloodshed and death, and which owe their existence to the effect of spirituous liquors! Such cases occupy a great portion of time in our courts of justice, which cost the community at large a heavy tax, and sometimes the loss of citizens. Instance the murder of John Scott in Catskill, which was solely the effects of spirituous liquors. After spending the evening in filling and emptying the jovial

glass, a quarrel at length arose, about a pipe and tobacco, which terminated in bloodshed and in death! Without enumerating the immense sums of money annually and daily expended by the community for the importation of spirituous liquors, instances of the above description are sufficient to evince the ruinous and destructive consequences resulting from the intemperate use of the fluid poison.

If, therefore, the institution of this Union Temperate Society is founded on a conviction of the injury done to community by the intemperate use of spirituous liquor; if its professed object is to save its adherents from the path that leads to intemperance and destruction; and if its plan of operation is such that in any probability it will be likely to rescue even *one* from impending danger, or to save *one* from the contraction of a habit so ruinous in its consequences, the balance must be found in favor of the institution, and it must be pronounced good. If so, it is worthy of the attention and patronage of all who become acquainted with it, and its utility and influence ought to be diffused through the community at large.

*Secondly*, the happy consequences resulting to society from a strict adherence to its principles, will abundantly compensate all pains that may be taken for its publicity and enlargement. The institution inculcates an entire abolition of the use of ardent, distilled spirits, prescribes a number of useful and beneficial substitutes, and directs to measures to stimulate its adherents to a strict observance of its rules. Should its influence upon society prove even in a small degree commensurate to its professed principles

and object, advantages will be derived, not only of a *pecuniary* nature, but also such as will render society happy. The moneys which may be saved will enable the society to adopt such measures for disseminating useful and important knowledge, as would do honor to any institution whatever. How much more happy is society, when young and old can divert their minds and improve their understandings at the same time, by the perusal of useful, instructive, and religious books, than, when they can be contented only in a confused company at the tavern or grog-shop, where all kinds of vicious habits are contracted, and nothing obtained for the good of body or of soul! A strict adherence to the principles of this institution will tend to reform those who have been addicted to intemperance, and instead of seeking diversions and happiness from the bottom of their glass in the company of grog-drinkers,\* they will hereby be stimulated to seek for diversions and happiness in new sources of enjoyment. Should their attention be taken off from strong drink, and an appetite be contracted for the acquisition of useful and important knowledge, the advantage would be almost incalculable. These, at least, may be some of the good things which may be hoped for and expected from a strict observance of the laws of this institution. Should these objects be obtained, and their influence on society be thus happy, we shall be favored with additional evidence of the utility and importance of the institution.

From a review of the foregoing remarks, we are led to the CONCLUSION, that the only way to render this insti-

\* Rum and water, with a toast in it, was formerly called "*grog*."

tution respectable, and cause it to become beneficial to society, is to attend to its *principles* and adhere to its *dictates*, by using every exertion that may be made for contracting the habit of temperance among ourselves, and encouraging it in others. It is thought to be a hard thing by some, to deny themselves entirely the use of ardent spirits; but what disadvantage can any person calculate from such abstinence? To a person who has never, by regular drinking, contracted an *appetite* for liquor, entire abstinence can be no deprivation of self-gratification at all!

And should a person plead that he considers it his privilege to gratify his appetite in the *moderate* use of ardent spirits, there may be more danger of an *increase* of appetite than he is aware of! He may be on the very brink of falling into a state of intemperance. No person becomes intemperate instantaneously. An appetite for strong drink, which generally ends in *intemperance*, is contracted by the regular habit of constant drinking! Our institution devises an effectual remedy for this growing evil in a safe and reasonable restraint. If such restraint were productive of no apparent advantage to society, it can surely do no harm. But advantages may safely be calculated, both to individuals and to society at large. And hence appears the importance of a strict adherence to the institution. We are all liable to the failings and frailties of human nature; and none knows but what God, in His providence, has devised and superintended the *erection of this institution, to save some of us from unforeseen danger and impending RUIN!*

It would be an unheard-of instance, if every individual person, who *has* or shall subscribe to this institution, should be entirely faultless. Perfection dwells not below. It is desirable that *all* should conduct with becoming propriety, and adopt and pursue that standard of rectitude which will do honor to the institution, save their characters unspotted from reproach, and save themselves from future destruction. But let not the enemies of the institution say (because some of its members deviate from the principles they profess) *that the institution is not good!* This would be discovering an incongruity unbecoming the character of man. For if the utility of all institutions was measured by this rule, not one of them would stand. Not even the holy institution of the Christian religion would be exempt from the general charge; for many of its adherents, by *profession*, are not what they profess to be! And even the family of the Saviour would fall under censure, for a Judas Iscariot was among them.

To guard against the evil propensities in man, reduce them to a compliance with good rules, or render the impenitent offenders public examples, for the restraint of others, discipline is necessary in every institution. Where this is neglected, and offenses are committed with impunity, nothing advantageous to society can be expected from this or any other institution on the earth. If we, my friends, have a desire that good may result from the formation of this society, then let us pay a proper attention to that line of conduct which will be the most likely to insure success. Let every member consider that much of the good, the happiness, and prosperity of



society depends on his own individual conduct. And let us all consider, that for all our conduct we must give account to God, who will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil!

## CHAPTER VIII.

[AN ADDRESS on Temperance, delivered on the East Line of Ballston, February 26, 1833, and repeated the same day, by request, in the Baptist Church in Ballston Spa.]

ON THE BREAKING OF A RUM-JUG BY A REVOLUTIONARY  
SOLDIER.

LADIES AND GENTLEMEN :

Agreeably to the recommendation of the National Temperance Society, and the concurrence of its auxiliaries, as far as their pleasure is known on the subject, this 26th day of February has been designated as a time to be devoted to temperance meetings simultaneously, by the friends of the cause in the American churches, and throughout the American Republic. Ardent desires have been manifested, that all laudable measures might be adopted to arouse the friends of temperance to activity and perseverance in the cause, where auxiliaries are formed, and that where there are none, in cities, towns, or villages, no pains should be spared in endeavors to bring the people in such delinquent places to feel the importance of a general concurrence, as co-workers with God and the American people, in a successful warfare against the intemperate powers of darkness. For this purpose we have assembled in this place to-day, and by appointment the duty devolves on me to address you on the subject which has called us together.

The first point to which I would direct your attention is one to which I have recently been a witness, and which has excited personal emotions not known nor even anticipated on the day when an appointment was made for my address to you in this place. And although it is a subject of peculiar delicacy, and involves a high degree of personal responsibility, in an attempt to do justice to the delineation of an act which, though "*done in a corner,*" must, and ought to be "*proclaimed upon the house-top,*" yet I hesitate not, with deference to the feelings of all who are personally interested, thus publicly to make known and declare the circumstances of the facts to which this article alludes.

My venerable father, who was a Revolutionary soldier, and fought for the independence of his country, yet lives, and is now just entered upon the eightieth year of his age. He is well known to have been one of the early class of settlers in Ballston, and is now a resident on the premises which he has occupied nearly fifty years. It is also well known to the public in this region, that his habit for many years has been to use spirituous liquors as a common drink, when, and as he pleased, without binding himself by the rules of abstinence to any degree of restriction whatever. And although he has never deserved the appellation of a *drunkard*, yet a free use of spirituous liquors in a manner which may be termed constant, and sometimes hard drinking, has characterized his years of age and decrepitude, and it was greatly to be feared, would accompany him to the grave.

Since the special charge of making provision for my

aged parents has devolved on me by personal contract, under bonds of indefeasible indemnity in the use of their property, it has been required of me to furnish *liquor* as well as food. Painful as this requirement has been to me, I have complied on all occasions, with the same *apparent* cheerfulness that I made other provisions. But there was a vast discrimination in my own mind. Hence I made it a subject of daily, secret prayer, that God would be pleased to interpose, and move him to abandon a habit so pernicious in its nature, and so destructive in its consequences. I made it a rule, also, when I found any thing striking in my periodicals on the subject of temperance, to read it to him, accompanied with such remarks as I was capable of making, with a view to rivet the subject on his mind, all which he uniformly received with kind feelings; but if any reply was made, the amount was, that (as he would term it), "a temperate use of spirituous liquors was necessary to his comfort, and beneficial in his age and infirmities." He appeared perfectly satisfied, if the cheapest kind of liquor, even *whiskey*, was provided, and agreeably to his desire, this was kept for his use at his own discretion.

This was precisely the state of things on the 15th inst. (Feb. 1833), when it was publicly announced that an address on temperance would be delivered at this time and place. The next day I cast my eyes on an article in the "*New York Observer*," of February 9th, 1833, entitled "*A Speech to the Point*," the amount of which was a ludicrous (though doubtless a sincere and well-meant) address of a laboring man in England, who gave an account, at a tem-

perance meeting, of the circumstances of his reformation from habits of intemperance to a life of sobriety; the consequent blessings which he had experienced, and his earnest entreaty that others of intemperate habits would follow his example. [As a copy of that reformed drunkard's experience, published in the *Observer* as above stated, has been preserved, it may be gratifying to readers of these Reminiscences to have the anecdote of the "*Speech to the Point*" inserted in the words of the author, and in the style of the publisher, both for the amusement and benefit of all who may read, which is *verbatim et literatim et punctuatim*, as follows:]

"A SPEECH TO THE POINT.—At the second annual meeting of the York (Eng.) Temperance Society, held on the 18th Nov., a laboring man, a member of the Rev. Hugh Stowell's congregation, came forward, and after standing for some length of time, looking very blank, as though he was not accustomed to look so large an assembly in the face, and seeming as though he would not be able to speak a word, began his statement by saying, 'Ah've been one ot t' greatest drunkards and wicketest sinners, at ivver God let live.' He then detailed the means which were rendered efficacious in his reformation, and went on to observe, 'Fookaks says temperance societies does no good; but let them come to mah house, and they'll see whether or not. Ah, now ev as nice a cheer as ony man need wish to sit down on (laughter). Ah've plenty o' meat in the house; and plenty o' brass in the pocket; and Ah've a good pig a the sty (loud laughter); an what's best of all, they're all paid for, and not a man in Salford can come and axe me for a farthing (applause).

"'Fookaks says temperance societies does no good; but they sud come and ax mah wife, and she would tell them whether or not (loud laughter). Ah used to be, ah hated ommost to see her, and would ha' killed her if ah durst; she could get nought to put

on; ah nivver had ony comfort o' her. Now, there isn't a man i' all Salford loves his wife better, nor ah do (much laughter), nor has more comfort o' her.

“‘Fookaks says temperance societies does no good; but they sud come and see mah children’ (loud laughter). After describing the improvement in their condition, the poor man concluded with a recommendation to others to do as he had done.”—*New York Observer*, Feb. 9, 1833.

Considering the piece well calculated to make an impression, I immediately went into the room, where my father sat alone, read it to my father, and then observed, “Father, *this is a speech to the point indeed!*” “*Indeed it is,*” was his reply, with *tears* rolling from his eyes. “Well,” said I, “this address of the laboring man will *class* with an account, published some years ago, of a man who had long indulged in habits of intemperance, till his *appetite* forced him, uniformly, to awake and rise in the slumbering hours of night, to take a draught from his bottle, and then he could sleep comfortably till morning. After rising one night, as usual, and taking his bottle in hand, instead of drinking he set it down, and in substance thus addressed it: ‘Must I forever be a *slave* to you? And must *you* be my *destroyer* forever? No. I’ll put an end to this work forever.’ Thus saying, he instantly dashed his bottle to pieces, and ever after was a temperate man.”

To this account the old gentleman listened with deep and solemn attention. I proceeded: “Now, dear father,” said I, “public notice was given yesterday, at the close of the funeral discourse in the school-house on East Line, that on the 26th instant I would deliver an Address on

temperance at that place. How much strength, and energy, and effect would it add to that address, if I could be able to announce that my father had thus disposed of his jug of whisky? '*Bring it here,*' said the old man, promptly, '*and I will do it.*'" My mother, wife, and a niece were requested to take their seat in the room, where the old gentleman sat, after having had his noon-nap, and had been smoking his pipe by the side of a wood fire, burning briskly. The half-gallon stone jug, nearly half full of the poisonous beverage, was next presented in presence of the family. "Move them andirons apart," said the old man, "and set the jug between them." It was done as he directed. Sitting in his chair, he took his large and heavy self-made hard-wood cane by the smallest end with both hands, and after looking earnestly and silently at the object before him, during a few moments, as though he was deliberating on the consequences of the crisis, he thus addressed the jug, "*I'll be a slave to you no longer.*" Thus saying, with his *might*, he smote the jug with the head of his cane, which dashed it to pieces into the fire. As the contents flamed up the chimney in lucid demonstration that the poisonous composition was made to *burn* and not to *drink*, he exclaimed, "*That is well done, I'll never drink another drop of spirituous liquor during my life.*" The same hour he subscribed his name to the Family Temperance Pledge with his own trembling hand, where it still remains, in the second volume of Scott's Family Bible in my house, dated, "February 16, 1833."

This scene produced impressions not easily to be described. After some pause, I observed, "This is an im-

portant period ; for this I have prayed, and the answer has been granted in a time and manner which may be improved for the benefit of mankind. "Will you give me leave, father, to make such use of this transaction as I may deem proper, for the promotion of the cause of temperance?" The reply was, with much earnestness and affection, "*Lebbeus, I have done my duty ; make such use of it as you please.*" The use which I requested and obtained leave to make was, merely to be permitted, publicly, to state the *facts and circumstances* as above related, in hope that those who hear to-day, and all who may become acquainted with the subject hereafter, may be encouraged and excited to use all laudable endeavors to persuade consumers of spirituous liquors to abandon the destructive habit, lest by it their reputation, and property, and happiness, and life, and souls, are destroyed forever. Such is now my presentation, accompanied with my most ardent desires and fervent prayers.

An intemperate neighbor of mine, several years ago told me, that he could not restrain himself from the use of rum ; the thing was impossible. To convince him of his mistake, I thus stated : Suppose, in your presence, I should put a sufficient quantity of *arsenic* into your jug of rum to produce certain death by the use of one table spoonful, and there was no other liquor within one hundred miles of you. How long would your jug stand by you, before you drank of it ? He acknowledged that under such circumstances, he should *never taste* of its contents. In this case a full conviction was produced, that nothing was wanting to refrain from the use of strong drink but a *reso-*



lution ; and the want of *this* baffled all conviction, and the man continued to be a drunkard. A few years after, in attempting to cross the river Hudson in a boat, on his way home from a store with his jug of liquor, and a *non compos mentis* drunken son with him, both in a state of intoxication, a high wind upset the boat. His jug was saved in a bag tied fast in the boat ; but the drunkards were both drowned !

Intemperance is the occasion of a great proportion of the calamities which befall mankind on earth. How many robust and healthy constitutions have been utterly ruined by this vice ! How many men of talents, genius, education, and respectability, have fallen a prey to intemperance ! When once captivated and enslaved by this vicious habit, how soon is their strength impaired ; their reasoning powers enervated ; their judgment perverted ; and all their mental faculties disordered, while diseases of various kinds commence their prey upon the vitals, and hasten a premature exit from this to the eternal world. In every instance of this nature, loss is sustained by the community. All those natural and acquired abilities which promised usefulness to society, when perverted by intemperance, are eventually lost. By every such untimely end, community sustains the loss of a member, and individuals deplore the loss of a relative under circumstances of deep distress, followed by ever painful recollection.

How wretched is the state of domestic life, when the head of a family becomes an habitual drunkard ! Contemplate for a moment the distinguishing features of this miserable man. Weakened in intellect, morose in temper,

lost to all sense of honor and shame, a dread to the wife of his bosom, an unmerciful tyrant to his defenseless children, while the alternate stupidity, or savage fierceness, of his countenance, his folly, or raving madness, renders him an object most *odious* and *ever* to be dreaded! Who can behold his *wife* without the most heart-felt commiseration. See her clad in tatters, weeping over her miseries, which are multiplying around her, while she sits deploring their approach. Disconsolate daughter of affliction! Who but the drunken object of thy distress can refrain from the tears of sympathy which are merited by thy condition? The children, too, are objects of pity. On every return of their father from his bacchanalian revels, they tremble to hear his vociferations and curses, and, if possible, would avoid his blows. But, alas! they are under the tyrannic government of a drunken father, whose tender mercies are cruelty, and whose disposition is gratified only in wreaking vengeance on the defenseless subjects of his power. Yet they have a friend, whose bosom throbs with pity toward them. It is their mother. But she is unable to defend them. When their father's malevolence is glutted, and he has fallen into the slumbers of inebriation, the children ask their mother for bread; but she has none to give them. The storm howls through the broken windows, and they cry with cold. The mother sighs and groans, and her broken heart finds consolation only in the vent of tears.

But who is this man who is thus the source of domestic wretchedness? Was he *always* so? No, far from this. He was *once* sensible, and sprightly, and lovely. He was once

*rich* in the possession of the hard-earned inheritance of a deceased father. Why is he now so fallen? What has wrought this terrible reverse in his circumstances? What has metamorphosed this man into an unfeeling tyrant, plunged this woman into the deepest distress, and rendered these children miserable? Say, what fiend of darkness has poisoned the pleasures and destroyed the domestic enjoyments of this once happy family? The answer is DRUNKENNESS! Time was when this man was a kind husband; a tender-hearted father; his wife eagerly waited for his return from business or a journey, and, on his approach, greeted him with all the tokens of welcome to the much-loved circle of domestic happiness. The little prattlers met him at the door, emulous to share the first kiss of paternal affection. Every room in his house was graced with tokens of domestic prosperity. His neighbors respected him. The *poor* blessed him for the bounties of his benevolence; and the *rich* confided in him for his integrity.

But he *looked* on the cup and *tasted*. He concluded that a morning dram would produce an appetite for food, and be conducive to health. He prepared his bottle of bitters, and kept it replenished. The more he drank, the more he loved it. Soon he found that the useful beverage was delightfully stimulating before dinner, and at other hours of the day. At length he tiddled daily. The habit became inflexible. An appetite was formed which was irresistible. He plunged occasionally into intoxication, and eventually became a downright sot. His estate is gone! His family are reduced to wretchedness!

This description is no false coloring of an enthusiastic

imagination. It is, indeed, a dismal picture. But it only represents a fact, a melancholy fact, which is demonstrated by the deplorable situation of many a family in our country and world. Many a man who was once temperate and industrious, whose fair estate was inherited, or earned by the sweat of his brow, has fallen a victim to poverty, and shame, and death, by first contracting the habit of tipping, and then yielding to the dominion of an ungovernable appetite. At first the danger was not discovered. But, when the appetite was once formed, the "*signs of the times*" discovered the *fact* that destruction was near. Intemperance, like a raging tempest, generally follows with all its deadly consequences. A consideration of consequences at this period proves of little avail to check the growing evil. A gnawing *appetite* overpowers all arguments, rejects all entreaties, and totally disregards the frightful, approaching warnings of all consequences!

A gentleman in one of the Southern States, some years ago, who sustained the military office of "*general*," contracted an appetite for strong drink. A friend resolved to visit, and endeavor to reclaim him. He embraced an opportunity, and made known to the general the object of his visit. The general's reply was, "Hear me, first, a few words, and then you may proceed. I am sensible that I have contracted a strong appetite for spirituous liquor. I am sensible that the gratification of this appetite will lead to the loss of reputation, the loss of property, the loss of domestic happiness, the disgrace of my family, a premature death, and the irretrievable and eternal loss of my immortal soul. And now, with all this conviction settled on my

mind, and flashing over my conscience like peals of lightning, if I still continue to gratify my prepensity for strong drink, and am not persuaded to abandon the habit, do you think *what you can say will do it?*” The friend took his hat, retired, and uttered not a word. And, as some would say, well he might, for what could he have said by way of consequence, that had not been said or implied by the frank and ingenious *forestallment of the general*, to disarm his premonitory visitant of the weapons of a fearful attack upon his conscience, that might operate against the peaceable possession of his darling appetite for strong drink.\* The fact was, that the general had told the whole story, the *amount* of which was, I am resolved to gratify my appetite for strong drink, although wretchedness on earth, and the torments of an *eternal hell* hereafter, be my inevitable, irretrievable, and never-ending portion, with all such other resolute, fearless, bravado drunkards, as would dare to adopt such a God-provoking expedient to ward off the affectionate advice, counsel, and admonition of a friend who saw his friend in danger, and hastened to give timely warning, in hope of being instrumental in saving a soul from death!

Whether the *artful* old *general* be now alive or dead; whether he now lives a *reformed* drunkard and a hopeful Christian, or a hopeless drunkard in the broad way to destruction; or whether he became reformed, a true penitent, died in the faith of the gospel of Jesus, and is now with

\* I make the above statement and its application *in my own language*, but follow the current of ideas respecting the general and his visitant, as nearly as memory serves, as I read it in a periodical several years ago, but have not the authority now at command.

the redeemed saints in glory; or whether he continued to be a drunken sot of a *general*, till his bloated, wretched body sunk in death, and devils conducted his soul to the regions of the damned, we pretend not to know. But one thing we *do know*, that if the facts of the case of *his reply to his burdened friend* BE TRUE, as above stated, then of all the fools that ever lived on earth he was one of the most foolish of all GENERALS!

What would be the public estimation of a man asleep in his own bed at home, and a friend passing his house at midnight, should discover the flames bursting through the roof of the house, and should scream *fire! fire! FIRE!* but, not seeing nor hearing any one, should run to the door, burst it open, and cry *fire! fire!* till his friend, who had been all this while silent, should awake at the cry of fire, and knowing that the hue and cry of fire was the voice of his friend, should calmly reply, hear *me first* a few words, and then proceed: "*I hear the flames, and smell the smoke. I am sensible and fully convinced that my house is on fire, and that the building and all its contents will soon be reduced to ashes; myself and all my family, with our household stuff, will be burned up if I continue to lie here! But I am now comfortably in bed. And if the crackling of the flames, and full conviction of their power to destroy, will not move me to leave my much-loved pillow, do you think your hue and cry of fire! fire! will do it!*" What should we think of such a man? No language can describe such folly, such stupidity, such abandoned madness, such indescribable heaven-daring wickedness and presumption. And yet every drunkard, like the *old general*,

is just such a madman, and self-destroying object of commiseration!

And here let an admonition be administered. The man, quietly in bed, knowing that his house is on fire, must be seized and dragged out of it by any friend of mankind who sees the danger. And so, the friend of the old *bravado general*, instead of taking his hat, and leaving the general without a word of reply, would have been much more consistent, if he had seized the general by the skirt of his garment, and, at the top of his voice, for one, two, or more hours, cried "Hell-fire and damnation to you, general! or destruction to your appetite! And if you will not promise the latter by your immediate abandonment of your *curst liquor*, I will tear off this skirt of your garment, and preserve it as a *pledge* to bear testimony against you (that this warning was given), on the day when the sentence of endless death will be pronounced against you for your willful, deliberate, and presumptuous drunkenness!"

Appalling as such a statement may appear, the stubborn fact is, that such is the awful conclusion of every intemperate man, who hears and realizes the consequences of his course of conduct, and still resolves to continue in the gratification of his appetite. When he lifts the glass to his mouth, in view of such consequences, he virtually says, "This is what I love and hanker after, and I can not be deprived of it. Though my reputation, and property, and happiness, and life, and soul be lost forever, yet one thing I will take care of, and that is, the contents of this glass of liquor, which I estimate superior in value to the price of my soul, and drink it I will, if I am damned for-

ever!" When a person arrives at this point, his prospects are deplorable! No man can long respect himself under the lashes of public contempt. The mind must be filled with perplexity. Every source of domestic happiness vanishes. "*Poverty* comes apace as one that travelth, and want as an armed man." Disease, like an enemy in ambush, watches opportunity to fix a death-grasp on a vital part. And not unfrequently *suicide* closes the scene of desolation on earth, and plunges the victim of wretchedness, unprepared, into eternity, where the solemn truth will be believed (if never before), that "drunkards shall not inherit the kingdom of God."

How astonishing it is, that in a world full of alarm many will not take warning till destruction comes upon them, and drags them down to ruin. In the summer of 1830, in the town of Ballston, and but an half mile from this spot,\* I saw a man fill his bottle with spirituous liquor, after dinner, to carry into the harvest-field for the use of himself and his hired man, both of whom were lovers of the poisonous fluid. As I had been put in trust of a certain agency in that field, I earnestly remonstrated against the transportation of the bottle into the field, and proposed various substitutes for refreshment, if the liquor might be left in the house. But remonstrance and proposed substitutes were alike in vain, the bottle was carried into the field.

My next object was to exert all the friendly influence in my power over the men in the field, to lessen the use of the liquor as much as possible. In this I had reason to believe I succeeded in some degree, but though both re-

\* On the East Line of Ballston, where this address was first delivered, 1833.



mained sober, it occasioned offense. The hired man, on some pretense, left the field before night, and a hue and cry was set up in the neighborhood against *cold-water laws in the harvest-field!* This aroused the indignation of the employer, who, after well replenishing his bottle the next morning, addressed his hired man in the field in my presence thus: "Here, Richard, the half of the grain in this field is mine, and the *whole* of the liquor in this bottle is mine; drink when you please, and as much as you please, for I am determined to be master of my own business, and, while in my employ, you shall be controlled by none."

This address had its desired effect. My mouth was closed on the subject of opposition to the bottle, and my influence in that field was gone. But mark the result of that morning's address. By ten o'clock the employer felt rich and important, and the hired man was in the full enjoyment of all the pleasures that a bottle of rum could impart. About eleven o'clock, the employer came into the house to refresh himself with a nap before dinner, and the hired man about the same time lay down on a swarth of rye in the field, to take his rest. At noon he was drunk on his bed of rye, and could not be awaked (by a cradler still in the field) to go to dinner. Immediately after dinner, the half-sober cradler went into the field, and raised an alarm. The family and a few near neighbors collected instantly in the field, on the alarm; a sheaf of rye was made for the dying drunkard's pillow; every breath was a groan of awful sound, from the effects of liquid fire preying upon his vitals, and in less than twenty minutes after

the company were collected, the drunkard expired, a monument of ever-memorable wretchedness to perpetuate the horrors of intemperance.

To this scene, from the beginning to the end, except when at dinner, I was an eye and ear witness. The next day I preached his funeral sermon from the words of a prophet, "*Woe to the drunkards of Ephraim.*" There are living witnesses here to-day of the solemnities of that dreadful scene which I have now described, who heard the discourse, and saw the witness of its importance in the ghastly corpse of a drunkard.

The reason why I have resumed that subject in this explicit manner, may be learned from the fact, that it was immediately rumored after that funeral, that the person died by *drinking cold water*; and it was so represented in the public newspapers. I read the account myself in the State of Connecticut, and in a Connecticut paper, in which was stated the name, time, and place of the death, occasioned (as it was erroneously said) by "*drinking cold water.*" Such are the subterfuges to which the *friends of intemperance* are driven, to promote a cause which is sweeping its thousands down to destruction.

We hence repeat, and would reiterate the awful truth, that the evils of intemperance are incalculable. What is it that produces more than any other thing, contentions, animosities, and assault and battery? It is intemperance. What is it that fills our alms-houses with paupers, our county jails and State penitentiaries with convicts, and taxes the industrious part of community with the costs and charges of their respective poverty and criminations?

Principally, all this is the effect of intemperance. What is it that levies a heavier burden of taxation on the general community than the national debt? The answer is, intemperance. What is it that excites passions which often terminate in rapes, riots, robberies, and murders? Intemperance. The broad way to destruction is crowded with intemperate travelers, the number of which will not be known to mortals till the day cometh that "God shall judge the world in righteousness, and render to every man according as his work shall be."

An important question now arises. What shall be done to exterminate an evil which has long been sweeping over our world like a raging pestilence? An answer is prepared; join the temperance society, and unite in all laudable efforts to promote the pending National Temperance Reform. The constitution of the temperance society is based on a conviction of the EVILS OF INTEMPERANCE, and its object is to enlist volunteers from every department of community to aid in overthrowing this common enemy of mankind. The position which reformers are required to take in this mighty warfare, is to deny themselves of the use of spirituous liquors (except in case of medicine), and endeavor to persuade their neighbors to do the same. This is the exact standard of the temperance society. Under a full conviction of the gross perversion and abuse of distilled liquors, the laws of the temperance society are designed to abolish the *common* use of the article, and confine it to a medicinal use, for which it was first designed. Common sense dictates, that apothecary drugs and medicines are to be used only by the sick, and by

them only under the direction of medical authority. Only let this simple, plain, common-sense rule be adopted in relation to the use of spirituous liquor, and let it become a general and universal rule, and be faithfully observed, and the Temperance Reformation would be equally extensive, and drunkenness, with all its train of evils, would be exterminated from the world.

#### CONCISE ANSWERS TO THREE POPULAR OBJECTIONS

to the principles of temperance and the Temperance Reformation, and a few words to the ladies, will close the subject of this chapter.

I. A popular objection to the restrictions of the temperance society is, *That to abide them, mankind are deprived of their liberty and natural rights!* Of what *liberty* and *natural rights*, it is inquired, do the laws of temperance deprive mankind, or any of them? The answer is, If I join the temperance society, and observe its rules, I must deprive myself of the liberty and natural right of drinking rum, gin, brandy, and other liquors when I please, without being subjected to the pains of applying to a physician to know whether I need a dram or not.

A moment's reflection will show, that the principle set up in this objection leads only to a *perversion* of all that liberty and natural right which are guaranteed to mankind by the constitution of heaven and the laws of every free country. Because a man is at liberty to think, speak, and act *freely*, does it follow that he has a right to conceive murder in his heart, to commit suicide on his own body, or put an end to the life of his neighbor? Because man-

kind are endowed with natural rights to breathe air, eat food, drink liquid, and labor for support, does it follow that they have a right to manufacture poison, and eat and drink it to their destruction? Follow the principle of this *pretended* liberty, and see where it will lead. My life is my own, and I have liberty, yea, a *right* to dispose of it as I please. This dose of poison was manufactured by *my* hands, or purchased with *my* money, and I will drink it if I please. This wife, these children, this house, are all mine. To bind myself, or be bound, under legal restrictions, that I shall not kill my wife and children, and burn my house with fire, when I please, would destroy my liberty and natural rights!

These may appear extravagant. But, believe me, this is but the maturity of the *principle*, based on the objection under consideration, which is often made against the restrictions of the temperance society. Every person who indulges the habit of a common use of spirituous liquor, on the principle that it is his liberty or right so to do, does nothing less than to take by piecemeal a dose of poison which will terminate in all the degradation and wretchedness in life, and misery in the world to come, which are inevitably connected with moral suicide. Hence, for a person to lay himself under such *voluntary restraints* as tend to the preservation of all that is essential to his present and eternal welfare, is so far from depriving himself of his liberty and natural rights, that this is, in fact, the best and only sure method to secure them.

II. Another popular objection to the temperance cause is, that *it materially injures the interest of individuals.*

Distillers and venders of spirituous liquors, doubtless, constitute that part of community alluded to in the objection; for no others can be said to be losers. Give this objection its full force, and what will be the amount? Suppose that distillers and venders of this article will be losers, what is *their* loss, to the general loss of community by the traffic? Compute, for instance, the loss and gain of a neighborhood where spirituous liquor is the staple commodity of traffic unmolested, as is frequently the case where there is a distillery, a *tippling house of ill fame, or a little petty store of dry goods and groceries, with a license to sell liquor by the small measure.* The retailers, it is granted, get the names of a considerable number of their neighbors on their book of account, and all, or much of the small money out of their pockets. *They* may thrive; but what becomes of their customers? These spend no small portion of their time and money at the tippling house or store, and the harvest they reap is *intemperance, want, and wretchedness.* The venders of spirituous liquors are truly sowing the seeds of evil among mankind, which injures the whole community in exact proportion to the advantage of the individual venders. What, therefore, is the verdict of benevolence and philanthropy in this case? It must be this, let the pernicious *traffic* of spirituous liquors be abolished by the overpowering influence of the temperance society; and let the distillers and venders of said liquors join in the *general reformation*, and pursue some other calling for a livelihood, instead of one which tends to the *subversion* of all good, and the introduction of wretchedness and misery among their fellow men.

III. One more popular objection to the temperance cause is, that many who profess to adhere to the rules of the temperance society do not abide by their own engagements. We are very sorry to be obliged to confess that this is *too* true. It is much to be feared and lamented, that some of the members of temperance societies are not faithful to fulfill their pledged engagements. But, does this prove any thing against the institution? Certainly not. The very objection is based on the virtual admission that the *institution is good*; but, that some of the members are disorderly! If the *institution itself* were pernicious, no reasonable person could *wish* to see its rules observed. But, when it is admitted to be *good*, tending generally and ultimately to the best interest, welfare, and happiness of mankind, what a frivolous pretext is this, to bring objections against an admitted *good institution*, because some of its members walk disorderly! The absurdities of such an objection are too glaring not to be discerned by the most superficial observer. Similar objections might be made on the same principle to the church of God, and to all divine institutions; for many who profess to be their votaries, are a disgrace to the cause which they profess.

On a review of all that has been said, I would exhort the advocates of temperance to be faithful to the cause they have espoused. A total subversion of the empire of intemperance is the object we have in view, and arms are never to be laid down, nor even an armistice consented to, till the work is done. Under the wave of the victorious banner of temperance, our martial band, throughout this

Republic, in conjunction with others across the Atlantic, beats high to-day for volunteer reformers, to fill up the ranks of the fallen and waste places with new recruits, till a phalanx shall be formed in every city, town, and village in our land, which shall be able, successfully, to break through the enemy's ranks, and push the victory till not a drunkard can be found on the earth.

Come forward, then, ye friends to mankind, and *enlist* in the cause of temperance. If you are temperate, and have never been otherwise, joining us will be productive of general good, and can do you no harm. And if any are on the verge of the habit of intemperance, renouncing the gratification of your appetite, and joining with us, may be the best and the only effectual means of preserving your health, your character, your property, and happiness from ruin, and your souls from eternal misery.

The concluding paragraph is most respectfully addressed to the ladies.

It is but justice to acknowledge that the female sex possess ability of exerting a powerful and extensive influence over society. Instances of female influence, which have been successful in averting predominant evils; in ameliorating the state of community; in forming correct morals, and in promoting true religion in the world, have been numerous in every age, and have been so recorded in the book of divine inspiration, and in the history of the generations of mankind. And (without giving offense to any virtuous female) it must also be confessed, that their sex is liable to fall into the vortex of vice, as well as the other. Lamentable instances of this description have dis-



figured the pages of history in every age of the world. And, though a *female drunkard* is of all objects on earth one of the most detestable, yet the awful spectacle has in some instances been seen, when women have surmounted a sense of shame, and disgrace, and every other obstruction to the gratification of their appetite for strong drink, till they have not only become female drunkards, but, under the influence of their besotted habit, have poisoned or otherwise put their husbands to death, killed their children, spread wretchedness all around them, murdered their own souls, and left the world in despair.\*

From considerations so deplorable, many female friends of virtue and the cause of temperance, have banded themselves together, in exertions to exterminate from society the evils of intemperance. Hence it frequently comes to pass, that when old men, and men of middle age, and their sons, come forward and enlist as volunteers in the cause of temperance, it is found that female influence has been the moving cause. The advice of a dear mother; the persuasions of a beloved wife; entreaties of an affectionate sister or female friend, have influenced thousands of valiant soldiers to enlist during the war under the banner of temperance. Go, ladies, and do likewise.

\* It was but eleven days before the delivery of this lecture in East Line School-house, 1833, that the funeral of a female drunkard, burned to death, was attended in the same place.

## CHAPTER IX.

[ADDRESS delivered before the Temperance Society of the town of Malta, Saratoga County, New York, at their Annual Meeting, March 8, 1834.]

ANECDOTE OF A DRUNKARD'S BOY FROM HIS WORDS, "I  
WOULD TAKE THE WHISKY."

MR. PRESIDENT—FELLOW CITIZENS :

As the motto of my present address, I will relate an anecdote which may be relied on by the public as authentic.

A clergyman residing in one of the counties of the State of New York was in his barn not many months ago, in company with a son of his, a young man of about seventeen years of age, who was at work husking corn. Presently came into the barn also a neighboring lad of about ten or twelve years of age. His parents ranked among the poorest class of people in the country. They resided in a small log cabin by the side of a market road, with a considerable number of almost half naked children, and doubtless at many times felt the pressure of adversity sorely upon them. Neither the man, nor his wife, nor a child in the cottage, could read in any book of any language, and all of them appeared perfectly contented to remain in ignorance of all the privileges, advantages, and happiness to be derived from books, and learning, and the knowledge of the world.

All that the parents appeared to aspire after, was food and other indispensables of life for themselves and their children, and occasionally, or as often as their means would permit, to procure something which was deemed necessary to revive and cheer up their spirits, and render the whole household, from oldest to youngest, happy in the enjoyment of the fireside.

This *something*, which was deemed essential to promote the happiness of that family, was not, occasionally, a better fire than usual, nor a roast turkey, nor any change of diet which would be calculated to afford a season of feasting and family repast. But the thing which was often tried, and found, without mistake, to render a poor, ignorant family at once, in *feeling*, as rich, and comfortable, and happy as any of their neighbors, was a *jug of whisky*. Whisky was the delightful thing. Its enchanting power proved abundantly sufficient at times to counterbalance all the real and imaginary evils of life, and to soothe and lull the senses into a state of quiet repose and insensibility of fear and danger.

A few shillings laid out for whisky, and drank freely both by parents and children, would operate on the whole family circle to a degree most animating. In that cottage, while its inmates were under the influence of whisky, a passing traveler might have his ears saluted sometimes with outrageous oaths, quarrels, brawls, and fightings; and sometimes with the sweet melody of singing and dancing, originating from a circle of children in tatters, and sometimes almost half starved.

When the jug was emptied of its animating beverage, a

season of moroseness generally followed, interspersed with lucid intervals of idleness, and as much drudgery of some kind or another, as absolute necessity forced upon them to answer the imperious mandates of nature, and keep them from starving, until means should be found practicable and adequate to replenish the jug of whisky, and prepare for another vacation from the hated toils of life.

Frequently, however, it was the case that the male members of the family found an opportunity of gratifying the pleasures of appetite at some public place of resort, where the much-loved whisky is freely given as a reward for some menial service. Such opportunities were frequently sought by the father and the sons of his household, who were ever ready to perform almost any kind of drudgery for persons who would pay for such services in whisky.

This wretched family lived within a short distance of a very noted and extensive tavern establishment, which was always kept well replenished with all kinds of liquor for the accommodation of travelers, and a plenty, also, to pay for any services that might be needed from loafers who esteemed it a privilege to receive pay for their labor in whisky. Year after year it was not an uncommon thing to see the father of the family above described, and several of his boys, loitering round that tavern from morning till late in the night, to see and hear all that could be seen and heard, to perform some little office for travelers, who would reward them with whisky; and also to wait on the landlord sufficient to pay him for an occasional luncheon, and as much whisky as would be sufficient to keep them in a happy mood. And when all the services of the day were thus

performed, and the refreshments of the day and evening were thus received, frequently at a very late hour of the night, they would take their leave of the landlord, as perfectly satisfied with their wages as he was with their services, and home they would trudge, or stagger, to the tune of a whistle, or some other vocal music of nature, to take a nap in the bunk, the better to prepare them for the like services and wages of another day.

The government of this family was sometimes anarchy, sometimes monarchy, and sometimes republican. Occasionally, the father would get intoxicated with *passion* as well as with whisky, and then the government would be administered in a *thrashing* to some purpose, let the cause be what it would. When he was good-natured, each one of the family was allowed to possess the power of administering the principles of self-government—to talk as he pleased, to sing as he pleased, to swear as he pleased, to dance as he pleased, to go and come when, where, and as he pleased, and stay as long as he pleased. If there were a horse-race, or a show, or a bee (as it is sometimes called), or a revel of any description in the region round about, boys of from ten to fifteen years of age, in tatters from head to foot, would be there, with all that boldness and self-confidence which are the peculiar characteristics of those who are born under and educated in the principles of *whisky-government*. And when it was their pleasure to return home, whether by day or night, if good-humor permitted, the family circle would be regaled on hearing the bold, self-important little fellows recount the feats which they had performed or witnessed at the

celebrated bacchanals which had been *graced* with their attendance.

Such was the *general character* of the above described family, who lived in the neighborhood of the clergyman referred to. One of the boys, it was stated, of this family, came at a certain time into the barn of the clergyman, where the following dialogue took place between the clergyman and the boy :

*Clergyman.* Well, my boy, do you love to work ?

*Boy.* I do 'no. I love to work well enough. [Stepping along toward the work in which the clergyman's son was engaged, he began to husk corn with some degree of energy.]

*Cler.* Truly, you work very well. Can you read any ?

*Boy.* No; I never went to school. [Kept on work smartly.]

*Cler.* What do you think about going to school, and learning to read, as other boys do, that you may be able to read good books ?

*Boy.* I don't think much about it.

*Cler.* Would you not like to be able to read ?

*Boy.* I don't care any thing about it. [Began to look somewhat sour, but kept on work.]

*Cler.* Well, my boy, which of the two following things would you choose, if you could have either for a wish. Say, now, if you could have a hogshead of whisky given to you for a wish; or, if you could have good learning given to you by some person who would be able and willing to teach you, till you could read well, and write well, and be able keep accounts, and do business to your own

advantage, and let the whisky alone, and grow up to be a respectable man in the world—now, which would you choose, the *whisky* or the *learning*?

*Boy* [very short and stern.] *I would take the whisky.*  
[And started instantly from the work toward the barn door.]

*Cler.* Stop, my boy; come, sit down with me a little while, and I will give you some good advice.

*Boy.* I must go.

*Clergyman's Son.* Stop, Billy, stop; come back; don't be in a hurry. [No answer.]

By this time the boy was out of the barn, and was steering his way off with speed.

*Cler. Son to the Father.* He is gone. Your conversation, father, has offended him. He will not endure that. It had a direct tendency to drive him off.

*Cler. to his Son.* If it must be so, I can not recall it. But one thing I have learned. From the occurrence, I am furnished with materials for an instructive and impressive anecdote, which I think I shall improve the first opportunity for the benefit of the public, and to subserve the cause of *temperance*. Every such occurrence, my son, should be improved for the benefit of those who will hear and take warning, and this, I am resolved, shall not pass unimproved.

*Son.* Well, father, I concur in your opinion. I believe it may be improved to public advantage. What a strange thing for such a boy to choose a hogshead of whisky in preference to learning, which, if well improved, would render him useful, respectable, and happy. Such is the anecdote.

Now, Mr. President, if such a family as have been de-

scribed could be persuaded to join the temperance society, what a blessing it would prove to them. The amount paid for whisky in the course of a year, would doubtless be sufficient to pay for several articles of clothing for their children, and other necessaries for the use of the family. The mere expense of the whisky, however, is but a small portion of the real tax which they levy on themselves, and voluntarily pay for the support of their most pernicious habit. A prodigal waste of precious time amounts to a much greater tax. Time is the important machinery of duration, which is divinely employed to measure every passing moment and period of human existence, from the first little stroke of the pulse, when the lungs commence their respiration, to the last gasp of departing breath, when life, with all its concerns, is brought to a consummation. It is only in the judicious improvement of time that all the business of life is transacted, and preparation made for death, judgment, and eternity. In such a view, how much more precious is time than gold! Every person in community ought to consider a waste of time as really a loss, as the waste of money.

The time wasted by such a family as have been described, in the course of a year, at a moderate calculation, would amount to a considerable sum, to say nothing of the great sin of misimproving such a portion of the day, the only day of grace. All the time expended in going after whisky, all the time expended in family revels in drinking it, all the time spent at public resorts for the purpose of gratifying the thirst for whisky, all the time spent in loitering round a tavern or store for the purpose



of performing services for the reward of whisky, is time wasted, and worse than wasted; for many vicious habits are contracted, and bad examples set to others, all which tend to much more injury than if the time thus spent were lounged away in sleep.

Now, consider what a tax even such a poor family pay for the support of their appetite for whisky. It is presumed, that when all the above described items of time and money spent for whisky in one year are summed together, the amount of the whole in money, at a moderate price for time and labor, would be more than the richest man in any of our country towns pays in taxes for the support of government, public schools, and the poor in the county-house, to say nothing of what he may give for the support of the gospel ministry.

If a poor man, without a foot of land, were taxed *five*, or even *two* dollars a year for the use of the public treasury, he would complain, and feel himself oppressed. But, to support the treasury of the *whisky-jug*, many a poor family, like the one above described, without a foot of land, or a cent of real estate, and but a scanty pittance to supply the absolute necessities of life, will tax themselves every year, to be paid in time and money, for the mere article of whisky, or some other liquor, even to a greater amount than many a rich man pays into the public treasury for the consideration of his lands, and tenements, and goods, and chattels.

Lest such a statement may appear extravagant, it may be worth our time to demonstrate the fact by calculation.

Suppose, what was about the fact, that in the poor

family were the father, the mother, two sons, each of whom were able to perform the labor of a common man, and two other boys, who were able to perform half the labor of a man each, besides several other members of the family, who were able to drink whisky when it was brought into the house.

Suppose, further, that the quantity of whisky consumed in the family at an average, was but a half gill a day each, for the man, his wife, and four sons, six in number. This would amount to thirty-four gallons, one pint, and three gills in one year, besides what might have been consumed by the younger children. At three shillings a gallon, the whisky would amount to thirteen dollars and seventy-five cents.

Suppose, again, that but once in a month, on an average, this family celebrated a whisky revel, which continued one day. The value of the time of each such revel would amount, at a moderate calculation, to two dollars and twenty-five cents, and in a year to twenty-seven dollars.

Suppose, once more, that only a half a day in a week was spent by each working member of the family at a tavern or store, doing chores for whisky. The time thus wasted in a year would be sufficient to earn, at a moderate average price of labor, the amount of fifty-four dollars. The foregoing sums put together would stand thus :

For whisky .....	\$13 75
Time spent in family revels, sufficient to earn the amount of	27 00
Time wasted in doing chores for whisky, sufficient in one year to earn the amount of.....	54 00
	<hr/>
Total.....	\$94 75

According to this computation (which is presumed to be within the bounds of probable facts), this poor family subjected themselves annually to the enormous tax of \$94 75, to gratify their appetite for whisky. A farmer must have a heavy capital to be required to pay such a tax for the support of government. All this might be saved, and much more, by uniting with the temperance society. How much would it add to the interest, to the reputation, and to the happiness of such a family, if the amount of money and time thus wasted, and worse than wasted, were economically managed to procure the necessaries of life. By such a change many a poor family would be found to thrive and prosper in the world, until they attain to comfortable circumstances. Their children, instead of growing up in ignorance and vice, preparatory to a life of intemperance, uselessness, degradation, and crime, which often result in the forfeiture of life, and death on the gallows, might be sent to school, and trained up for usefulness to themselves and to society. Thus the money and time which are wasted for whisky, and other strong drink, if saved and economically improved for necessary uses, would furnish even a poor family with means of living comfortably upon the resources of their own industry, and of maintaining a respectable rank in society.

The respectability of a person is not to be estimated by the quantity of silver and gold which he has laid up in store, nor the lands, flocks, herds, and elegant mansions which he possesses; for all these may be the idols of the most sordid, niggardly, and contemptible wretch which can be found upon the earth. Respectability consists in a well-

established character, comprising honesty, temperance, truth, punctuality, and habitual industry in some honorable and useful calling. All these respectable qualifications a poor man may possess to an eminent degree, even though his parents may have criminally neglected his education. Maintaining such a moral character, a poor man is respected, and ought to be respected, and held by the community in high estimation, while the miserly wretch who possesses millions, and trusts in his wealth to cover the enormities of a *debauched, intemperate, and dishonest* course of life, is an object of detestation in the view of every enlightened and virtuous person in society.

Neither is a moral character for respectability to be estimated merely on *profession*. It matters but little what a man professes, or what the trumpet of *fame* declares him to be, if, in reality, he is not what he professes, and appearance only has been the criterion to estimate his moral character. When the mask of false glare is removed, he sinks in the public estimation into a degree of infamy proportionate to his overrated profession and deceptive appearance. And it matters *as little* what stigmas, and slanders, and approbrious epithets are loaded upon a man of correct principles and well-established good moral character, by those whose prejudices are fixed, inimical to his person and interest. He is not to be moved by the mere wind of calumny. He stands firm as a rock, and, generally, in that immovable position he witnesses the shipwreck of his calumniators.

After all that can be said on the subject, whatever may be the profession or appearance of the mere pretender, or

the prejudices and defamation employed to blast the good man's reputation, there is a criterion to designate moral character, which is not to be controverted. Moral character is to be estimated according to what a man is in reality. If he is strictly and uniformly temperate, he will deserve and sustain the character of a temperate man, whatever may be said against him to the contrary notwithstanding. The same is true in relation to all other ingredients which are necessary to constitute a good moral character.

But, if *temperance* be wanting, it is impossible to sustain a character which entitles a man to respectability. If a man be intemperate, all the boasted natural and acquired abilities which he may possess, must, and will, unavoidably sink into insignificance. Let a drunken man, with the saliva formed from the contents of the whisky bottle foaming from the corners of his mouth, tell us that he is a man of truth, that he is honest, punctual to pay his debts, faithful to fulfill all his promises to his fellow-men, and that, uniformly, he is industriously engaged to provide all necessaries for himself and dependents, who will believe him? Even if he does possess *some* of these good moral qualities, what does that avail so long as he is intemperate? This deficiency will blast forever all prospects of a respectable standing in society, let other respectable attainments be what they may.

I witnessed once the pleadings of a lawyer in a cause before a civil magistrate. I was filled with admiration at the display of his powers of reasoning and elocution. But, not less was I astonished and disgusted a few days after, when I saw this same lawyer in the fumes of intoxication,

prostrating the relics of a classical education, to render himself the fool of a company of, apparently, respectable men collected on business, who, evidently, were ashamed of his society. So sure it is that no degrees of wealth, no mental qualifications, acquired abilities, nor professional attainments whatever, can secure the intemperate man from degradation.

From such considerations, most powerful and persuasive incentives are presented, to influence every man, whether he be rich or poor, learned or unlearned, wise or simple, to be temperate, to avoid the disgraceful cup of strong drink, as he would avoid a putrid carcass; and, whatever may have been his former sentiments and habits, to pause, and at once form the solemn resolution never to touch, taste, nor handle the enchanting glass, which contains in its dregs ingredients for procuring a bloated face, a swollen tongue, a degraded character, a hungry belly, an empty purse, a vexatious household clothed with rags, and the certain prospects of future and inevitable destruction. In such a household only can the boy be found who would prefer a hogshead of whisky to all the inestimable blessings and privileges of a good education. The inmates of such a household will doubtless be found enemies to the cause of temperance and temperance societies, while nothing short of union with a temperance society, and strict adherence to its principles, can save them from disgrace and ruin.

It is a fact worthy of special notice, that the major part of intemperate persons who are to be found in our country at the present period, ranks among the poorest class, and

are generally the most indigent persons in the community, because intemperance has made them so. Among the wealthy, the thorough-going business men, the honorable in profession, the brave and illustrious, comparatively but few instances of intemperance exist. To find intemperate men and women, we have generally to search among the poor in community, and the inmates of houses of ill-fame. Here the intemperate are to be found. Here the enchanting, degrading, and relentless tyrant *Alcohol* holds his sway, and rules with iron rod. The poor, who, of all the world besides, are the least able to bear the expense, are nevertheless the principal supporters of his besotted *throne*. To promote the *dignity* of his indignant crown, they will submit to the most debasing scenes of self-degradation. To fill his treasuries with the filth of inebriation, they are ever ready to devote their first services in the morning by a call at the dram-shop, their latest hours of night at the house of revelry, the last sixpence from their pocket, and the very bread from the mouth of their children. And, if the support of the tyrant's kingdom requires a battle and the shedding of blood, many a poor man is ever ready to lay off his tattered coat, and lose the last drop of blood from his *nose*, if, by the dexterity of the fire-arms of his fists, he may but gain a victory over (not an enemy, but) his friend and brother drunkard, both of whom are found to be courageously fighting for the same cause, and kingdom, and crown of his *intemperate majesty, Alcohol!*

My object is not to deride nor stigmatize the poor, nor indiscriminately to tax them with a propensity to drunken-

ness. God forbid. The virtuous poor are honorable. And no small proportion of the vast community of mankind belongs to this rank, and deserve the honor of esteemed citizens. But they must not be offended when it is declared that many a poor man and his family are debased with the habit of intemperance. Many a poor man would say, "*Give me the hogshead of whisky,*" and you may have your learning, your lands and houses, your gold and silver, your honorary titles and respectability. Many a poor female from among the wretched inmates of a house of ill-fame would say, "*Give me the hogshead of whisky,*" and the pleasure which it brings, and you may have the refinements of education, and all the pleasures and happiness of honorable marriage and abundance of affluence and increase. Many a poor man's boy, who never saw the inside of a school-room, but had been trained up at home in the school of intemperance and vices of "*frightful mien,*" would say, like the boy to the clergyman, "*I would take the whisky if I could have it for a wish, rather than all the larnin in the world; for dad loves whisky, and mam loves whisky, and I love it, and if we can ony have anuf on it, who cares for any thing else?*" This would be the vulgar oratory of many a half-naked urchin, who is preparing in the school of intemperance for an adept in the degrading arts of pilfering, horse-stealing, pocket-picking, house, highway, and mail robbery, piracy, murder, and the gallows.

What greater earthly favor, then, can be bestowed on a poor intemperate man, whose family would unite with him, and say, "*Give us the hogshead of whisky,*" than to per-



suade him and them to abandon the whisky, and join the temperance society. This would do them more real service, and prove to them a greater blessing, than to bestow upon them silver and gold, and houses, and lands, and cattle, and servants; for all these gifts might be squandered by intemperance, and they still be poor. But if they can first be persuaded to become temperate, that boy who said "*I would take the whisky,*" and others of like cast, would say, Father, please send me to school. If the reply should be, I am too poor to pay for schooling, the boy might pursue his plea thus, Dear father, you are not poorer now, than when we all drank whisky together. That wicked practice and expense, we have renounced. Please be so good, as to give half the savings of this renunciation of the whisky jug, for our schooling, and we will endeavor to get learning, and prepare to follow some useful occupation, that we may have something to support you and our dear mother, when you are so old that you can not labor to support yourselves.

O, where is the parent that could endure such an appeal to the conscience from a once degraded child, that now felt a desire kindling in his youthful breast to aspire after that course of usefulness in the world, which would eventuate in respectability, and probably in wealth, and honor, and usefulness in the private duties of the family circle, if not in the public services of a generation!

If there were no other good to be obtained than that which appertains to this short and uncertain life, it would be the interest of every man and woman in our land, and in the world, and especially the interest of the poor, to

abandon the haunts of vice, if addicted to them, and join the society for the promotion of temperance. But, there are considerations of greater moment, of infinitely more importance, than any thing belonging to this life, to persuade all intemperate persons, and even *temperate drinkers*, to abandon their habits and refuges of inconsistency, and come out, and take their stand publicly and avowedly on the side of temperance.

The word of inspiration affirms, that "*drunkards shall not inherit the kingdom of God.*" This is an awful declaration, and replete with dreadful import. No other state of future existence is mentioned in the Word of God, than the happiness of heaven, or the misery of hell. To one or the other of these places and conditions, every individual of Adam's race, at the close of this life, is unalterably assigned during the interminable ages of eternity. But, the impenitent, unreformed drunkard can not enter into heaven. The gates of that holy city are forever barred against him by the immutable decree of Jehovah. Thus it stands, and thus it will forever stand written, "*The drunkard shall not inherit the kingdom of God.*" We are told that "God has appointed a day in the which He will judge the world in righteousness." What, then, at that great day must be the reward of the drunkard, the impenitent, unreformed drunkard? He must have his portion in the lake of torment, prepared for the enemies of God. For him there is no alternative. He can not enter into heaven, nor escape the damnation of hell. Though intemperate men, and those who are bent on pursuing a course which leads to intemperance, generally, disbelieve the doctrine of future

and eternal punishment, reject the Bible, or pervert its truths and doctrines to quiet their consciences from conviction of blame and danger, and from the fear of a future retribution, yet God says, "Woe to the wicked, it shall be ill with him; for the reward of his hands shall be given him." In hell, the drunkard will find no liquor to quench his raging thirst, nor even a drop of water to cool his tormented tongue. There, all who ridiculed cold water as a substitute for strong drink, will cry for a drop of water forever, but find none. There, all who hated the cause of temperance, who ridiculed temperance reformers with the jeering appellation of "*cold-water men*," and who thus died unreformed, unblest, and impenitent, will be each other's tormentors forever, where no *cold-water measures* will ever be proposed for their escape.

In view of such awful considerations, let each hearer propose the solemn question to himself, What have I done to promote the cause of temperance, which affords the only remedy to save drunkards from the torments of hell? Let each question be answered as though the light of eternity was dawning upon us. Are we temperate ourselves? If not, we are in the way to ruin. If we are temperate ourselves, what *have* we done, what *are* we doing, what do we now resolve to do, to save others from intemperance and its destructive consequences. And what we do must be done quickly.

Let manufacturers and venders of ardent spirits, from the wholesale merchant to the keeper of a petty dram-shop, consider that they are, collectively and individually, aiding in the formation of drunkards, and preparing souls

for endless misery. Let them ask, What is the profit of my business, compared with the loss of the immortal souls which I am fitting for destruction? And let them ask further, Am I not willing to sacrifice the profit of my business, and abandon it forever, for the consideration of being instrumental in saving the soul of a single drunkard from endless death?

Let each hearer ask again, What shall I wish I had done to promote the cause of temperance, when languishing on a dying bed? When the world is passing from my vision, eternity visibly approaching, my soul fluttering at the solemn adieu of the tenement of clay, and trembling to appear at the bar of eternal justice, O, then, what shall I wish that I had done to prevent the increase of drunkards, and the ruin of immortal souls!

Should I be saved, and mount upward in eternal ages, to sing the wonders of redeeming love, and from those immeasurable heights of the celestial paradise, be permitted to look down to this little spot of world where I received such an immortal existence, and be able, with celestial accuracy, to compute the worth of an immortal soul, and the glories of its salvation, what then shall I wish I had done to promote the cause of temperance, the salvation of dying sinners, and the consequent glory of God?

But should I be damned, and sink down in eternal torment with the enemies of God and religion; and, from the unfathomable deeps of that dread lake of horror, "*where hope never comes,*" should I be permitted to lift up my baleful eyes to this spot of earth, where my sins were committed, my guilt contracted, and my condemnation

sealed in view of the Saviour's open arms of mercy ; and while gazing, and reflecting with increased horror upon the door of mercy, once open, but now forever closed, should I still further be permitted to glance a tormenting look to Abraham's bosom, and see my Christian friends safe there in glory, and I lost, forever lost, engulfed in endless perdition, ridiculed by devils, tormented by the reproaches of former associates in wickedness, doomed forever to be a companion of drunkards, whose intolerable thirst can be quenched only by sulphureous flames, raging to desperation, and never extinguished ; thus, engulfed in overwhelming billows of despair, what, then, shall I wish that I had done to seek deliverance for myself and others from that dreadful condemnation !

## CHAPTER X.

King Alcohol's Portrait delineated from Head to Foot, Length, Breadth, Weight, and Height; comprising the History of his Parentage, Birth, Life, Exploits, most wonderful Deeds, and the Prospects of his declining Years. ADDRESS, delivered before the Malta Town Temperance Society, Jan. 1, 1841.

MR. PRESIDENT—LADIES AND GENTLEMEN :

Alluding to Satan, an apostle declared to the Corinthian Church, “ *We are not ignorant of his devices.*”—2 Cor. ii. 11.

We propose to apply this apostolic declaration to the present enlightened state of community, in relation to the devices of the *same adversary* for the promotion of intemperance, which holds a rank in the first class, as a stratum for the destruction of mankind.

The whole systematic artifice of intemperance (so far as intoxicating liquors are concerned) comprises but *three points*, viz., The *manufacture, sale, and consumption* of strong drinks. These will be considered in order.

The manufacture of strong drink combines the arts of fermentation and distillation together. The first process is to ferment liquid substances, derived from the fruits of the earth, by which process *alcohol* is formed, which alone contains the intoxicating principle. Alcohol consists of a compound of deadly poisonous gases, which can be produced in no other way than by the chemical process of fermentation. The intoxicating principle exists as really in the juice of apples, after fermentation, as it does in rum,

brandy, or gin. The alcohol is as perfect in the one as in the others, and the difference between them is only this, that pure brandy is alcohol separated from all extraneous substances to weaken it, while alcohol in cider is mixed with such a quantity of other fluids as to render it less noxious, unless a sufficient quantity of the mixture is taken to produce intoxication. When this is done, the effect of the alcohol is as virulent from cider as it is when the same quantity is taken from brandy or any other ardent spirits. The same facts exist in relation to beer, ale, and all kinds of fermented wines.

Distillation is the art of separating the pure alcohol from its weakening appendages, with which it is always connected after a state of fermentation. The art of distilling spirits, we are told, was discovered several hundred years ago, by a company of Arabian apothecaries and chemists. Distilled spirits were first used as medicine, and sold by weight, eight drachms to an ounce, and hence the origin of the term *dram*. Soon, however, distilled spirits passed from the medicinal use to the purposes of sensuality as a common beverage, and the art of distilling ardent spirits has become almost universally prevalent.

Such are the arts employed in the manufacture of alcohol, and all the intoxicating liquors that have ever existed have been thus manufactured. By this combination of arts, intoxicating liquors of various flavors, various prices, and various powers to intoxicate, are accommodated to all the different appetites and circumstances of mankind. Young beginners are favored with weak, pleasant, fermented liquors, such as cider, beer, and wine; and when

an appetite is formed for more powerful stimulants, alcohol, divested of its weakening appendages by the distillery, fosters the insatiable appetite to intoxication.

A vast amount of manual labor and a great number of workmen are required to carry into effect the manufacture of alcohol. If the various processes necessary to make fifty barrels of cider would require the labor of a number of men and beasts during several days (as the fact would be), what an almost innumerable host of laborers must be required to manufacture all the various kinds of intoxicating liquors with which this world has been and is constantly flooded! Thousands and tens of thousands, yea, *millions*, are engaged in this work. Some are employed in building cider-mills, breweries, and distilleries, with their appurtenances. Others, in tilling the land, sowing, planting, harvesting, thrashing, and transporting the fruits of the earth to breweries and distilleries, to be manufactured into alcohol. Others are engaged in making vessels of various descriptions to hold the precious beverage when manufactured. Others are employed in chopping wood, making fires, drawing water, filling vats, and other manual exercises in the various processes of the work, too numerous to mention.

All these different classes of laborers are engaged in a business which tends to promote the kingdom of Satan; in conformity with his device, under his infernal superintendence, and "each one looking for his gain from his quarter." Hence, the love of money (which is the root of all evil) is evidently the alluring incitement, the enchanting wile, and the predominant motive which influ-



ences manufacturers of alcohol to drive forward their trade, preparatory to destruction, under the banner and in conformity with the device of Satan, the fell destroyer. Such is the nature of the business of the manufacturers of intoxicating liquors.

We shall next consider the business of vending the article of alcohol, when manufactured. Alcohol is manufactured *first* for sale. The *traffic* of intoxicating liquors is carried on both *wholesale* and *retail*. The *first* sale which is made of the article is by the principal manufacturers to wholesale merchants.

It is common for articles of commerce to be recommended to purchasers, that they may know the nature, quality, and design of the article offered for sale. One circumstance, however, in the recommendation of *alcohol*, deserves special notice. The quality of the article is not branded on the *outside* of the cask or vessel containing the liquor, as is the case with barrels of flour and many other articles of commerce. But the signature, which is designed to describe its quality and use, is stamped on the *inside* of the cask with a liquid-branding instrument, heated with alcoholic fire, and inserted in fiery *capitals*. As it is difficult to turn the *inside* of casks *outward* to exhibit the recommendations, the method adopted to test the quality is by injecting a small vessel called *proof-glass* into the bung of the cask, and the recommendatory parts of the contents within are thus drawn out; so that the stamp, with the whole signature of recommendation, branded and warranted by the manufacturer, agent for King Alcohol's master, may appear conspicuous, and be understood with-

out mistake. Thus, every barrel of cider, cask of wine, beer, or distilled spirits, put up for use and offered for sale, has the signature of the manufacturer of the article affixed to it on the inside, as above described, in letters of alcoholic fire. On the application of the proof-glass, the following recommendations will be made to appear conspicuous :

Good, sweet, fermented cider, to learn little boys and girls the art of drinking weak, pleasant alcohol, instead of cold water, when they are dry, and also to create a thirst for drinking very often. Recommended by *him* who loves to see little boys and girls drink cider, that they may learn to be drunkards.

Good *hard* cider, which will give any person such an appetite, that the more he drinks, the more he will want to drink.

Also, good wine, compounded of various alcoholic sediments, drugs, and other ingredients, to give it high color and flavor ; and is elegant for ladies and gentlemen at the dinner-table, to toast away a pleasurable hour in hilarity ; good to produce excitement at a wedding party ; good to prepare both body and mind for attendance at the theater and house of sensuality ; and a most excellent article for the communion-table, for all members of temperance societies who love "*mixed wine*," in preference to the unfermented "fruit of the vine." Warranted, signed, and sealed, by A. B., his satanic majesty's agent and manufacturer, at his wine factory and store, where is kept constantly on hand a warranted supply, for all the purposes above-mentioned.

Furthermore, another test of the proof-glass exhibits good beer, made of the best kinds of grain, malted with water from a reservoir, enriched by the juice of a variety of carcasses of *once* living animals, in connection with the wash of a variety of very necessary out-buildings, all which have been manufactured in a superior manner by the power of fermentation, and is designed for the benefit of all who aspire to a state of corpulence, torpor, and idleness. Warranted to have the desired effect. N. B. A wholesale supply kept constantly on hand.

Further recommendations obtained by the proof-glass.

Good old Holland gin for the purpose of removing all kinds of aches and pains.

Also, good St. Croix rum, for the purpose of opening all the internal secretions of the body, and of producing free perspiration.

Good New England rum, for the purpose of a *temperate* use on Saturday evenings, Sabbath mornings, before going to church, and at intermissions, to clear away the drowsy powers of the mind, to give freshness to the countenance, and agility to the step, that a prompt and honorable appearance may be made in the house of the Lord. Also, a *leetle* draught or two after meeting, to sharpen the memory in recollecting the texts. And also, two or three more thorough draughts before going to bed, in order to settle the mind down in sweet forgetfulness of the past, that the visions of the blessed night may be pleasing, and preparation be made in the morning for the commencement of a profitable six days' labor. Duly signed and warranted as above.

Also, good, well-refined whisky, for the purpose of raising the steam of contention to the degree of *pugnis et calibus* (a war with weapons of foot and fist). As this kind of beverage is cheap and plenty, being manufactured out of nothing but wheat, corn, rye, potatoes, etc., large potions of it may be taken at a time, and often. The more frequently and copiously the doses are taken, the more certain will be the effect. Warranted never to fail when duly applied.

Also, good old Jamaica spirits, just to treat an old friend with a *leetle temperately*. And also a tierce of good old Cogniac, just to let a friend know what pure fire there is in his majesty's stock of alcoholic assortments, which, if taken in large draughts, and often, will so electrify the whole body from head to foot as to supersede the necessity of any other *fire*, except a candle to the mouth, which would cause an instantaneous explosion of the intestines, and extinguish the vitality of the corporeal system. Warranted, by his majesty's special command. G. T., agent and manufacturer.

But one more article will be noticed, which is French brandy, the cap of the climax of all alcoholic commodities, for putting the *hard finish* on all incorrigible drunkards who have passed through the regular degrees of his majesty's service, and are called upon to settle up their accounts, and receive their wages. This is one of the best of articles. It need only to be used in regular quantities, say from a gill to a half pint at a draught, to be taken as often as the appetite craves, day and night, at home and abroad, in city and country, in cold or heat, wet or dry, sick or well,

and the *hard finish* of "*delirium tremens*" will be on, speedily and in order, to deliver the carcass from any further appetite, even for cold water.

From such recommendations it would be natural to expect that the articles would find ready sale. This has been the fact. During centuries past, ardent spirits have constituted a prime commodity of commerce, and the wholesale traffic has been considered a heavy and lucrative branch of business in the commercial world. The importation and exportation of intoxicating liquors from one nation to another, have furnished cargo for innumerable ships of the ocean, the lading and unloading of which have furnished employment for millions of mankind, with their teams and vehicles; while thousands of stores, in city and country, have been prepared at great expense for the deposit of the article, in wholesale quantities, that all necessary preparation might be made for another still more extensive branch of the business belonging to the traffic in ardent spirits, which is the *retailing* of the article, that the community at large may be favored with the benefit and privilege of the precious commodity. In this manner, the business descends from wholesale merchants to another class of traffickers, who buy the article in smaller quantities for the purpose of supplying grocers, inn-keepers, and all of every description who engage in dealing out intoxicating liquors by the small measure, to those who wish to buy.

Liquor-dealers by the small measure, are required to possess peculiar qualifications, and for the prosperity of which, a method is devised for their security in trade. The

qualifications requisite, are external accommodations to suit all classes of mankind, and personal faculty to influence them to buy liquor; and the security pledged for their prosperity is the license law of the land to protect them. On each of these points, we shall spend a few moments.

Spacious houses and bar-rooms, parlors and dining-rooms, ball-rooms and bed-rooms, bottles and glasses, hosts and hostesses, hostlers, waiters, and servants, are the prided accommodations of some of the higher classes of liquor-dealers by the small measure, to suit *great folks*, who love to *take a drop in style*; while others, to suit inferior classes, content themselves with any place they can obtain, large enough to hold bottles and glasses, a box of cigars, pipes, and tobacco, a bladder of snuff, a few stools and bunks, and room enough out doors for those who can not get into their shanty (or *shebeen*, as the sons of Erin used to call their rum-holes), and in such places alcohol is found for sale in abundance.

Respecting the rum-seller's faculty to obtain customers, it would be a tax upon ingenuity itself to describe. By the help of imagination, however, something may be suggested in imitation of their bewitching allurements. To immortalize his name and profession, the retailer of alcohol causes them to be inscribed in large capitals on the pinnacle of his sign-post, or Bohon Upas-tree, planted near his door, to invite the attention of travelers within the atmosphere of his contagious poison. A rum-seeker spies it, turns in, and inquires of the man in the bar, What do you keep here good to drink? He is answered, *Good to drink?*

almost every thing. Look at my bottles, see how they are marked, and suit yourself. *You read 'em landlord.* Well, here, you see, are fifteen decanters, all full of the good stuff. They are all numbered and labeled as follows :

No. 1. Drink, if you are *dry*, and it will wet you.

No. 2. Drink, if you are *wet*, and it will dry you.

No. 3. Drink, if you are *cold*, and it will warm you.

No. 4. Drink, if you are *warm*, and it will cool you.

No. 5. Drink, if you are *sad*, and it will make you jolly.

No. 6. Drink, if you are *jolly*, and it will keep you from being sad.

No. 7. Drink, if you are *rich*, for you can afford it.

No. 8. Drink, if you are *poor*, and you will soon *feel rich*.

No. 9. Drink, if you are *young*, for now is the time to begin to learn.

No. 10. Drink, if you are *old*, for you will soon have to stop drinking.

No. 11. Drink, if you are in *debt* and in *trouble*, and you will soon forget your sorrows.

No. 12. Drink, if your wife and children are at home freezing and starving, for your *temperance neighbors* will not let them suffer.

No. 13. Drink *to-day*, if you *die to-morrow*.

No. 14. Drink, if you have but your last sixpence in your pocket, for I WANT IT.

No. 15. Drink *nothing*, if you have *no money* ; for *No trust here*, you see, is written on the door.

Now, sir, which will you be helped to?

Why, 'hem—landlord, I thinks they all suits my case zackly, an' I bleve I'll take a *leetle* of all on 'em, 'cept the two last, for I has no money, an' I never wants to be trusted, landlord!

See what a good, frank, open-hearted, conscientious customer is gained by the phiz and tact of the rum-seller! And for that very reason, his majesty, Beelzebub, the imperial master of King Alcohol, always endeavors to select such agents for retailers of alcohol, and has devised a plan for their security in trade. The plan devised was to influence the supreme law-givers of nations to enact "*license laws*" to give legal sanction to the business of vending alcoholic liquors, and secure the traffic of the article in the hands of retailers, for whose benefit the license law has been enacted. And the cap of the climax of this consummate plan of legalizing the sale of ardent spirits was, that the license law should be furnished with a security to prevent its *repeal*, by such construction of its internal machinery as to make it auxiliary to the support of *itself* by a revenue arising from the sale of licenses to retailers.

Thus far, the satanic device and human experiment of its practicability has succeeded. License laws have been enacted, and are still in force, under various administrations of government. In our beloved country, the law now virtually decrees that traffickers of every grade and description who pay for license to vend intoxicating liquors are engaged in a *lawful business*, and shall be protected by the laws of their country, be the consequences resulting to community what they may.



In the exercise of this legal right, the various species of alcohol are brought to the retailer's door by the thousands of liquor panderers, who are engaged in hawking the article from city to city, from village to village, and from town to town, throughout the length and breadth of the land, urged on by the specious doctrine, that the greater the quantity sold, the greater will be the revenue for the support of the government, the less will be the taxes, and the more wealthy will be the country; not considering the appalling fact that the revenue arising from the sale of licenses is the *paltry price* of the consequent loss of millions of bodies and souls of men! the price of *rivers* of widow's tears! and the price of a legal system of productive orphanage by which millions of unprotected children are thrown upon the charity of the world around them, to be nourished in life, or to die!

This device of Beelzebub, the prince of devils, the father of lies, and the contriver of all mischief, has been carried into execution with triumphant acclamation. The license law is applauded by all manufacturers and venders of alcohol; it is applauded by all loafers, tipplers, and drunkards; by all haters of morality and despisers of religious ordinances; yea, doubtless, the license law is applauded by all Sabbath-breakers, profane swearers, pickpockets, highway robbers, and murderers. Thousands of the above classes would, doubtless, harness for the field of battle, and hazard fortune, and life, and body, and the future destinies of the immortal soul, in a war for the protection of the celebrated *license law*. Those who question its expediency are hooted at as disturbers of the public tranquillity. Pe-

tioners for its repeal are opposed from every quarter. And thus the matter stands, based on the preposterous sophism, "What is *legally* right, can not be morally wrong!"

The conclusion of the whole matter is obvious, that *venders* of intoxicating liquors for common beverage, from the highest to the lowest grade, are doing the work of *Satan* wholesale and retail; that the laws to sustain them are in accordance with the device of the adversary; that the whole business tends to the destruction of mankind; and that all who engage in it are hazarding their own eternal interest in common with those who are decoyed by them into the way of ruin.

Consumers of alcohol come next under our consideration. This is the most pitiable class of mankind. They labor not for money, but to spend it, and to make themselves miserable. *For* them, alcohol is made. To them it is sold, and obtained often for their last penny, for the last article of property which they can call their own; for the subsequent drudgery of life, as long as they are able to drudge; and by begging for it, when all other resources fail. But who can describe this unhappy portion of mankind, who are taken in the net of the destroyer. "*Their name is legion, for they are many.*" Their appetite, when formed, is as insatiable as the grave, which forever cries "*give, give.*" Their woes are pangs of hell within them. Alas! they labor for a master who plots to deceive them. They toil in wretchedness for the wages of death!

That the number of consumers of ardent spirits is very great, must be evident from the quantity of spirits annually

consumed. Various measures have been adopted to ascertain facts in relation to the quantity of intoxicating liquors annually consumed in the United States, the average cost of said liquors, the effects produced on consumers, and the amount of annual loss to the community in general by the consumption of ardent spirits. Though perfect accuracy can not be expected in such estimations, yet the following may be relied on as a medium statement of facts resulting from a variety of laborious researches, and much careful investigation.

From actual returns at the treasury of the United States, from custom-house books, and estimations made by manufacturers, the quantity of intoxicating liquors *annually consumed* in the United States during a number of years since the commencement of the present century, has averaged about *sixty millions of gallons*, including both imported and home-manufactured spirits, and *exclusive* of cider and some other fermented liquors! Pause, and consider for a moment, the import of this alarming fact. Sixty millions of gallons of ardent spirits, alcoholic lava, deadly poison, made by somebody, sold by somebody, and actually poured down the throats of somebody, within the boundary of the United States in one year! and the same on an average for a number of years! Sixty millions of gallons, equal to five hundred thousand hogsheads, sufficient to form a float-line of hogsheads, touching end to end, the whole length of Lake Erie, and hogsheads to spare! Sixty millions of gallons of intoxicating liquors, enough to fill a canal of four feet in width, and two feet in depth, which would be abundantly sufficient to transport a big

canoe-load of liquor manufacturers, venders, and consumers all together, a voyage of one hundred and eighty-nine miles and a half and twenty rods! Sixty millions of gallons of ardent spirits consumed in one year in the United States; in a nation professing Christianity, under the sanction of professedly Christian laws, and by the agency of many CHRISTIAN PROFESSORS! O, tell it not in Gath! Publish it not in the streets of Askelon, for any other purpose than to produce a conviction of its enormity!

The cost of this immense quantity of liquor, at the average price of fifty cents per gallon, amounts to thirty millions of dollars, sufficient, if spread out in one dollar bills, end to end, to stretch a bank-bill paper line more than half way round the boundary line of the United States; and, if computed in silver dollars, allowing each to weigh one ounce Troy weight, the specie would be sufficient to load one thousand two hundred and fifty wagons for two horse teams, each with the burden of ONE TON WEIGHT. O, think, one thousand two hundred and fifty ton loads of silver dollars, the price of liquor consumed in one year in these United States!

The annual consumption of such an amazing quantity of liquor has filled the country, in years past, with almost as many *occasional drinkers* as there were persons in the nation to drink. Time was when almost every family kept some kind of liquor in their house for their own use, and to treat their friends. The legitimate result was, that a great proportion of occasional drinkers became tipplers, a great proportion of tipplers became hard drinkers, and it has been estimated that, from the numerous class of hard drinkers, about

555,000 annually became drunkards, at the expense of loss of reputation, derangement in business, loss of property, loss of domestic enjoyments; and, in return, have inherited domestic wretchedness, hunger, rags, contention, blows, blood, divorce, pauperism in alms-houses, indictments for the commission of capital crimes, imprisonment, trials before courts of justice, and sentence to fines, penitentiaries, or the gallows. And it has been further estimated that, from the class of drunkards, in years past, about thirty or forty thousand annually closed their earthly existence, and inherited the drunkard's grave and the drunkard's perdition, who "can not inherit the kingdom of God!"

The annual amount of loss to the community in general, in years past, by the consumption of ardent spirits, presents an item worthy of national humiliation. The Hon. Benjamin F. Butler, late Attorney-General of the United States, has estimated the annual cost of spirit drinking in the United States, during a series of years past, at the amazing sum of *one hundred millions of dollars*. Including cost of liquor, loss of time, and various other items of expense, uniformly connected with intemperate habits, it is considered that the above computation is far *within* the bounds of probable facts. Pause again, and wonder. \$100,000,000 annually expended! For what? Nothing to advance the interest of the nation—but to load it with infamy, crime, vexation, and misery! The good that might be done with it, we shall not attempt to compute. One thing is certain, that the whole loss and taxation resulting from the consumption of alcohol, be that amount what it may, including the support of the thousands of widows

and wretched offspring of departed drunkards, must fall as a dead weight of loss on the general community, and must be paid out of the common stock of national wealth.

Such, fellow-citizens, are the undeniable and deplorable effects of the consumption of intoxicating liquors. And thus we have shown, that the manufacture, sale, and consumption of ardent spirits, with all their attendant infamy and consummate wretchedness, both here and hereafter, belong to a systematical device of the great adversary for the destruction of mankind. Consequently, manufacturers, venders, and consumers of alcoholic liquors are all engaged to promote that system of Satan which tends inevitably to their own destruction.

But, in conclusion, we inquire: Is there no remedy for the complicated evils above enumerated? We answer: There *is* a remedy—a heart-rejoicing, life-preserving, and soul-saving remedy—abundantly provided in the pledge of total abstinence from all intoxicating liquors, in conformity with the constitution of the American Temperance Society. The amount of the remedy prescribed is this, that if the whole community, *en masse*, will subscribe the temperance pledge, and live up to its principles, all the evils arising from the use of ardent spirits will be averted, and our earth will become a sober world. To consummate this glorious achievement is the object of the Temperance Reformation, and its consummation will be effected just as soon as all mankind can be persuaded to apply the remedy prescribed.

Hence, all now that prevents the immediate and entire consummation of the Temperance Reformation of this spirit-drinking world, is the opposition that exists to the pledge

of total abstinence from all intoxicating liquors. There are certain classes of rational beings who are opposed to the Temperance Reformation on the principles of total abstinence. As the reformation contemplated is considered of the utmost importance, and, as the different classes of opposers alluded to constitute the principal hindrances to be removed out of the way, that the reformation may be consummated, it becomes a subject of paramount importance to inquire specifically the amount of the impediments, and to find out, adopt, and pursue the best possible measures to remove them.

Opposers of the Temperance Reformation are comprised in four classes: 1. Satan, and his angels; 2. Manufacturers of alcohol; 3. Venders of the article; and 4. Consumers, consisting of occasional drinkers, daily tipplers, hard drinkers, and confirmed drunkards. These classes, it is believed, include all the opposers of temperance, because temperance is obviously so good a cause, that no individual of mankind can understandingly be opposed to it, unless, directly or indirectly, he is interested in the manufacture or sale of alcohol, or, in a greater or less degree, a consumer of the article. If there is an interest at stake, less or more in favor of the *manufacture* or *traffic*, which the proprietor will not abandon, this is sufficient to constitute him an opposer of the Temperance Reformation. The same fact will apply to individuals in all the different grades of consumers of alcohol. So long as the confirmed drunkard will not abandon his course, he is an opposer of temperance. So long as the hard drinker will not forsake his way, *he* is an opposer of temperance, and is trudging along

in the highway to drunkenness. So long as the tippler will not cease from the daily and almost hourly practice of sipping the poison that will destroy him, he sets his face against the temperance cause, and must be ranked with its opposers.

And even the occasional drinker, who claims the *right* and *liberty*, and reserves to himself the *privilege* of taking his glass of cider, beer, or distilled spirits, at his own discretion, when he is cold or warm, fatigued, wet, dumpish, or thirsty; or takes his glass of *alcoholic* wine at the salutation of friends, at the public or private dinner-table, wedding party, or *any other occasion whatever*, except as a medicine; and, for the sake of retaining the claims of right, liberty, and privileges above named, actually refuses to sign the pledge of *total abstinence*, and thus withholds his example and influence from the promotion of the cause of temperance—I repeat it, *even such an occasional drinker* (though not in the *front rank* of temperance opposers), must be considered as stationed in the *rear rank*, on advance to the *front*, and whatever influence he possesses among men is thrown into the scale opposite to the cause of temperance.

Such is the amount of obstructions to be removed before the Temperance Reformation can be consummated. As long as Satan can sustain his device to destroy mankind, he will do it. As long as manufacturers of alcohol can sell their commodity, they will continue to make it. As long as retailers can find customers to swallow their poison, they will continue their pernicious traffic. How, then, are these fountains of death to be dried up but by the univer-



sal prevalence of total abstinence. This is the axe at the root of the tree, and the only effectual method of exterminating the evils of intemperance from the world.

Hence, if I could raise my voice to be heard round this globe of earth, I would say, first, to all who make *no* use of intoxicating liquors of any kind, *sign the pledge of total abstinence*, and give to the cause of temperance your *example and influence*, from the smallest child that can read, to the oldest person in community, both male and female. Next, I would say to consumers of alcohol, of every grade, from the most moderate, occasional drinker, to the confirmed drunkard, "Come, and let us reason together." Is it not wiser and better to resist your appetite, set down your glass, dash your bottles and jugs of liquor to pieces, and abandon at once and forever your intoxicating cups of poison and death, than to continue in the gratification of your sensualities, at the expense of all that is, or can be dear to you on earth, and all that is joyful and glorious in heaven? Come, say, is it not better to join the total abstinence temperance society, and drink water on earth, and the water of eternal life in heaven, than to continue the use of intoxicating liquors till death, and inherit the drunkard's grave, and the drunkard's eternity, "where the worm dieth not, and the fire is not quenched," and where not a drop of alcohol can be found, nor even a drop of cold water to cool the tongue in ceaseless anguish?

If the favorable response of all *consumers* of alcohol to the foregoing solemn interrogations could be obtained thus, "As rational beings, we are bound to glorify our Creator, and secure our best and eternal interest, neither

of which can be done while we continue in the use of alcohol. The conclusion, therefore, is, that we will abandon at once and forever the use of alcohol, sign the total abstinence temperance pledge, and hereafter give to the blessed cause of temperance our example, our influence, our talents, our efforts, and our prayers while we live, and leave them as a legacy to our children when we die. O, if consumers of alcohol would thus yield, if such a point could be gained (which God grant may yet speedily be effected), then there would be none left in opposition to the temperance cause, but Satan and his angels, and liquor-makers and liquor-sellers. Of the master-spirits from whose leader the device of intemperance originated, there is no hope of reformation, for the book of God's revelation informs us, that they are reserved in chains of darkness unto the judgment of the great day. From them nothing can be expected but opposition to temperance and every good thing.

But manufacturers and venders of alcohol are in the land of hope. And if all prospects of gain from their business were annihilated by the universal reformation of all *consumers* of their commodity, it might then be hoped that they, too, would reform, abandon their trade and traffic, and unite in the universal Temperance Reformation. But, should they still plead *STOCK ON HAND*, as an excuse for refusing to sign the *pledge of total abstinence*, the alternative of two things only would be left for their decision, viz. ; on their refusal to pour it out upon the earth, or into the ocean, as a libation to Bacchus or Neptune, or even to sacrifice it in a bonfire to Moloch, it must of course remain

for them to decide either to drink it all themselves, or hoard it as the object of their idolatrous worship!

However improbable the event may appear to the incredulous, the temperance cause is destined in the providence of God to progress and prosper, until the earth shall be delivered from the curse of intemperance, and this device of the adversary shall be utterly overthrown. The book of God reveals this divine decree, "For this purpose (we are there told) the Son of God was manifested, that He might destroy the works of the devil." Intemperance is a work of the devil. "The enemy has come in like a flood," to destroy mankind by intemperance. But "the Spirit of the Lord has lifted up a standard against him," by the providential organization of a temperance society. The Temperance Reformation is a work of God. The two-edged sword of His eternal truth is the weapon which effectually levels the works of the adversary. Under the auspices of Divine Providence, and by the instrumentality of means divinely ordained, the Temperance Reformation will go forward in spite of opposition, till the earth is redeemed from the curse of strong drink.

In the primary stages of the temperance organization it was "*like a grain of mustard-seed,*" germinating among ten thousand weeds, or a cloud in the atmosphere "*like a man's hand.*" But the little seed has grown to a tree, casting its fruit of benignity over the nations of the earth, and the little cloud like a man's hand has spread out over a great portion of the earth, and is pouring down its waters in streams of salvation, to put out the fires of alcoholic desolation. Thirty-six years ago [1844], an ordinary school-house, in

a thinly-settled country town, in the county of Saratoga, in this State, was abundantly sufficient to accommodate all the pledged members of temperance then existing, or known by them to exist on the earth, and when convocated in their school-room, not an individual female was of their number, to cheer them in their almost hopeless enterprise, and few, except the brotherhood, forty-three in number, deemed it worth their pains to give attendance to the measures adopted for the promotion of such a novel institution. But now, may we not say with grateful emphasis, Behold what the Lord has done already for the renovation of this intemperate world! Since the organization of the American Temperance Union, and the uniform adoption of the *total abstinence pledge*, a new era has ushered into the world of light and prosperity to the temperance cause. God has recently taught us, in His providence, that temperance was not destined to linger on mere preventive principles; but, by the mighty power of Him "who worketh all things after the counsel of His own will," the most hopeless drunkards can be reformed, and be used as instruments of reforming thousands of others in geometrical progression. Let the work thus go on, and soon alcohol will be banished from the universe. In heaven, the intoxicating poison is never used; no drunkards can ever enter there. And though hell may be crowded with unreformed drunkards, and *temperate* lovers of wine and strong drink, yet not a drop will there be found to gratify the propensity of the insatiable appetite, nor even a drop of cold water to quench their ever-increasing thirst.

The following is a subjoined improvement of the fore-

going subject, selected from a tract issued by the American Temperance Union, in 1852.

LOOK AT YOUR TAXES.

One day, while walking the streets of Albany, Mr. E. C. Delavan met a friend, whom he thus accosted: "Mr. C., do you know there is a mortgage on your property?" "Why, no, sir," said Mr. C., "my property is free and unincumbered." "But there is a mortgage upon it," said Mr. Delavan. "I have examined the records, and I find that you pay \$1,000 taxes, and over \$600 of that goes to pay for intemperance. Your property is mortgaged to the rum-sellers of Albany for \$10,000, and you have to pay the interest every year; and, if you were to die to-morrow, it would go to your heirs with that incumbrance, and they would have to pay the interest regularly, or it would be sold by the sheriff."

Here, then, was an astounding truth developed to Mr. C., and, if it was truth to Mr. C., it is no less so to every property-holder in the State of New York. We invite such to contemplate it. Look at it unflinchingly, ye who groan under the burdens of taxation. See for whom it is that ye gain money in the sweat of your brow; by whom it is wrested from you, and who they are that are fattening on your toils.

That we reason not at random, we take you to the Report of the legislative committee on the Excise question in March, 1850. From returns, says the report made to the Secretary of State, the cost of pauperism in 1849 was \$817,441. Of this, the Report estimates \$670,143 for

temperance. Were there no dram-shops and no intemperance, the whole cost of supporting the poor would be but \$147,298. Taxation for crime, says the report, it is difficult to estimate. One trial for murder has recently cost the county of Albany \$600. Another, the county of Orleans, \$1,000. Nearly all the business of grand juries, sheriffs, constables, and almost the entire police system in all the cities, is chargeable to intemperance. People of the Empire State! have not the liquor-sellers a mortgage on your property, and do they not wrench from you, year after year, the fruit of your hard labors? But to come to cities and counties. W. Edmonds, Esq., Warden of the Tombs in the City of New York, reported, in 1849, 18,042 commitments. Of these, 4,207 males, and 4,748 females, were charged with the grossest and most debasing intoxication; 3,495 persons were imprisoned for acts committed in a state of intoxication; 2,246 were vagrants, each a common vagabond, sent to the penitentiary, because unfit for the alms-house; 231 lunatics, deprived of their reason by rum; 228 houseless persons cast upon public charity by the intemperance of themselves or others—near three fourths of those for whose support taxes were to be levied upon the property-holders of the city. Look into the country. In Herkimer County were, in 1849, 1,739 drunken paupers, according to the report of the superintendents of the poor, for whom a tax was levied of \$10,750; or \$565 19, to each of its 19 towns, are caused by about 147 liquor-sellers. Were they, instead of the people, taxed to support the drunken poor, the tax on each would have been \$73 19, whereas the most they paid was

\$5 for license, leaving the people to pay \$68 19, that they might make money and support their families in ease. If each vender received \$250 a year for his liquors, it amounted, in the aggregate, to \$36,750, enough to build a school-house in every town in the county, worth \$1,006, hire a teacher, and pay him \$30 a month, and leave \$607 10 for libraries, apparatus, etc. In Ulster County, \$15,000 were levied in 1845, which would not have been needed without intemperance. In Tioga County, the taxes for pauperism and crime averaged, for six years, \$14,000; three fourths were attributed to intemperance. In 54 years, in Livingston County, \$58,814 12 were levied upon the people for the poor and criminal justice: \$44,140 60 of this, according to the testimony of George Hastings, Esq., District Attorney, were for intemperance. In Orange County, the Board of Supervisors charged the county \$8,047, 65 for general fund; \$9,000 to pay judges and jurors; poor fund, \$12,000. Of this, \$8,000 was for intemperance. A drunken father in that county placed his little daughter upon an ox-sled, and, rudely whipping his cattle, they rushed to the roadside, threw off the child, and made her a cripple, and she has been supported in the poor-house more than twenty years; the tax-payer, and not the rum-seller, footing the bills. Is not your property, then, mortgaged to the liquor-sellers for the support of their business? You know it is. While they are suffered to sell, drunkenness, poverty, and crime of the most horrid character will continue a burden upon the State. But we have not yet told you the worst of your state. Not only

is there a mortgage upon your property, but a proscription upon your sons.

When Napoleon was rising to the height of his power, and trampling down the nations by his iron foot, he demanded every tenth young man, when of age, for his armies; and sometimes he anticipated one, two, and even three years, under the plea that his interests demanded it. O what weeping and wailing was there as the young conscripts were dragged from their homes! People of the Empire State! in as merciless a tyranny, and one no less irresistible and certain, the rum-sellers of the State have a mark upon your sons. By examinations it has been found that one in thirty of our best population have been converted into common drunkards; that the farming districts have lost in deaths by intemperance about thirty per cent. among the male adults; the village about fifty; that of six hundred and eighty maniacs in various asylums, four hundred owed their loss of reason to intoxicating liquors; and that four hundred out of six hundred juvenile delinquents either drank themselves, or were the children of drinking parents. Yes! Rum-sellers have a merciless proscription upon your children. You must not only give them your property, but your sons. They will drag them from your dwellings before the eyes of fathers and mothers, and throw them into loathsome dungeons, and put them to early deaths. They are doing it every day and every hour. They fill up your grave-yards, and Rachael refuses to be comforted, because her children are not. How long will you suffer it? How long shall the terrific power rage, and rend, and devour? It promises you compensation for its



license. But what compensation can it make for your stolen property—what for your lost sons? Why license, why permit it at all? What are your school taxes, your taxes for the gospel, your taxes for public improvement and for protection? Not to be named with rum taxes, and all cheerfully paid, because pouring into your bosoms rich blessings.

And then, again, your voluntary taxation—money spent by yourselves and the people of America for intoxicating liquors. We ask you to look at that, and see how ignominiously you bend to the rum-sellers' yoke.

The common-school fund of the State of New York, the literature fund, the bank fund, would not pay the cost of liquor drank in the country in twenty-five days. The American Bible Society did not cost the country so much in twenty-four years of its operation, as has strong drink in seventeen days. The inhabitants of the Empire State now tax themselves voluntarily every year, twenty-six millions of dollars, in addition to what they are compelled to pay in direct taxes for strong drink, enough to build each year an Erie Canal and Croton Water-works. You are a father with a dependent little family around you. You find it perhaps difficult to feed and clothe them. Do you use six-and-a-quarter cents' worth of liquor a day, you voluntarily tax yourself twenty-two dollars a year for that which is to you of no essential value? The money saved, might give them more comforts than you can readily imagine, besides saving you from destruction. This mortgage upon your estate you can lift in a moment, by adopting the total abstinence principle. And you can lift

the other also, ye yoemen of the Empire State, if ye will. Your sister, Maine, has done it. She will have no rum-seller in her borders. She will have no taxes created by the trade, no men made paupers nor excited to crime. The two millions of dollars she has squandered upon intoxicating liquors, she has wisely resolved she will expend upon her farms and her houses, her schools, her churches, for the improvement and advancement of the State. The rights of trade will, it is possible, interpose a veto. But what are the rights of trade? Never the right to traffic in an article which spreads desolation through the community. If the people will not demand by legislation protection to themselves and their children from this enormous taxation, laid for no good object, but for one full of evil, they deserve to be hewers of wood and drawers of water to the most useless and despicable class of traders. How can they plead on the Fourth of July a descent from men who would not pay a paltry tax on tea because it was laid without their consent? Who of you consents to the enormous rum taxes you pay? All who consent to the license system and the continuance of the traffic. Wake, then, to a sense of the burdens which are upon you. Use no violence to burst the chains; but go steadily and firmly to the polls, and it will dissolve away before the indignant voice of a people resolved to be free.

#### INTEMPERANCE AND CRIME.

Two neighbors in North Carolina, met in a grog-shop. They and their wives and children were industrious and friendly, and, had there been no grog-shop there, might have

continued so to the end of life. But there they were tempted to drink and become drunken. From drunkenness, they proceeded to quarrelling and fighting, when one of them seized a flail and knocked the other down, and continued his blows until he literally beat him to death. It was rum that did it.

In Baltimore, a man ordinarily kind in his family, went home drunk at midnight, knocked first in the head a lovely daughter of fifteen, and cut her throat, then his little boy four years of age, and then set fire to his house, and cut his own throat. The alarm was given as the blaze issued from the building—the neighbors rushed to the spot, broke open the dwelling, and beheld the awful spectacle.

Two young men in Utica, Horace B. Concklin, and James Orcut, under the excitement of liquor, put fire to buildings, endangering life and all the city. Both were tried, convicted, and condemned to death. Said the judge to Orcut, "Your perversity in crime, and your coolness in its commission, can only be accounted for by your visits to billiard tables, and bowling alleys, and partaking in the dissipation of each, until every passion had been stimulated to the utmost."

James Wall and Aaron B. Stookey were recently executed in New York city for the crime of murder. "Your habits of intemperance," said the judge to Wall, "have done it." And to Stookey, "To drink, you owe your crime. In the merest wantonness, you stabbed your victim to the heart."

Said Governor Hunt, in his message to the Legislature of New York in 1852, "An extraordinary number of capi-

tal offenses, and a considerable increase in other crimes, have made the last a memorable year in the judicial annals of the State. This melancholy fact must be attributed, in a large degree, to the prevalence of intemperance in our cities and larger towns—a growing evil, which has become the most prolific source of wretchedness, pauperism, and crime.”

In the city of New York, there were 18,458 arrests during the six months ending with December 31, 1851, consisting mostly of persons in a state of intoxication, or guilty of crime resulting therefrom. There were sixteen persons arrested for murder, making thirty-six committed for that offense during the year. In 1849, there were committed to the prisons in thirty-nine counties of the State, 36,114 persons who had committed crime under the influence of intoxication. The sheriff of Albany says, “EIGHT-TENTHS of all commitments here, are in consequence of the use and sale of rum.” The sheriff of Dutchess: “FOUR-FIFTHS of the criminals committed here, are intemperate, and their crime is immediately or indirectly the fruit of their propensity.” The sheriff of Erie: “During the several years that I have kept the jail, NINE-TENTHS of all the crime committed has had its origin in intemperance.” The sheriff of Niagara: “THREE-FOURTHS of the petit offenses have been committed while under the influence of intoxicating liquor.” The police justice of Buffalo reports that, “for several years, intemperance has been the cause of NINE-TENTHS of all the crime brought to his notice.” And so in other States. In 1848, the keeper of the prison in Hartford, Conn., was asked what proportion of commit-

ments owe their origin to intemperance? He replied ninety per cent. To the same inquiry, the keeper of the prison at Norwich replied, seventy-five per cent. In Massachusetts, were lodged in a single year 570 in the State prison, 10,661 in jails and houses of correction, and 310 in the reform school; and THREE-FOURTHS of these 12,000 crimes were the fruits of intemperance. And so has it ever been. Sir Matthew Hale, after twenty years' observation, declared, "That if all the murders, and manslaughters, and burglaries, and robberies, and riots, and tumults, the adulteries, and fornications, and rapes, and other great enormities which had been committed within that time, were divided into five parts, four would be found to have been the result of intemperance."

RUM and MURDER go hand in hand. Alcohol, a most subtle poison, quickens and maddens every nerve. When the glass is emptied, it would seem as though a thousand serpents, too small to be seen by the naked eye, went spitting and darting their scorpion influence through the whole man, body and soul, turning the husband into a demon, the father into a fiend. No deed is too bad to be committed; and in the awful frenzies of the moment, the wretched murderer often feels that he is acting in his own defense. He cuts his own throat, believing that thus he shall be relieved from misery, and reach heaven.

Young man! behold the effects of strong drink, and shun the first glass as you would the anaconda or the bloody hyena. If you can drink and be sober, you can, too, if you drink, imbue your hands in a brother's blood. Thousands have done it—once innocent as yourself—and

on the gallows have expiated their crime. "Oh," said one young man, as paleness gathered on his brow, and destruction and terror shook his frame, while the executioner stood ready to execute the dreadful stroke, "*It was rum that brought me here.*" Think not that God will not hold you responsible for your drunken deeds. He will; and He will hold you responsible for becoming a drunkard, and yielding to the first temptations.

Tax-payers! whence come your heaviest burdens? Go and examine the cost of your prisons, and courts, and juries, and sheriffs, and constables, and trials, and executions, and set down two thirds of all you pay to grog-shop influence.

Property-holders! your possessions are not safe while the drunken man is abroad in the streets. He may fire your buildings, and burn cities; he may maim your cattle; he may strand your ships upon the coast; he may dash your rail-cars in pieces. The destruction of property through strong drink is beyond all computation.

Legislators! to you the people look for protection. What is the end of civil government but protection? Why are you constituted law-makers, but to ward off the assassin's knife, to arrest the burglar's arm? You protect us in part. You punish the murderer with death. You shut up the dangerous man in prison for life. But the people ask further protection—protection from the vendors and their business. The supply creates the demand. Four fifths of our criminals are made criminals by the grog-shop. You see it; you know it. Your courts, your grand juries declare it. Said Judge Johnson, of Georgia,

in sentencing G. D. Cornet to death, for murder, September, 1851, "Nor shall the *place* be forgotten in which occurred this shedding of blood. It was in one of the thousand ante-chambers of hell, which mar, like plague-spots, the fair face of our State. You need not be told that I mean a tippling-shop—the meeting-place of Satan's minions, and the foul cess-pool which, by spontaneous generation, breeds and nurtures all that is loathsome and disgusting in profanity, and babbling, and vulgarity, and Sabbath-breaking. I would not be the owner of a grogery for the price of this globe converted into precious ore." Is it not high time that these sinks of vice and crime should be held rigidly accountable to the laws of the land, and placed under the ban of an enlightened and virtuous public opinion? Give, O give us a MAINE LAW, is the cry from one end of the land to the other; a law which shall pour the venomous liquor upon the earth, and render elsewhere, as in that State, jails and penitentiaries useless. License no longer blasphemy, Sabbath-breaking, rapine, arson, murder. Give us a MAINE LAW—a MAINE LAW.

#### POLITICAL ECONOMY IN THE MAINE LAW.

What is political economy? Answer: such a management of public affairs as is for the public prosperity. Does a canal or a railroad cost more than it brings to the State? It is not political economy to build it. Does a legislative act deprive the country of some great source of wealth? It is not an act of political economy. How is it with the MAINE LAW? Is it an act of political economy? It may prevent degradation and suffering. It may promote do-

mestic peace and public virtue. But how is it as a matter of political economy? Will it add to the resources of the State? Will it increase its agricultural and commercial prosperity? Will it not, on the other hand, be its severest foe? Can any Legislature, on the ground of true political economy, pass such a law? Let the question be examined.

1. Wherein and to what extent is the traffic in intoxicating liquors as a beverage a producer to individuals or the State? It is manifestly a producer to the agriculturist, furnishing a market for his corn, and rye, and barley, and hops, which he sends to the distillery and brewery. It is a producer to the distiller and the brewer, who make the liquor and send it forth to the community. It is a producer to the importer, who brings cargoes from foreign countries. It is a producer to the coppersmith and the cooper, to canals and railroads, to boatmen and wagoners, to porters and ship-owners, to owners of buildings for storage and sale. It is lastly and pre-eminently a producer to the hotel-keeper, the taverner, and grocer, who sell it to the consumer. To all these classes, constituting no small portion of the community, it is a producer, and to the State, too, for it is a source of no inconsiderable revenue. The licenses in the city of New York bring into the public treasury more than 50,000 dollars annually. In the United States there were made in the year 1848 48,402,627 gallons of distilled spirits, and 28,267,780 gallons of beer, ale, and porter, and in the 7,000 places of sale in the cities of this State are received annually, in exchange for strong drinks, if each place sells on an average ten dollars worth each day, 25,550,000 dollars. And what



are the profits to manufacturers and venders Who can tell ?

But are there no drawbacks ? Is it all gain ? Is there no waste ? Is the encouragement and continuance of this traffic the highest political economy ?

CONSIDER I. That the amounts received for spirituous and intoxicating liquors are, at the same moment, amounts expended. While one party is a receiver, another is an expender. And what does the consumer receive for the vast sum or sums given ? Any thing essential to life and happiness ? Any thing, as stock or real estate, which he may add to his possessions ? Any thing which enables its possessor to accumulate more, like a manufactory, or a ship, or a railway ? In each case the answer is no. It is a mere drink, which is dissipated in an hour, and whose loss, had it been poured upon the ground, rather than drank, would not have been felt, but as the non-possession of momentary excitement and enjoyment. Here, then, is naught but a negation ; yet a negation which causes the mind to pause in solemn reflection in view of waste. The man, the city, the State which may expend thousands and millions upon the articles in question as a beverage, is not a whit in advance of the man, the city, and State, which should advance nothing, but retain all their wealth for other purposes.

CONSIDER II. That while the receiver riots in gain, the community around him are subjected by his traffic to insupportable burdens. What does the article manufactured and sold do to the consumer ? In cases without number, it renders him indifferent to his pursuits, idle, and vicious ;

causing him to waste his substance, become involved in debt, and soon, with his family, be the tenant of the almshouse. Throughout the land, two thirds of the pauperism is the result of intemperance. In the State of New York the cost of pauperism in a single year was \$817,441, of which \$605,393 was for the support of the intemperate. So said official documents. In Massachusetts, of the poor tax of \$441,675 in a year, \$153,000 was for the support of drunken paupers. In Philadelphia the support of intemperance is at an annual cost of \$360,000. But were pauperism the only result, it could be borne. The liquor traffic leads to every vice, and causes the commission of the most atrocious crimes. Hence, commitments, prosecutions, courts, juries, jails, penitentiaries, trials, executions, without number, all costing the people sums they little dream of. Then again, there is the loss of property through the action of liquor upon the brain, the mind, the heart; loss in shipwrecks; loss in fires caused by drunken men and drunken women; loss in foolish bargains, in neglected farms, and buildings; loss in the destruction of tools and impaired judgment in mechanical employments; loss of the labor of the drunken; loss in debts contracted and never paid; loss in lives shortened by drunkenness, and a thousand casualties caused by rum. Now let these items be put together:

Actual cost of wines, beer, and spirits, drank in a year, say.....	\$45,242,043 50
Three-fourths cost of crime in the United States (estimated) .....	6,525,000 00
Three-fourths cost of pauperism (do.).....	5,850,000 00
	<hr/>
	\$57,617,043 50

Brought forward.....	\$57,617,043 50
Loss of labor of 300,000 drunkards for 300 days, at 40 cents a day, besides the loss of ten years of the drunkard's life.....	36,000,000 00
Depreciation and waste of property, shipwrecks, fires, railroad and steam casualties caused by rum (estimated).....	25,000,000 00
Private charities to drunken paupers, their wives and children.....	1,300,000 00
	<hr/>
	\$119,917,043 50
Deduct from that (it is believed a moderate esti- mate) the gain to the country.....	23,494,695 67
	<hr/>
Leaving a balance against, of.....	\$96,422,347 83

What does the Temperance enterprise contemplate ?

Inducing all men to abstain from all use of intoxicating drinks in their persons, families, and business, and thus save the waste, and incur none of this expense.

What does the Maine Law contemplate ?

The saving of all this waste and expense by suppressing the traffic. But, may Legislatures interfere with commerce and suppress a traffic profitable to many ? Yes ; when the public good demands it. They have interfered with the slave trade, with lottery dealing, with gambling. The hue and cry, *BY THIS CRAFT WE HAVE OUR WEALTH*, has little weight when the public say, "By this craft we have our burdens, a waste of the resources and energies of the State, an oppression of the people, and drafts upon the many for the benefit of the few." Yet it is not of right, but of Political Economy we speak. The State of Maine expended annually upon liquors two millions of dollars. It caused

a waste, says the Mayor of Portland, of two millions more. Let it be all or one-half saved, and expended upon her farms, and dwellings, and schools, and roads, and public improvements, and who will not say it would be political economy? Let the Empire State close every dram-shop and tavern-bar, let her citizens banish distilleries and brew-houses, and expend their wasted millions upon objects of private and public utility, and who will not say it would be political economy? Her alms-houses and prisons would be almost deserted. Two-thirds of her taxation would be wiped away. Every branch of industry would be increased. Every farm, every laborer, every mechanic would double in value. Every branch of business would receive a new impulse. The hatter, the shoemaker, the tailor, the carpenter, the baker, every industrial employment would at once partake of the millions now worse than wasted at the dram-shop. All the physical resources of the State would soon be increased fifty-fold. Men rolling in wealth on the miseries of their fellow-men, would still, active and energetic, roll in wealth from useful employments. Instead of distilleries, and breweries, and jails, and poor-houses, brutal strife, starvation, cursing, and misery, there would rise manufactories and schools, churches and well-conducted farms—well fed, well clothed, happy families—"the mountains and the hills would break forth into singing, all the trees of the field would clap their hands."

Reader! Examine this subject, and listen not to the cry that the Maine Law will be destructive to our agricultural and commercial prosperity. Look at your taxes. Look at your starving poor, made poor by rum. Look at the

safeguards which would be thrown by such a law around every species of property. Look at the thrift and vigor it would impart to every species of business, and ask if its enactment would not be the greatest Political Economy.

The delineation of King Alcohol's portrait will be concluded by the following "Discourse delivered at West Fort Ann, April 7th, 1852, *on the occasion of the death of Mr. Platt Smith, by Rev. J. H. Patterson, of Glens Falls, N. Y.,*" prefaced by a statement of the alarming circumstances of Mr. Smith's death, in a letter by the author of the Discourse, as above, with permission to republish it :

"On Saturday, the 27th of March, 1852, Platt Smith, of West Fort Ann, a laboring man in the employ of Mr. E. Woodruff, proprietor of the Mount Hope Iron-works, left his family in almost utter destitution, and, with a few dollars in his pocket, started for a store in the vicinity to procure supplies. On the two next days, he was seen intoxicated about the store and tavern contiguous. Nothing further is known until the following Sunday, when he was found in the woods dead, with a bottle of rum partially emptied by his side. He was described as an affectionate husband and father, and a good provider and citizen, when not under the influence of ardent spirits. He made repeated attempts to break the snare, but had appetite and temptation both against him, too much for his weakened powers to resist. An amiable woman and eight children, in the extreme of poverty, thus groan under the curse of licensed murder, by the people of the State of New York. During the absence of Mr. Smith, Mr. Woodruff addressed the following letter to one of the rumsellers in the place, which speaks for itself :

" ' MOUNT HOPE IRON-WORKS, *April 2, 1852.*

" ' Mr. J. BROWN—

" ' *Sir* : We have to sustain great loss in consequence of spirituous

liquors, said to have been brought from your neighborhood. Men who ought to have all they can earn to keep their families from hunger, get *rum* and other intoxicating drink, which cause them to neglect their work, fight with each other, and give shameful abuse to their families. I can prove to you, or any other candid person, that every gallon of rum you sell men in our employ, is at least five dollars damage to them and us. Platt Smith left his family and work on Sunday last; I have been informed he is drunk at your place. He has a wife and eight children, and *very poor*. We gave him the charge of one of our saw-mills, and he promised to attend to his business. It is two or three dollars loss to us every day he is absent. He is indebted to us. I do not believe he has five dollars' worth of any kind of provisions to eat in his house. If you knew half the loss, trouble, and distraction you cause by selling this accursed liquor, you would stop it. There are others who are as bad and worse for us than you are; I will engage to prove that our loss has not been less than five hundred dollars a year, for five years past, in consequence of ardent spirits being sold men in our employ. We must stop our business here, if *you* and *others* do not stop selling our men rum to injure us,

“ ‘ Yours respectfully,

“ ‘ EDWARD WOODRUFF.’

“ It was the request of the friends to have the occasion improved in an attempt to awaken the neighborhood upon the subject of intemperance. The friends of temperance afterward requested a copy for publication.”

#### SERMON.

TEXT. Gen. iv. 9—*And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And He said, what hast thou done? the voice of thy brother's blood crieth unto me from the ground.*

We have assembled to-day, my friends, under no ordinary circumstances, even for the house of mourning.

Death is a solemn subject, when pressed home upon us for our contemplation, yet the circumstances attending it, always deepen or diminish the sadness which that event occasions.

It is in harmony with what we everywhere behold, that the aged should drop into their mother earth, and when we witness their departure, though we may miss their familiar faces, our feelings are not shocked by the impression that violence has been offered to either moral or physical laws, and this goes far to mitigate the sorrow we should otherwise feel.

So, too, when our friends sicken and die, though we may feel that this is unnatural, yet the instances are so frequent in which our friends die in this manner, that, filled with recollections of the offices of kindness and sympathy which they received, and the consciousness that every effort *possible* was put forth that they might live, we are comforted by the reflection that it was not in our power to prevent, nor our fault that it is thus. Neither when by a falling tree or rolling stone which drops upon the passing traveler and in a moment hurries him into eternity, are we entirely overwhelmed, but it is when our friend falls by the hand of his fellow, or by our neglect, or by our fault—then it is the picture presents its most unwelcome and appalling aspect. And these are precisely the circumstances under which we are this day assembled.

It is not the obsequies of age, nor of one who has fallen by what is termed a casualty or disease, but of one who has been struck down by the hand of an enemy—of one who has been victimized, and prematurely separated from a

fond wife and children in the midst of his days, when they most needed his care and assistance for all that appertains to those relations which he as a husband and father sustained.

He died not by the "visitation of God," nor by the assassin's club, yet he fell by the hand of an enemy that has for years been gathering its foils about him, against whose snares he unsuccessfully strove, and by whose power he has been finally slain.

A foul wrong has been perpetrated. This man has been killed. It was wrong to deprive this afflicted woman of the companion of her youth, the father of her children.

It may be true that he had not kept all those vows that were made when he stood with her at the altar of God's ordaining, but he was her husband still; she had taken him for better or worse, and her heart clung to him with all a woman's fondness. There were still sunny spots that gave promise of better times yet in store for her trusting heart, and with all his faults, he was the center of her affection.

It was wrong to thus crush the affections of a confiding heart; and though bitter tears of repentance may wash out the guilt, they can never atone for the wrongs she this day suffers.

Look upon those fatherless children! What have they done that they should be made, thus early, to suffer the orphan's woes? Through whose labor did they derive their daily bread, and in whom did their hearts trust as the young only can trust? Tell me not their father, at times, was unworthy? What and who made him at times thus unworthy? If it was right to thrust the torch of deso-



lation into their dwelling, what is right for those who instrumentally made him thus unworthy? He might this moment have been as worthy as the most honored, if his brother man, less worthy, had not placed the snare for his feet, and seduced him to his destruction.

A wrong has been perpetrated upon the community. By what right has the life of a citizen been taken away, and his dependant family left unprotected and helpless upon the cold charities of a world which is overwhelmingly immersed in its own cares and tribulations?

You say you are a Christian community, and have an ear open to the widow's tears and the orphan's cry, and that they will find kind and sympathizing friends: may Heaven grant it may be even so. But if you are a Christian community, why then did you kill the father and husband? The voice of thy brother's blood crieth unto God from the ground, and you must answer for your share of the responsibility in that day when He maketh inquisition for blood.

Placed under the circumstances we are by the event that calls us together, it is proper for us seriously to inquire, ON WHOM RESTS THE RESPONSIBILITY OF THIS TRANSACTION?

I am aware that I shall be answered by those who vainly seek to shake off responsibility, that rum did it; but this no more answers the question than it would if Cain had said, when called to account for the murder of his brother, the club killed him; or when we find the man with his throat cut, and the knife lying by his side, we should say the knife killed the man. They are all alike inanimate objects, and could be nothing more than the mere insru

ments by which the crime was perpetrated. Somebody wielded the instrument—somebody dealt the blow which resulted in this man's death, and we must hold them responsible, as they will be held responsible at the bar of God. Who was it? Shall we be told that he himself did the deed—was the last actor in the tragedy—and that on him rests the responsibility?

When you are startled from your slumbers at midnight by the thrilling cry of murder, every nervous chord of your system vibrates with intense excitement, and when you find your friend weltering in his blood, you not only ask who struck the fatal blow, but, also, who were parties to the transaction, who furnished the instrument, and for what purpose, who were aiding and abetting, and accordingly you hold them guilty in the degree to which they are involved, and measure out to them the penalty of the law.

In the like manner we must hold, as this man has been killed, all who aided and abetted, who were concerned in getting up this train of events, as guilty, as justly arraigned before the bar of public opinion and an enlightened conscience, and as responsible to that tribunal where every man will be judged by his works.

Cain, when questioned, "Where is thy brother?" answered, "Am I my brother's keeper?" The spirit of that answer was, what have I to do with my brother, let him take care of himself—I am not responsible. Thus has our race ever since been seeking to escape obligation, and though the voice of our brother's blood is continually ascending to God, we inquire with feigned innocency, am *I* my brother's keeper?

But let us calmly look at this subject, and ascertain who, and to what extent, we are each guilty of this man's blood.

And first: That the man himself was a participator in the transaction no one is disposed to deny, but his share of the guilt has already been adjusted before the tribunal of that Being who remembereth our frame, who knoweth we are but dust. Let this question rest until we meet him there. Yet, had he, under the influence of that cause which produced his own death, taken the life of another, we should have found extenuating circumstances. True, the law makes no allowances, proceeding upon the principle, that when a man is engaged in an immoral transaction, he is responsible for all the consequences, direct and remote; yet we all know that an ever-gnawing thirst for intoxicating liquors produces insanity, and that he who is under their influence is no more responsible for his actions than the child, only as he is accountable for the act which placed him in that condition. A man becomes insane through licentiousness, and kills his neighbor—his insanity is a bar against the crime, and he is acquitted; he becomes insane through alcoholic drinks, and the law exacts the penalty. The cases in their character are precisely similar, and it must be that the guilt in the one is the same as the other. In one, we commiserate and pardon, in the other we feel indignation and condemn. But God judgeth righteously.

Secondly: Let us see what responsibility those have who furnished the instrument by which the man was destroyed. They knew that the possession of it made him delirious; they knew that what they furnished him was destroying him; they knew that it sent anguish into this

disconsolate family. They knew that they were sending a maddening poison through his veins when they put the bottle to his lips, that they were preparing him for a premature grave, and his children for destitution and want. They knew they were swindling him of his hard earnings, and his family of that which belonged to them, and which was necessary for their comfort, for that which was worthless, yea, worse than worthless, because poisonous and destructive.

They knew all this long since. They saw the impending ruin, and furnished the means for its completion. With open eyes, and naked facts staring the rum-seller in the face, under the gaze of an outraged community, and the eye of a God of justice and truth, he furnished his weaker brother with the instrument of his destruction, knowing that it was to be used for this very work.

We therefore charge it upon the rum-seller, that upon his soul deeply rests the guilt of this tragedy. What can be offered in extenuation? Do you say the rum-seller did not mean to kill him? I do not charge him that he did. I do not suppose that Cain meant to kill his brother, at any rate, it is not so stated; but I charge the rum-seller with being engaged in the business of death—a business that shortens men's days, that fills the land with crime and mourning—that lodges against him the widow's tears and orphan's curse, that has not one solitary bright or redeeming good to be offered in extenuation. And while I do not charge you with furnishing the means of death with *intent* to kill, I ask you what did you let him have it for? What did you intend to have him do with it? You knew it was a deadly poison—you knew that it disqualified him

for labor—you knew that it was breaking this woman's heart, that it was beggaring these children. You knew all this; you knew it to be the legitimate fruit of your work everywhere, and have watched the process of desolation around you and elsewhere, until there is not a lingering doubt in your mind upon the subject. Now, why did you furnish this man with this destruction? What did you intend to do for him? What! add to his comfort by destroying his reason, by prostrating his strength? Were you seeking the comfort of this family, and the honor and prosperity of the community? To make him wiser, better, healthier, or stronger? To exalt his manhood, and prepare him to pass away from this world fitted for the society of the lovely above? It is not right that you should be condemned unheard, therefore tell us what high and holy motive led you to help in this work of desolation. You did not *mean* to kill him; you did not mean to push him over the precipice; but you saw him tottering; for what did you deprive him of what little power he had? For *what* did you let that man have the instrument of his destruction? The voice of your brother's blood demands an answer to this question. An injured family ask for what? An insulted and outraged community will demand to know why you lent your aid to bring about this event.

But if I had not supplied the instrument some one else would, for he would have it, and I may as well do it as any one else. If it is any consolation to reflect that you became the instrument, and have incurred the guilt, shame, and disgrace, to save your neighbor from it, I will not disturb your comfort. You can not tell who *would* have done

it, but you can tell who *did* do it; and if there are hundreds who stand ready to do the same thing, it diminishes not your responsibility.

But it is not the man who filled the cup to overflowing who is alone to blame. It has been a long number of years in which this work has been in process of completion, and at every step the poor brother has been treated like the man that fell among thieves, robbed, beaten, and left by the wayside, without remuneration, without consideration or help, until exhausted nature has sunk under the load; the work is complete, and those who deal in intoxicating liquors can gaze upon a finished specimen of their handiwork; extenuate their fault as best they may before their fellows, and prepare themselves for that day of final retribution, when the victim and his destroyers shall stand before the judgment-seat of Christ.

But I did not lawlessly furnish the instrument of death; I was licensed to sell, and therefore had a right—to what? to kill? No! I had a license to sell, and am not responsible for the consequences. “Am I my brother’s keeper?” You knew he was dying by inches—you had a permit to sell him poison, death! and you dealt it out. Will a license make that which is in and of itself wrong, whose fruits are all evil, and always evil, and only evil, right? Look over your neighborhood, and see what ruin your business is producing, what misery and wretchedness you are scattering broadcast around you; sum up the good produced, or rather the total absence of all good, the utter want of one redeeming quality, and then ask yourself, will a permit from any earthly tribunal be received in bar

of guilt, when God shall bring you into judgment with Him? But others are responsible : these have a great and fearful account to render, but not these alone ; there have been other influences operating. The example of others, who are treading the same course, has exerted a powerful influence for this man's ruin. How often have you invited him to take with you "the social glass," and by that invitation the fire that was consuming him has been increased. You were thoughtless, but see the force of example. Call up the past, and ask yourself the question, might not that man be alive if I had not, by my example or invitation, helped on the work? Think not you have no responsibility ; God has made you responsible for your brother. You saw him struggling in the quicksand, you should have made a sacrifice for his salvation ; you saw him tottering over the precipice, and instead of stretching out your arm for his rescue, your example, that should have been better, led him onward ; and you gaze upon a fallen companion, a monument, warning you of your impending fate. Seek not to shun this obligation, but calmly sit down and ask yourselves, how deeply am I involved in guilt? how much have I had to do in causing this mournful catastrophe? and learn a lesson of instruction that shall make you wise in escaping future condemnation. and the calamity which your companions have suffered.

But not these alone are called upon to give an account of their brother, but the citizens generally have much for which to answer. Do not think me your enemy because I tell you the truth.

I feel that it becomes the servant of God and truth to

deal frankly on an occasion like the present. I am a stranger, seeking not yours, but you. Why have you tolerated such nuisances as grog-shops in your community? You would hunt down the wolf which destroys your fold immediately; you would band against the robber who was prowling around your dwelling; you would unite against the man who should murder in cool blood an inoffensive citizen; but you have allowed this work of death to roll on unshackled, and the fountains of it to belch forth its waters of desolation unstayed. You are shocked at the mention of the word murder, but I ask if the fraternity of rum-sellers had never furnished this man with intoxicating drinks, but had waited until the day he died, and then by steel had taken his life, would not this have been preferable both for himself and family, and also the community? Yet, had you sat quietly by and seen them bent upon their murderous work, and had not interfered, would you excuse yourself from guilt? and are you now innocent?

I am told that a very short time since, this man struggled for redemption. Why did he not escape? One word answers this question: he found a grog-shop, and it was a temptation too powerful to resist. Had it not been for this, he to day might have been in our midst. Who planted that tree of death? who countenanced it? who has tolerated it? Of such, God asks, Where is thy brother? Be assured this is a fearful question; it must be met.

You doubtless have felt that something ought to be done, but have you set your face irrespective of friend or foe, to shut down this gate of death? Weigh well the relation you sustain to this event, and close not your eyes or your



hearts to the fact, that the very condition of society implies that we are each under obligation to do all we can for the the other's welfare; and that we are not doing our duty, while we silently allow our brother to suffer wrong, while we permit his life, his happiness, his good, to be wrested from him, or destroyed by those who have no respect for God's laws or man's sufferings, if they stand in competition with their unhallowed, sordid love of gain.

This occurrence will long be remembered by the inhabitants of this community, and it is to be hoped it will be overruled for your general good. I have endeavored, at the earnest solicitation of these friends, to place before you the guilt of this transaction, and if I have in any degree been successful, may it be sanctioned by the ever blessed Spirit! You have for a long time been sowing the seed; you are now beginning to reap the harvest, and what a harvest! Friends, you must stay this tide, or be overwhelmed; you must dry up those streams, or be washed away. It is too destructive to be tolerated; it is too reproachful to be endured.

*To the citizens generally :*

Say to this wave of woe, here shalt thou be stayed. Rise up in the might of men who are interested in the welfare of humanity, and put a stop to this work of death. It has been endured too long. The shades of the departed urge you to this enterprise. The tears of the widow and orphan plead for you to engage in this work. The angel of mercy, in tears, is beseeching you to be true to the cause of purity, and every hour you delay is adding to the calamities you already suffer.

Take care of your brother, of your sister, of your children, of yourself. Destroy that serpent that biteth without enchantment, and stingeth like an adder. Seek not to *circumscribe* it; aim at its annihilation. Be hopeful, and trust in God. Victory, under united and persevering effort, is certain, for the cause is in harmony with the attributes of Jehovah; the interests of humanity. Faint not, falter not, until this abomination, that maketh desolate, shall have come to an end; and the pure emblem of life shall be cherished as among the best of Heaven's blessings to an apostate race.

*To the fraternity of rum-sellers:*

You stand charged by this community with being guilty of this man's death. An impartial examination confirms that charge. You furnished him the instrument when you saw him using it to his ruin, and his blood cries to God against you. You looked in upon his peaceful Eden of domestic bliss, and sighed to scatter desolation, and have succeeded. Could you plead, in extenuation of your guilt, that your victim had injured you, or that in the heat of excited passion you dealt the blow, it might be some extenuation, but you deliberately laid your snare, and for a long series of years have unrelentingly pursued your purpose, until you have accomplished your work. Wretched men! Think on the sufferings you have caused, and remember, as you have measured unto others, it shall be meted unto you again. Though justice may be tardy, she is certain in her rewards. You thought only of gold, and being greedy of gain, have troubled your own house. There are canker spots upon your souls, which will become

corroding ulcers, unless removed. The time allotted you on earth is short, and let me earnestly beseech you to improve the remaining hours in preparation for the fate which awaits you. You can not atone for the past, or undo what you have acted. Your only hope is in the mercy of that Divine Redeemer, who died to save the chief of sinners. Bring forth fruits meet for repentance. Abandon that accursed traffic, or it will destroy you. In the solitude of your reflections, think of your victims; think of the woes you have created, of the widowed ones, and helpless, homeless orphans you have made, and relent. Earnestly seek for pardon at a throne of grace, AND MAY CHRIST HAVE MERCY ON YOUR SOULS.

## CHAPTER XI.

[A SERMON, written by the author, A. D. 1845, in the 70th year of his age, and delivered before a temperance society in Stillwater, Saratoga County, N. Y., and was subsequently published by request.]

### THE TEMPERANCE REFORMATION OF THIS NINETEENTH CENTURY, A FULFILLMENT OF DIVINE PROPHECY.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—*Isaiah* lix. 19.

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.—*Revelation*, xii. 15, 16.

THERE appears to be a striking coincidence between the aforesaid predictions. Although the prophets lived at different periods, more than 700 years from each other, yet, by the same spirit of inspiration, they both had the eyes of their mind directed to one and the same far distant period of future time, when a most subtle stratagem of the adversary for the destruction of mankind, would providentially be defeated.

From the above portions of Scripture in connection, it is proposed to illustrate and prove, that Satan's device to destroy the church of God by intoxicating liquors, and the providential Temperance Reformation, which is now blessing the world with sobriety, were subjects of divine prediction by the ancient prophets of God, who spake as they were moved by the Holy Ghost.

To render the subject perspicuous, we shall First consider the import of the prediction, divested of its figurative language.

Secondly, consider the chronology of the events predicted.

And, Thirdly, show that the events predicted have commenced existence, and are now in progress fulfilling.

I. Consider the import of the prediction, divested of its figurative language.

In the sacred style of the text, the "enemy, serpent, and dragon," are mentioned. These appellations are all to be understood as alluding to one and the same object, which is the devil, the tempter of Eve in Eden; the father of lies; the murderer of souls; the adversary who walketh about as a roaring lion, seeking whom he may devour.

Such is the enemy, the serpent, the dragon! And O what an enemy is Satan! An enemy concealed, armed with poisoned arrows of death; invisible in the light of day; ever awake and vigilant in the darkness of the night, to decoy his victims by stratagems of infernal policy; and never discouraged, though ever so often defeated. This enemy, with all his allied powers and instrumentalities, is ever malignantly engaged in forming devices to defeat the purposes of God; to pervert the whole system of revealed truth; to destroy the Church of Christ; and to rob God of his glory. Hence, Satan may be considered as an enemy to God; an enemy to holiness; an enemy to the church; an enemy to the souls of mankind; and an enemy to every work of God for man's salvation. This

is the enemy evidently alluded to in the prediction, who is represented as coming in like a flood ; and “ the serpent that cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.”

By the “ *woman*,” alluded to in the text, we are to understand the CHURCH OF GOD. A woman is a common scriptural emblem of the church. Thus, “ the bride, the Lamb’s wife,” is *symbolical* language, importing the church of Jesus Christ. The church, when spoken of figuratively as a woman, is the mother of all true believers, both under the Jewish and Christian dispensations. Paul speaks of the church under the appellation of “ JERUSALEM,” styling her “ the mother of us all,” *i. e.*, of all true Christians. The Psalmist says of Zion (the church), “ It shall be said this man was born in her.” In this sense, the Messiah is represented by the prophet Isaiah as being born of the church. “ For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called The Mighty God.” The church derived her origin from heaven as the parent stock, and every true worshiper of God belongs to the spiritual seed of the church.

Hence, by the woman spoken of in the 12th chapter of Revelation, where she is represented as being clothed with the sun, the moon under her feet, on her head a crown of twelve stars, who was driven by persecution into the wilderness, and whose destruction was attempted by water as a flood from the mouth of the dragon ; *this symbolical woman*, we are to understand, is set forth in the scriptures

of truth as an emblem of the Church of God, comprising those who are heirs through faith in the atoning blood of Christ, to the kingdom of eternal glory.

No object on earth is so much the abhorrence of Satan, as the Church of Jesus Christ, the purchase of His blood and dying love. Hence, for her destruction the enemy comes in like a flood. Every stratagem that infernal malignity can invent; every agency that the spirit of darkness can employ; every weapon of destruction, and method of desolation that falls within the grasp of the enemy's power, is wielded by him against the Church, with the desolating fury of an overwhelming flood.

With implacable enmity, the old serpent, also, is represented in the prediction under consideration, as "casting out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." And, let it be kept in mind, that in the figurative style of Scripture, the dragon persecuted the woman; that she fled into the wilderness for divine protection; and that the enemy, with increased malignity, pursued the woman to her place of retreat, and there invidiously plotted her destruction, by casting after her water as a flood from his mouth.

Before we reduce these emblems into plain language, let us for a few moments contemplate their figurative import, as the whole scene appeared to the holy apostle through the telescope of divine inspiration. In the inspired history of what he saw, he describes a woman in affliction. To escape the persecuting rage of an inveterate enemy, the poor woman had fled into a dreary wilderness, where she found a place prepared for her residence by the provident

hand of her covenant God, whose watchful eye had witnessed all her sources of grief, and provided for her retreat. Here she was prophetically seen and described by the inspired penman, in a scene of further trials. Alas! the enemy pursues her into the wilderness with infuriated malignity. And to make a finish of her forever, he raises up his huge body in serpent form and terror, taller than the trees of the forest, and larger in bulk than the whole wilderness itself; then opens his tremendous mouth, and thus extending his frightful jaws as though he was about to disgorge a lake of liquid fire, he cast forth from the trunk of his body water as a flood, that he might cause the woman to be carried away of the flood, and be lost in perdition.

Such is a symbolical sketch of the horrid scene, and the amount of the figurative import of the prediction comprised in the text, so far as it relates to the enemy's assault upon the woman. We shall now endeavor to strip the prediction of its figurative form, and set the import in plain language.

By the symbol of the woman in the wilderness, we are to understand the church, seeking to find a place on earth where she may enjoy liberty of conscience in the spiritual worship of God, without the annoyance of persecuting agents of Satan. The *wilderness* to which the church emigrated, may be understood to comprise portions of the habitable earth, both in city and country, lying principally within the boundaries of Europe and America, in regions to which the church has fled for refuge from the sword and tortures of merciless persecutors.



But the wilderness was no hiding-place from the sagacious eye of Satan. This enemy pursued the church to destroy her in every place of retreat. Enraged by former disappointments, he rushed into the wilderness like a flood. He poured from his mouth water as a flood to carry away the church into perdition. These are bold figures of speech, which require special attention.

When the enemy is represented as coming in *like a flood*, we are to understand the *figure* as alluding to the furious, impetuous, malignant, overwhelming, and almost irresistible *power* and *force* of Satan's attack, siege, and warfare against the church for her destruction, like the fury of an overwhelming and resistless flood of water, the progress of which nothing but the power of Omnipotence can resist or control.

But, when it is said, "The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood," the nature of the *figure* of a FLOOD is changed from furious impetuosity to *artifice*. A flood proceeding from Satan's mouth, is to be understood as a stratagem, a device, a new invention, the destructive effects of which depended not so much on the *fury* of the overwhelming flood, as upon the deep-laid *artifice* and complicated *stratagem*, which was brooded in Satan's mind, and flowed like a flood from his mouth, to spread the knowledge of the device, and urge it forward into successful operation. Hence, by the flood which the serpent cast out of his mouth for the destruction of the Church of God, we may understand, not literally, a flood of *cold* water, but *hot* water, to scald the church to death.

He invented a new stratagem of destruction. This was the art of distilling fermented liquors for the purpose of extracting the pure, hot water of alcohol from all extraneous substances, that by it the work of destruction might be carried on with more fury. Alcohol, whether existing in fermented liquors, or pure distilled ardent spirits, is the *hot water* comprising the flood which the serpent cast out of his mouth after the woman (the church) to destroy her. Alcohol, manufactured in conformity with the device of Satan, out of apples, grapes, barley, rye, potatoes, sugar-cane, and a variety of other fruits of the earth, first, by *fermentation*, and, secondly, by *distillation*, is most evidently the scalding hot water of deadly poison, which Satan vomits from his mouth for men, women, and children to drink till they love it, and then love to drink it to drunkenness and perdition.

Satan well knew that the church, scattered over the wilderness of this world, was not to be destroyed by a flood of water deluging the earth, *literally*, like Noah's flood; for God had forever provided against a repetition of such a disaster by a covenant, the token of which was often presented by a bow in the clouds; and no power of Satan could ever produce from his mouth a flood of water, *literally*, for the destruction of mankind. Hence, the figure of water as a flood, cast from the mouth of the serpent, is to be understood to signify and foretell, that a device of Satan would be invented, which by a liquid, *resembling water in appearance*, would be multiplied to the similitude of a *flood* for its plentiful effusion upon mankind; and that this newly-invented water would intoxicate, bewitch, un-

nerve, and poison the very fountains of life, and eventually drown mankind in destruction and perdition. And we hesitate not to aver, that the figure of a flood of water from the serpent's mouth for the destruction of the woman, is to be understood as a Divine prediction of a capital device of Satan for the destruction of the bodies and souls of men, and, especially, for the desolation of the Church of God by INTEMPERANCE in the use of alcoholic liquors.

In accordance with the foregoing obvious interpretation of Scripture, the sum of the whole matter is, that the *nature*, and common use of the water proceeding from Satan's mouth, will produce the mischief designed to be effected by the fiendish stratagem. The prediction is, that "The serpent cast out of his mouth water as a flood after the woman to destroy her." The interpretation is, that this is a device of Satan, to make *the likeness of water* in appearance, by the art of distillation, the effect of which is alcohol, and the use of which results in the greatest proportion of the evils of this life, and the everlasting ruin of both body and soul in the world to come.

Let the following remark be well remembered: That, as the prediction discloses the fact, that the grand object of Satan's stratagem, in the use of alcoholic liquors, was the desolation of the Christian Church; hence, it is within the bounds of CHRISTENDOM that we are to look for the fulfillment of the prediction, by a Satanic attempt to drown the church in a flood of alcohol. And it is within the bounds of Christendom, also, that we are to look for the fulfillment of the prophecy which relates to the lifting up of a Divine standard against the enemy, and the earth's aid of the

woman in absorbing the flood emitted from the mouth of the serpent, by which figurative representation we are to understand the predominant influence, instrumentality, and combination of the civil powers and the church, co-operation of men of the world and of Christians, in planning and carrying out the principles of the great Temperance Reformation of this nineteenth century.

II. We proceed to a consideration of the chronology of the prediction.

The import of this proposition, is simply to ascertain the fact, that the period of time has actually arrived for the fulfillment of the foregoing prediction. The chronology of events in connection, shows that Satan's stratagem for the destruction of the church by intemperance, and the standard of the Lord lifted up against the enemy, with all the instrumentalities connected with that standard, were assigned to a period of time between the Protestant Reformation in Europe, and the overthrow of the combined powers of Antichrist, at the notable battle of the great day of the Lord.

The Protestant Reformation may be considered as having commenced with the ministry of Martin Luther and John Calvin, early in the sixteenth century, almost 350 years ago. And the overthrow of Antichrist, according to the most approved computation of time, will be before the commencement of the Millennium, when Popery shall have fulfilled her 1260 years of ecclesiastical domination; when Mahometanism shall have fulfilled its 2300 days of years, computing from the period when the grand divisions of Alexander's empire were settled among his four gene-

als, in the reigns of Seleucus Nicator, king of Syria, and Ptolemy Lagus, king of Egypt, about 300 before Christ, as was seen in the vision of the "he-goat," by the prophet Daniel (chap. viii.), to whom it was revealed by the Almighty, that out of one of those kingdoms a little horn would come forth, which was explained to the prophet to signify, "That, in the latter time," a mighty power of iniquity would arise, which would wax great—magnify himself—cast down the truth to the ground—destroy wonderfully—and practice, and prosper, until the end of the 2300 years, when the sanctuary would be cleansed, and the mighty power of "the little horn" should be "broken without hands." From the above computation, the combined powers of Antichrist will be overthrown about A. D. 2000, making the period between the Lutheran Reformation to the overthrow of Antichrist, at the battle of the great day of the Lord, to consist of more than 450 years, upward of 300 years of which period are already past.

That Satan's stratagem for the destruction of the church by a flood of alcohol, and the divinely appointed means for its defeat, as predicted by the prophet Isaiah and John the apostle, will fall within the compass of the period, between the Protestant Reformation and the overthrow of Antichrist, will appear obvious, when we consider the fact, that *all* the events above-named are foretold in connection by both the prophets. Let this point be particularly noticed: that the wickedness of the dark ages of Popery; the Protestant Reformation; the subsequent persecution of the church, and her second flight into the wilderness (doubtless of, then, savage America); the

new stratagem of Satan to destroy the church by intemperance in the use of alcoholic liquors ; and the standard of the Lord lifted up against the enemy, comprising the Temperance Reformation, with all the appointed means and instrumentalities to defeat the enemy, and save the church from desolation, are all foretold in connection by both the prophets, as events which are to come to pass previous to the overthrow of Antichrist, at the Lord's great battle-day, preparatory to the Millennium.

Let us now examine the proof of the foregoing affirmations. The first 15 verses of the 59th chapter of Isaiah, collectively, are taken up with a prophetic description of a state of apostacy, and consummate wickedness, in a far-distant period under the gospel dispensation, which, on comparison, is just such a state of wickedness as the *history* of the Papal apostacy, and the dark ages of Popery, from the tenth to the fifteenth century, would furnish, as a fulfillment of the prediction, which was doubtless designed to foreshow the enormities of that period. Then, from the 16th verse to the end of the chapter, the prophet foretells a state of confusion to the enemies of holiness, followed by a revival of true religion ; all which is such as the true history of the Protestant Reformation describes as an accurate fulfillment, which is evidently the *fact*. In this important connection stands the prophecy of Satan's device, and appointed measure of its defeat during the revival. After describing the wickedness of the dark ages of apostacy, and foretelling the subsequent Reformation, it follows, verse 19 : " So shall they fear the name of the Lord, from the west [America], and His glory from the

rising of the sun [nations of Europe]. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The apostle John takes the same view of the subject in the 12th chapter of the Revelation. In his prediction of the Papal apostacy, the persecuted woman (the church) fled into the wilderness for Divine protection. From the 7th to the 9th verse, inclusive, entitled "War in Heaven," is a symbolic prediction of the disclosures of the abominations of Popery, fulfilled by the preaching and writings of Luther, Calvin, and other Reformers, resulting in the Protestant Reformation. In this Reformation, Satan is figuratively represented as being cast out headlong unto the earth, and his angels with him: *i. e.*, was defeated in his device to destroy the church by Papal errors and abominations. This defeat of the adversary is represented in the prophecy as being hailed in the spirit-land of glory with joyful acclamations, while the inhabitants of the earth were forewarned of an evil time approaching, by the annunciation of a woe, because Satan, full of wrath, was cast down among them, with but a limited time to plot and execute other devices of ruin. (See Rev. xii. 10-12.)

This is the period when the enraged adversary is prophetically represented as forming his *new* project to destroy the church and ruin the souls of men, by intemperance in the use of alcoholic liquors, and when the standard of the Lord shall be lifted up, and auxiliary instrumentalities appointed to defeat the enemy. For, immediately after the prediction of the Protestant Reformation, new scenes of persecution—the noted stratagem of intemperance, and a

new defeat of the adversary, are foretold in connection. Thus, it is written (Rev. xii. 13, and on)—“And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent ;” (*i. e.*, that she might be fostered under Divine protection, until the end of the predicted period of 1260 years of Popery, computing from the commencement of its civil and ecclesiastical usurpation to its overthrow, in connection with other combined powers of Antichrist). This event commenced about the middle of the eighth century, at the overthrow of Astulphus, king of Lombardy, by the Bishop of Rome, aided by Pepin, king of France, A. D. 756 ; at which period Pope Stephen II. became King Stephen, and the Papal power a kingdom, or beast of two horns, civil and ecclesiastical, and will probably conclude about A. D. 2000.

But mark what follows the flight of the woman into the wilderness. The enemy pursued her. He came into the wilderness like a flood ; and with all the combined subtlety of the bottomless pit, he devised his new plot to destroy the church by intemperance. Thus stands the prediction in the text, verse 15th, “And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.”

The Temperance Reformation is next foretold : “And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast



out of his mouth." The Spirit of the Lord lifted up a standard against the enemy, to deliver the church from desolation, and employed earth's instrumentalities to carry out the merciful designs of the foretold defeat of the adversary, and the deliverance of millions of his plotted victims of destruction.

We proceed,

III. And lastly, to show that the events predicted, as above described, are now in progress of fulfilling.

The history of the destructive progress of intemperance, during the three hundred years past, since the Protestant Reformation in Europe, is a demonstration of the truth of this proposition, beyond all successful contradiction. Although the art of distillation was invented several hundred years before, yet it is but about three hundred years since the flood-gates of alcoholic liquors, distilled as well as fermented, were hoisted to drench the land of Christendom, especially with the deadly, poisonous flood of alcohol from Satan's mouth. Since that period, the flood of death has been rolling its billows, and dashing its waves over millions of lost souls on Zion's land; while the enemy who devised the project, has been triumphing in their destruction. The purposes for which the device was formed have been carried into effect by innumerable and complicated instrumentalities. The manufacture and traffic of the water of death have employed millions of mankind, who have been engaged in promoting the kingdom of darkness by preparing and distributing potions of destruction, all of whom have been looking for their gain from their quarters, to furnish themselves with means to procure

their own inevitable and everlasting ruin ; while the poor pitiable, infatuated consumers of alcohol, in untold legions, have uniformly come to their destructive end *without any gains*, otherwise than to nurture an insatiable thirst for the water of certain death.

That the predicted stratagem of the adversary has come to pass, that the enemy has come in like the fury of an overwhelming flood, and that he has deluged all Christendom, for three hundred years past, with the deleterious flood of alcoholic poison, could be proved to a demonstration from millions upon millions of witnesses, could they be summoned from the court of death to testify to the means of their destruction. Rivers of widows' tears, millions of children crying for bread, the Church of God distracted with contention and loss of visible members, ministers of the gospel deposed from the altar of God for drunkenness on water from Satan's mouth, manufactured and sold to them by their deacons, or other members of their respective churches, in connection with ten thousand times ten thousand, and thousands of thousands of concomitant evils, and wretchedness, and woes, and sorrows, and crimes, and death, with all its horrors, to the conscience-smitten impenitent guilty, are all and singular *witnesses OF THE FACT*, that the prediction of Satan's stratagem to desolate the church, and destroy the souls of mankind by intemperance, has come to pass.

Fruits of the earth, during generations past, converted into alcoholic liquors by fermentation, and distilled into pure alcohol, cellars and domestic stores full of cider, beer, and fermented wines, ships of the ocean importing and ex-

porting innumerable cargoes of ardent spirits for the manufacture of drunkards, nations and individuals made rich by the manufacture and traffic of water from Satan's mouth, to poison millions of consumers to death, and all contributing to pour a tide of emigration of deathless souls into the lake of DEATHLESS DEATH, where the worm dieth not, and the fire is not quenched—are all, and singular, corroborative witnesses of the fact, that the prediction of Satan's stratagem to desolate the church and ruin the souls of men by intemperance, has been fulfilling for centuries past, and is still fulfilling. Yes, the prediction has come to pass, and is still in *progress fulfilling*, to the same extent and degree that brandy, rum, gin, whisky, wines, beer, cider, or any other alcoholic liquors are used by any of mankind as a drink for pleasure, to gratify the appetite for strong drink; not even excepting drugged, mixed, alcoholic wines at the communion of the Lord's table; for light and truth have proved that the alcohol contained in such wines, like that of all other intoxicating liquors, belongs to the poisonous flood, and is scripturally styled "*water from the mouth of the serpent.*"

During ages past, the fulfillment of the prediction of Satan's stratagem to destroy the church, has furnished a beverage for the sacramental table, destructive in its nature, and pernicious in its consequences. The pure fruit of the vine, the divinely-appointed emblem of the Saviour's blood, which was shed for the remission of sins and salvation of all who are interested in the atonement of the Divine Redeemer, has been perverted by the enemy's wiles of destruction into drugged, alcoholic, intoxicating wines,

fit only to be denominated water from the mouth of the old serpent, and just such as revellers quaff to drunkenness and to destruction. Such an assimilation of the cup of the Lord, and the cup of devils, is reprobated in the Scripture as inconsistent with the true spirit of Christianity. "The cup of blessing is the communion of the blood of Christ." But, when perverted to idolatry, it becomes the cup of devils. Paul said to the Corinthians, "I would not that ye should have fellowship with devils. Ye can not drink the cup of the Lord and the cup of devils; ye can not be partakers of the Lord's table, and of the table of devils." Hence, it must be concluded, that water from Satan's mouth, such as is contained in intoxicating wines—the poisonous, intoxicating water of alcohol—the water which produces drunkenness and death, instead of being a proper emblem of the innocent blood which was shed to make atonement for a world of sinners, has been introduced upon the table of the Lord, by the enemy of all good, as a part of his fiendish stratagem to destroy the church, and as an essential ingredient in the potion of that compound of destruction, the participation of which would tend to subvert the foundation of the gospel ordinance of the holy Supper of our Lord—to pollute the Church of God with the cup of the adversary—to ruin immortal souls, and to promote the kingdom of darkness!

But the fulfillment of the prediction of Satan's destructive stratagem can never half be told, nor understood, till the day of final judgment shall disclose the hidden mysteries of iniquity, with which, in every age of its existence, it has been connected. Details which have fallen under

our own observation, or come to our knowledge, are appalling and heart-rending on the review. And no deliverance appears from the soul-destroying inundations of the enemy's poisoned billows of death, except that which is written in bold relief on the STANDARD which, in fulfillment of the predictions of God's word, has been lifted up by the power and merciful providence of the ETERNAL SPIRIT.

Hence, we joyfully and triumphantly turn from the painful picture of the works of darkness, to THE PAGE OF THE BOOK OF DIVINE PROVIDENCE, on which stands recorded the *history* of the LORD'S STANDARD, which has been lifted up against the enemy, and which, also, gave to the *earth* its power to help the woman, by absorbing the flood cast from the serpent's mouth to destroy her.

The same prediction which foretold the evils, the woes, and curses devised by the enemy for the destruction of mankind, foretold, also, an effectual cure for the evils. The Spirit's standard, *primarily*, and the earth's instrumentalities, *subordinately*, comprise the only effectual cure of the evils comprised in the enemy's stratagem of destruction; and the recipe stands engraven on the standard of TEMPERANCE REFORM, in letters of more importance to the world than all its gold, and is summed up in the following panacea :

“TOUCH NOT; TASTE NOT; HANDLE NOT;”

BUT STRICTLY OBSERVE

TOTAL ABSTINENCE FROM ALL INTOXICATING LIQUORS.

“Touch not; taste not; handle not;” turn your eyes

Away from Satan's wiles; heed not his lies.

Abstain from water from his mouth and bowl—

'Tis made and vended to destroy your soul.

The Temperance Reformation, which commenced early in this nineteenth century, must be acknowledged by all who believe, and trust, and hope in the God of the Bible, to be efficiently a work of the Eternal Spirit. "When the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him." This *standard*, instrumentally, was an organized temperance society for the suppression of intemperance. And when the earth helped the woman by swallowing up the flood which the serpent cast out of its mouth," it was the spirit of the Lord that gave efficiency to all the means and instrumentalities employed in drying up the flood of intemperance, which was once sweeping over the land with an impetuosity threatening destruction to all before it. The eternal God has, most evidently, made bare His almighty arm for the deliverance of His people from the flood of intemperance, AND TO HIM, AND HIM ALONE, BE ALL THE GLORY.

The predictions of eternal truth decide, that God had foreordained, that "*The earth should help the woman ;*" and thus it came to pass in the commencement of the Temperance Reformation. The primary step, and predominant influence of a man of the world—a man "*of the earth, earthy,*" devoted to the interest, and aspiring to the honorable distinctions of the earth, with skillful and successful assiduity—were superintended by Divine Providence, to put the wheels of the great Temperance Reformation in motion, on the plan of revealed wisdom ; that all the glory should redound to God ; that men of every rank and office in life, whether within or without the pale of the church, should be abased in the dust ; that the name of the Jehovah alone

should be exalted; and that no flesh should glory in His presence.

Dr. Clark, the projector of the first temperance organization, was not at that time a professed Christian. But the purest of temperance principles, and the profession and practical influence of genuine Christian faith, have for many years past characterized and been happily combined in his successful promotion of the Temperance Reformation on principles of Bible religion.

The first four epochs of the Temperance Reformation have been considered in the foregoing Historical Reminiscences of this book, which have fallen principally under the influence of moral-suasory instrumentalities. But the fifth epoch, relating to legal suasion, is still pending, with increasing importance and political excitement. This fact was anticipated on the delivery of this address in 1845, as will now appear in its conclusion.

Hence, it is submitted to the consideration of all who love the cause of temperance, whether the events of the enemy's flood of intemperance in our land and world, during hundreds of years past, and the standard of the Temperance Reformation of this century, which has been providentially lifted up, and is now in progress, blessing the world with sobriety, were not *both* the subjects of Divine prediction; foreseen and foretold by the prophets of God as they were moved by the Holy Ghost; and whether the history of those events, as they have actually come to pass, would not be the best comment that could be made on the Divine prediction and its fulfillment.

In CONCLUSION, it may be remarked, that the object now

is to array, at the ballot-box, the voice of the sovereign people against intemperance, as a device of the adversary which has destroyed its millions. If the virtue, and wisdom, and union, and consequent majesty, and power of the laws of the land can be arrayed against the common enemy, the Temperance Reformation will triumph, till drunkenness, with all its appendages, will fall under the strong arm of the law, as crimes which are subversive of the peace, liberty, and lives of mankind—the penalties of which will be found as important to secure human safety, happiness, and prosperity, as the penalties are, which are attached to forgery, perjury, or any other specific portion of the criminal code.

In a word, if I could raise my voice to be heard round this globe of earth, I would say to all ranks and conditions of mankind, Fellow-travellers to the grave and to eternity, abstain from all intoxicating liquors as a beverage; sign the pledge of total abstinence; come directly up to the standard of the Lord's Spirit; enlist in the ranks of His instrumentalities; give to the world your example and influence for the total abolition of intemperance—and prepare to meet thy God at death and at judgment.

The following extracts are from "The Temperance Magazine," Vol. II., No. 2, February, 1852, on "The Wine Question," by Edward C. Delavan, Esq., Ballston Centre, New York:

It does not become the friends of total abstinence to attempt to sustain any position which is opposed either to the word of God, or of science. These teachings, rightly



understood, will always harmonize. No religious or moral reforms can be permanent, based on any other foundations than truth. Where opinions have been advanced, or positions taken in error, it is the part of wisdom, as it is of magnanimity, to relinquish them.

The wine question has called forth much discussion, not only in this country, but also in England. The Bible is quoted freely, for and against the use of wine as a beverage. And well it may be, for in the Bible the use of wine is alike commended and condemned. There appears to a cursory reader to be great contradiction in relation to this subject; but it may well be questioned whether the Bible can not be relieved from the charge of inconsistency, and the Christian world from the Scriptural objection against total abstinence from all that can intoxicate, by classing wine as we do other things, according to its character, as good or bad, unhealthful or healthful; especially since experience has decided this to be the fact. The Bible contains some texts expressive of an unqualified approval of wine as a beverage; and some texts expressive of a no less unqualified disapprobation of its use, *in any quantity*, however small. We are commanded not even "to look upon it" in a certain state; while in another state we are incited to "drink of it abundantly." The great question is, Does the Bible refer *to the same article* in terms of approbation and in terms of condemnation? Does it inhibit and sanction the use of the same article, and in the same state, and that too without explanation or restriction?

It is now an established and admitted fact, that the fruit of the vine *is wine*, whether in its intoxicating state or

not; that the term wine, according to the ancient usage, comprehended the fruit of the vine in all states, whether new or old, pure or mixed, intoxicating or unintoxicating. The use of the intoxicating wine has been the fruitful cause of drunkenness in Europe and in Asia from the earliest times; whereas the use of unintoxicating wine in moderation never injured any one, in any country. The pure blood of the grape—the new wine from the press—is known to be as healthful as delicious, as nutritive as refreshing. I have drunk it in Italy in this state, and found this to be the case. This new wine is the very wine, and the only wine the Bible commends in terms as a beverage; and the wine it condemns is known to be intoxicating, and in many instances is declared in terms to be so: “Wine the mocker;” “wine that biteth like a serpent and stingeth like an adder.”

In the course of the discussion during past years on this very important question, it has been asserted by some that even the good wine of the Bible, or what is called the unintoxicating—even the pure blood of the grape as it gushes from the wine-press—contains a trace of alcohol. This has been denied by others who fully recognize the value and importance of the distinction between good unintoxicating wine, and bad intoxicating wine, and believe the Bible fully sustains this distinction, but who still insist that the moment wine becomes in the least degree alcoholic, it should be classed with intoxicating wine—“*wine the mocker.*”

Another class of writers admit that all wine manufactured under ordinary circumstances, even the wine of the

press or the vat, contains a minute quantity of alcohol, but so minute as not to be appreciable by the senses, but that this chemical fact does not warrant the classing of wine in this condition with intoxicating wine, any more than the fact that cider as it runs from the press, containing a slight trace of alcohol, warrants the classing of it with intoxicating liquors; or the fact that the juice of the sugar-cane, containing a trace of alcohol, should justify the classing of that delicious and healthful beverage among the poisons. If there be good and bad bread and meat, and fruit and water, it is certainly according to analogy that there should be good and bad wine also. And it is consonant to reason that the good wine should be used, and that bad wine should be avoided. The name of a thing does not at all determine its quality, or the rightfulness of its use. We should therefore, I think, in all our advocacy of temperance, use such terms as will not conflict with science and the Bible; and in place of contending against alcohol as such, to array ourselves against all intoxicating drinks.

It can not be denied that the good wine of the Bible, the wine authorized and commended, had a slight trace of alcohol in it. So has bread; so has molasses; so has the juice of the sugar-cane; so have preserves; all of which articles are at once grateful, healthful, and nutritious. All these articles must be abjured if pure, healthful, un-intoxicating wine is to be abjured, and for the same reason.

Even the good wine of the Bible I would not use as a beverage *now*, for the reason that others, influenced by my example, might feel at liberty to drink that which was bad; and thus I might cause my brother to offend. The

use of good wine may be avoided on the ground of expediency, that of bad on the ground of duty. The one, if used, is to be used in moderation; the other is never to be used as a beverage.

For myself, I feel no further interest in the question than to secure its being understood by temperance men and the community at large. In the millions of documents I have circulated on the wine question, I have taken great pains to place the exact truth with regard to the laws which govern fermentation, before the public mind. Having a valued friend in Germany, under the tuition of Professor Liebig, I requested him to submit this question to that chemist, as well as to other chemists: whether alcohol was formed in wine as soon as it became exposed to the action of the atmosphere? To that question I received the following answer:

“You are entirely correct. Grape juice, as soon as it comes in contact with the air, absorbs oxygen; this oxygen forms with carbon a constituent of the *ferment*. This ferment acts upon the sugar, separating it into carbonic acid and alcohol. This process commences *immediately*.”

Rev. John Marsh, Secretary of the American Temperance Union, in his controversy with Dr. Nott, admits the same belief; for he says, “If Dr. Nott is correct in his position that all wine contains alcohol, a point we are not disposed to dispute, we rather believe it to be so,” etc.

Professors Silliman, Renwick, and indeed every chemist consulted, give the same response as Liebig. This being the fact, as I have said before, let us all use the same terms in advocating the great cause of temperance. Let us wage

everlasting war against *intoxicating liquors to be used as a beverage*, and use no other term than intoxicating drinks. By adhering to the use of the term intoxicating in place of alcoholic in all our discussions, we avoid, in my opinion, all conflict with either science or the Bible. More than this, by warring against intoxicating drink, we war against *wine that intoxicates*, and thus free ourselves from the reproach of destroying the bodies and souls of men by sanctioning, *under the name of wine, the most deadly poisons*. Poisons which are blasting the character, and destroying the lives of tens of thousands of the noblest and wisest of our old, as well as our young men, throughout the nation, *who are deceived by a name*.

The following extracts are taken from a pamphlet, entitled, "*Adulterations of Liquors*:" by E. C. Delavan, Esq., of Ballston Centre, New York.

During the many years my attention has been directed to the subject of Temperance, a great variety of facts have come to my knowledge from authentic sources, in relation to the adulterations of strong drink.

It is my opinion, could the real truth be known, the whole community, with the exception of those whose appetite has already become depraved by indulgence, would abandon forever the use of intoxicating drinks.

My attention was first called to wine and spirit adulterations in 1833. An acquaintance of my own who was engaged in the manufacture of spurious wines, and who, in one year, sold thirty thousand casks, stated to me in substance: That few persons who drink wine have any con-

ception what they drink. For every gallon of wine imported from abroad, ten or more are manufactured at home. Frauds committed, in the adulteration of wine and spirit in the City of New York alone, amount, it is supposed, to at least three millions of dollars annually. A cargo of wine arrives in New York, is at once purchased up, and even if factitious, in twenty-four hours its whole character is changed. To effect this it is emptied into large vats, and then mixed with whiskey, cider, sour beer, and drugs. Let the country merchant require ever so great a variety of wines, they can all be supplied from the same source, and though the real cost is only from fifteen to twenty cents per gallon, the same is sold from fifty cents to five dollars. The greater part of the wines sold in this country cost the manufacturer only from fifteen to twenty cents per gallon.

Prof. C. A. Lee, of New York, in 1836, made the following statement:

“A grocer, after he had abandoned the nefarious traffic in adulterations, assured me that he had often purchased whisky one day of a country merchant, and before he left town, sold the same whisky back to him, turned into wine, at a profit of from 4 to 500 per cent.”

“I have heard,” said Dr. Lee, “dealers relate instances in which extensive stores have been filled with these artificial wines—and when merchants from the country have asked for genuine wines, these have been sold them as such, assuring them there could be no doubt of their purity.”

M. P. Orfila, on poisons, page 198, says: “Wines are

adulterated by various substances; the object is to mask defects, to give color or strength." Page 199: "Wines adulterated by lead, sugar of lead, and still more frequently litharge, are mixed with acid or sharp-tasted wines, and these substances do, in fact, give them a sweet taste. Of all the frauds this is the most dangerous." The effect of sugar of lead is described, pages 74 and 75.

Accum on Culinary Poisons—Phil., page 74, says: "It is sufficiently evident that few of the commodities which are the object of commerce are adulterated to a greater extent than wine. A mixture of spoiled foreign and home-made wines are converted into the wretched compound frequently sold under the name of genuine *Old Port*."

Dr. Warren—Medical Trans., vol. ii. p. 80, states an instance of twenty persons having become severely ill in Paris, after drinking white wine that had been adulterated with lead. One of them died and one became paralytic.

It is now a well-ascertained fact, that no wine can cross the Atlantic without spoiling, in its natural state; it must be enforced by drugs or ardent spirit.

A friend of mine ordered some wine from Madeira, with the positive injunction that no ardent spirit should be put in the wine. The wine came, but as strong as ever—the question was asked of the shipper—did you comply with my order? The answer came—"We complied with the letter but not with the spirit of your order; we put no ardent spirit in the wine, but we put the wine into the ardent spirit; had we not made the addition, the wine would have spoiled before reaching you."

A friend purchased, in New York, a bottle of what was

called genuine champagne of the importers, and found it to contain *one quarter of an ounce of sugar of lead*.

The Rev. Dr. Baird informed me that he had been assured, while visiting and residing with the proprietors of vineyards, in France, that little or no wine was drunk in that country or shipped from it in a pure state at the vineyards, but in their hands its character was entirely changed, either by being enforced by distilled spirits or drugged.

Horatio Greenough, our distinguished countryman and eminent sculptor, wrote me from Florence, Italy : "Though the pure juice of the grape can be furnished for *one cent* a bottle, you who have studied the matter, know very well that the retailers choose to gain a fraction of profit by the admission of water or drugs."

But how could this be accomplished? "The Wine Guide," published for the convenience of wine *brewers* and wine *doctors*, tells us :

"*Recipe for making Port Wine*.—Take of good cider 4 gills ; of red beets 2 quarts ; brandy 2 quarts ; logwood 4 ounces ; rhatany root bruised, half a pound. First infuse the logwood and rhatany root in brandy and a gallon of cider for one week, then strain off the liquor and mix the other ingredients, keep it in a cask for a month, when it will be fit to bottle."

An important instance of port wine making was brought to light in Birmingham, England, on the 24th August, 1842, where one Adolphus Blumenthall, wine and spirit merchant, was summoned before the magistrate, for pretending to sell to W. H. Bond a *pipe of port wine*, and



obtained from the same W. H. Bond £57 sterling (about \$250), when in truth and in fact he did not sell to W. H. B. any port wine at all, but a certain deleterious mixture of *cider* and other ingredients, not consisting of port wine, with intent to cheat and defraud the said W. H. B. of his money. In the invoice sent with the wine it was stated "*A pipe of fine port wine.*" And in a note accompanying it, that it was of "*good quality, and I hope will insure your further orders.*"

The said Adolphus Blumenthall was convicted of this case, and numerous other instances of the like fraud.

A friend calling one day upon an innkeeper, in Croyden, England, was received by the host with his sleeves tucked up, and both his arms of sanguineous hue. Upon inquiring the cause of such appearance, he answered privately, that there was to be a great dinner of all the volunteer corps of the neighborhood the following day, and that he was then brewing the port wine.

There is no kind of wine but what can be imitated by the wine-brewer.

George IV. had a wine he greatly prized, and so did his servants, and they drank it freely. On a particular occasion, he ordered this wine to be supplied to his guests, but there was but one bottle left; one of his household understood the practices of the wine fabricators; the remaining bottle was sent to the wine-brewer, and he the next day furnished his majesty's table with a full stock of the same, as to flavor, etc. The deception was not discovered by his majesty.

The laws of the State are severe on frauds committed

by adulterating strong drink;\* every dealer should refer to them.

Dr. Lewis Beck devoted much time to the examination of my stock of wine, about the time I abandoned its use.

My port, which was as imported, was found to contain 42 per cent. of the strength of brandy, and my Madeira 48 per cent.

The above tests were only to ascertain the proportion of spirit, not to detect drugs. The two samples examined by Dr. Beck were imported wine, or said to be. The port cost \$4 the gallon, the Madeira about the same.

When Dr. Hewitt visited France, he was surprised to see so much drunkenness on what he supposed the pure fruit of the vine. Perhaps he was not aware of the extent of adulterations in wine countries, and the adding of poisons even more destructive to health and life than alcohol.

“The common people,” he remarks, “in France are burnt up with wine, and look exactly like the cider and brandy drinkers of Connecticut.”

\* *Art. 11, Title 2, Chap. XVII., Part I. Revised Statutes of New York.*

SEC. 193. Every person who shall adulterate any distilled spirits, or spirits in a state of distillation, with any poisonous or unhealthy substances, and every person who shall sell such spirits, knowing them to be so adulterated, shall be guilty of a misdemeanor, punishable by fine or imprisonment, or both, in the discretion of the court by which he shall be tried; the fine in no case to exceed one thousand dollars, nor the imprisonment the term of four years.

SEC. 194. Every person who shall fraudulently put any thing whatever into any cask of distilled spirits branded by an inspector, for the purpose of attesting the real or apparent proof, or the bead or nature of the spirits contained therein, and every person who, without first obliterating the marks of the inspector, shall put in any such cask, after the same shall have been emptied, in whole or in part, of the spirits contained therein when inspected, any other spirits or spirituous liquors whatever, and every person who shall sell, or in any manner dispose of any such cask, when emptied, without effacing the marks of the inspector, shall be deemed guilty of a misdemeanor, punishable by fine or imprisonment.

Louis Phillipe assured me "that the drunkenness of France was on wine."

His son, the late Duke of Orleans, stated to me that it would be a great benefit to France, could the grape be used only as food, for in the wine districts were to be found the greatest amount of destitution and insubordination.

Lord Action, Supreme Judge of Rome (now Cardinal Action), assured me that nearly all the crime of the city could be traced to the excessive use of wine.

I knew a large dealer, who, having obtained the recipes for making all kinds of fraudulent liquors, brandy, gin, rum, and wine, went to work on a large scale, and was making a fortune rapidly. He was so elated at his success, that he mentioned it to his family physician, and showed him his various recipes. The physician, after examining them, informed him that some of the ingredients were deadly poisons, and to sell such mixtures to the public was as bad as murder. The dealer was alarmed, for he had accumulated a large stock; he came to the conclusion he would give a notorious drunkard of the place a gallon or two of it, and if it did not kill him he would continue to sell! The poor drunkard had the precious present; he drank it; it was not a swift poison; he did not die immediately; the dealer continued his wicked traffic, died rich, and has gone to his account.

While traveling in a public conveyance with a gentleman whose aid I was anxious to secure for the temperance cause, the adulteration of liquors was discussed. I stated to him, that in order to be sure he was drinking pure

liquor, and not a mixture of poisons, he would require a chemist with his laboratory constantly in attendance. After giving him a great variety of facts on the subject, he replied: "*I can not credit what you say; you have been deceived; such things could not exist, without exposure, so long.* If true, or even half true, those liquor forgers deserve the State prison ten times more than he who writes another man's name, without his knowledge, on the back of a note, for the purpose of raising money thereon. Here is Mr. —, sitting beside us; he is an extensive importer of wine; let us appeal to him. 'Is what Mr. Delavan relates true?'" "Yes," replied our fellow-passenger, "all that he says is true."

And here let me remark, that while the temperance press, as well as the religious and political, have teemed with these charges against the liquor trade, to my knowledge there has not yet appeared the first denial.

Says President Nott, in his admirable lectures, "I had a friend who had been himself a wine dealer, and having read the startling statements, some time since made public, in relation to the brewing of wines and the adulterations of other liquors generally, I inquired of that friend as to the verity of these statements. His reply was—

"GOD FORGIVE WHAT HAS PASSED IN MY OWN CELLAR, BUT THE STATEMENTS ARE TRUE, ALL TRUE, I ASSURE YOU."—

*Page 174, bound vol.*

"That friend," says Dr. Nott, "has since gone to his last account, as have doubtless many of those whose days on earth were shortened by poisons he dispensed. But I still remember, and shall long remember, both the terms

and the tone of that laconic answer, 'THE STATEMENTS MADE ARE TRUE, ALL TRUE, I ASSURE YOU.' "

"But not on the evidence of that friend does the evidence of these frauds depend. Another friend informed me, that the executor of a wine-dealer in a city which he named, assured him, that in the inventory of articles for the manufacture of wine, found in the cellar of that dealer, and which amounted to many thousands of dollars, there was not one dollar for the juice of the grape."

"And still another friend informed me, that in examining, as an assignee, the papers of a house in that city, which had dealt in wine, and which had stopped payment, he found evidence of the purchase, during the preceding year, of hundreds of casks of cider, but none of wine; and yet it was not cider, but wine, which had been supposed to have been dealt out by that house to its confiding customers."—*Dr. Nott*, pp. 174, 175, *bound vol.*

A letter from Madeira, from an officer in the army, states, that "but 30,000 barrels of wine were produced in the island, and 50,000, claimed to be from thence, drank in America alone."—*Ibid.*

"In confirmation of this statement, a friend of mine, James C. Duane, Esq., of Schenectady, informed me, that having been induced to purchase a cask of port wine, by the fact that it had just been received direct from Oporto by a house in New York, in the honor and integrity of which entire confidence could be placed, he drew off, and bottled, and secured the precious contents, to be reserved for the especial use of friends; and that having done so, and having thereafter occasion to cause the cask to

be sawed in two, he found to his astonishment that its lees consisted of a large quantity of the shavings of log-wood, a residuum of alum, and other ingredients, the name and nature of which were to him unknown."—*Dr. Nott's Lectures*, p. 178.

The last cask of wine I purchased, and which was tested by some of the best judges in the country, and pronounced to be *good wine*, I afterward discovered to have been made in the loft of the wine-dealer, and did not contain a drop of the fruit of the vine, but *doctored* whisky.

Within the past year an individual assured me, that while acting as assistant to a wine-brewing establishment, he had frequently seen \$100 made on a single cask of liquor sold as wine, which did not contain a drop of the juice of the grape, but was made from whisky and drugs.

A dealer in strong drink, once residing in Albany, assured me, that when he purchased imported liquors in New York, on shipboard, he felt no security in receiving the imported article unless he watched it from the ship to the Albany vessel himself. A large number of pipes of imported brandy were purchased of the importer while on the dock, removed the following night, the casks emptied, and factitious brandy substituted, the casks replaced in their old position before morning, and the whole sold at auction *the next day* as pure imported brandy.

A dealer once said to me, if you will purchase my stock of wine at cost (which he valued at \$5,000), I will give up the trade; I replied, I will purchase every gallon you will warrant pure. After some hesitation, he answered, "I have not one; it is all enforced, else it would not keep."

Medical men, advanced in life, have assured me that the effect of using intoxicating liquors *now*, is much more fatal to health and life than thirty years since ; then liquors were comparatively pure, the alcohol in them was usually the only ingredient that the constitution had to contend with, and then a habitual drunkard, if he lived so long, frequently did not become a known drunkard under twenty years, but now it frequently occurred that the same amount of habitual drinking produced disease and intemperance in three years ; this change, these medical gentlemen attribute to the presence of other poisons than the poison of alcohol in the intoxicating liquors used by the people in such quantities.

I could fill a volume with facts going to show that as to wine, it is next to impossible to find any in this country pure, I mean pure fermented unenforced wine, and I believe the same in regard to distilled spirits. Drugs are used in the manufacture of most, if not all kinds, for the reason that with drugs the commonest whisky can be turned into rum, brandy, or gin. I have been assured, that *arsenic* is used in whisky to restore the head, after having been diluted with water. So with beer, when poisonous drugs are cheaper than malt, to increase the intoxicating power, and money is to be made by it. This is often done, of which I have proof as *positive* as that the most *filthy water* has been, and still is used in malting and brewing.

A large druggist in New York made no secret of the fact, that he sold tons of poisonous drugs to brewers, and opened his ledger to a friend of mine, and gave

him the brewers' names who purchased the min large quantities.

## COCKROACHES.

The Rev. T. P. Hunt, of Wyoming, Pennsylvania, writes me :

“ While I lectured in Philadelphia, I became acquainted with a man who was extensively engaged in *making* wines, brandy, etc. Through my influence he abandoned the horrid traffic; he informed me, that in order to produce the ‘*nutty flavor*,’ for which Madeira was so much admired, he put a bag of COCKROACHES into the liquor, and let it remain there until the cockroaches were dissolved. I have been informed by several that this is no uncommon practice. If any wine drinker doubts it, he can soon settle the question by an experiment. Cockroaches are plenty, and many much more nauseous and poisonous substances are known to be employed by the makers and venders of intoxicating drinks. I would give you the name of the person who gave the receipt for using cockroaches, but he gave it in confidence, and is now occupying a much more moral and useful station than that of poisoning his customers.”

But I forbear; if a single fellow-mortal, now on the highway to ruin through the use of the vile compounds above described, can be induced to abandon them, and place himself out of the reach of danger, I shall be richly compensated for sending you this article; and I can not but hope that this will be the case with many; now that it is known that these liquors contain an element of death; now that statistics have shown that their use shortens human life on



an average eleven years! now that it is proved that the wine in use here is not the pure wine approved by the Bible, but the mixed wine the Bible condemns; now that these things are known, is it to be believed that wise and good men will continue to sustain by their influence, and countenance by their example, drinking usages which tend to destroy the dearest interests of man in this world, and his eternal interest in the next?

This surely ought not to be—God grant that it may not be.

#### REFLECTIONS ON THE FOREGOING STATEMENTS.

The facts set forth by Mr. Delavan in the foregoing able and conclusive essay, and the strong and unimpeachable testimony by which his statements are supported, leave nothing to be said except two or three reflections on the effects of these adulterations on those who make factitious liquors, and those who use them.

And first, as to those engaged in the adulterating processes described, it is evident that such a business involves an immense wear and tear of conscience, and must, in the nature of things, fearfully deteriorate the moral character and sensibilities. It is not merely a systematic and stupendous fraud which is thus practiced upon the public. That were enough to deaden the hearts of those engaged in the business, and wear away all that is honorable and upright in their character. But this business is something far worse than fraudulent; it is murderous. The ingredients used are, in many cases, deadly poisons, and act upon the human system with unerring effect. The man who con-

cocts and sells these abominable mixtures knows full well not only that he is counterfeiting, but that he is poisoning his fellow-men; that he is making and vending an article which, when taken into the human stomach, will as certainly tend to the premature and violent death of his customers, as would arsenic or prussic acid. What a moral wreck must that man's character present, who can bring himself thus to derive his living and his fortune from such a business. What remains of honor, honesty, or humanity can we expect to find in those who are engaged in such a work?

II. The other reflections suggested by the revelations of Mr. Delavan's tract is, the greatly increased danger of those who habitually drink the poisoned liquors of the modern manufacturer. Habitual drinking, twenty or thirty years ago, was a very different thing from the practice now. Never were filthy and poisonous adulterations carried to such an extent as now. The fact is mentioned by a chief of police, that formerly persons taken up drunk in the streets, and kept at the station-house to recover, would usually become sober in three or four hours, but now they rarely come to their senses under seven or eight hours. This is but one of the indications of that aggravated poisoning material introduced into modern liquors. The wonder is that those who get drunk on such stuff ever get over it. But it is evident that the human system can not long endure it. It must break down in a comparatively short space of time. Formerly habitual drinkers might hope to live to old age, but it can not be expected now. The average length of drinking men's lives must be

greatly shortened; diseases multiplied and aggravated, are thick-strown all along his short and miserable career, and his life is no longer worthy of the name; it is nothing but a living death.

In view, then, of the truths herein stated, we earnestly appeal to all who have been accustomed to indulge, however moderately, in this drinking habit, to come to a pause, and weigh the facts we have now laid before them. We appeal to the reason of men, to the common sense of our readers, and to that instinct of self-preservation which the Deity has implanted in every bosom. Why should it be necessary to plead with men to save their own lives? What more than the facts spread out on these pages should be required to induce the whole community, the whole nation, to rise as one man against the enormous iniquities of the liquor business, and its use and sale!\*

\* And may we not add, in view of the facts herein stated, and facts so undeniable and so notorious, that it is not strange that Mr. Delavan should have felt impelled (regardless of consequences), by a sense of duty to the church of which he was a member, to call attention to the deleterious and unscriptural element generally in use in the sacramental cup. Would he not have failed in his duty to that church, and to the cause of Temperance, to which he was devoting his life, his energies, and his substance, *not to have done so?* The question he submitted *was not*, as has been charged, whether wine was to be dispensed with at the Lord's Supper, but whether the pure fruit of the vine, the wine, and the only wine which the Bible authorizes, ought not to be substituted in the place of the vile enforced fabricated intoxicating liquors, falsely called wine, so generally in use—fabrications which the Bible condemns, which science condemns, and which experience proves to be injurious alike to the temporal and eternal interests of man. *When the public mind shall become fully informed as to the bearing of the element generally made use of in the sacramental cup, on the overthrow of the liquor trade, and the triumph of the Temperance cause, the efforts of Mr. Delavan to purify that cup from intoxicating poisons, falsely called wine, will, we doubt not, be fully appreciated.*

## CHAPTER XII.

ADDRESS delivered in the Union House of worship before the Parent Temperance Society of Moreau, on the last Monday of Oct., 1843, on their adoption of the American Pledge of Total Abstinence from all Intoxicating Liquors; comprising the celebrated Anecdote of Little Mary, a child of seven years old (daughter of a habitual drunkard), who obtained 151 subscribers to the Temperance Pledge, the last of whom was her drunken father.

### WOES OF INTEMPERANCE.

“Who hath woe? Who hath sorrows? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.”—PROV. xxiii. 29-32.

IN the days of King Solomon, the contaminating vice of intemperance was prevalent, and its baneful effects were daily observable. One of the principal employments of the land of Canaan, was the cultivation of vineyards, and the manufacture of wines. Mixed wines were scented with the most costly and fragrant gums, such as frankincense, myrrh, and other rich spices. The most beautiful *red* wines, and, probably, those of the highest flavor, were formed by a mixture of the juice of the grape and the juice of the pomegranate, a fruit of the apple kind, which excelled all others for its beautiful red both within and without, and for its most delicious flavor.

The manufacture and traffic of wines of various sorts constituted a principal source of wealth in that country.

The numerous persons employed in the business were continually exposed to the temptation of using wine as a common drink, the result of which, in numerous instances, was the formation of the habit of intemperance, with all its concomitant evils, which drown men in perdition.

When the habit of intemperance had become firmly fixed, men gave themselves up to drunkenness. Much of their time was spent where the intoxicating liquor was dealt out in profusion; where the company resorting were a set of idlers, wranglers, and drunkards; and where poverty, and wretchedness, and woes, and sorrows of the most heart-rending description were multiplying on every hand, in proportion to the prevalence of the cause which produced them. Such scenes of human depravity were alluded to in the portion of Scripture selected for the subject of our present improvement.

The instruction comprised in the text may be considered INTERROGATORY, ADMONITORY, and CONSEQUENTIAL.

I. THE INTERROGATORY part of the text contains questions and answers on the subject of intemperance. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?" These questions are thus answered: "They that tarry long at the wine; they that go to seek mixed wine."

The man who, by tasting and tipping, has contracted the habit of intemperance, is liable to all the particular evils enumerated in the forecited catalogue.

*Intemperate men have woe.* Woe is a word of mourning, and denotes loss of happiness, and a state of depression

under heavy calamities. Intemperate men have great cause for mourning, for their losses are very great. Their good name and reputation (acquirements which are better than precious ointment) are lost by intemperance, and woe is their portion.

*Their domestic happiness is lost.* Once, home was sweet; their firesides were places of enjoyment and happiness. But now they behold wives bathed in tears; children clad in tatters; home filled with perplexity and want; themselves forsaken of all associates except tipplers; doomed to the constant gnawings of an insatiable thirst for strong drink; what can they expect, but the wretched possession of the accumulated woes which are inseparably connected with the habit of intemperance? Woe is the intemperate man's portion in this life. Woe sounds in his ears. Woe perches on his tongue. Woe thrills through every vein. Woe preys upon his conscience. Woe overwhelms his heart. Woe paralyzes his whole nervous system, and trembles on the tips of his fingers. Woe enervates all his mental faculties, and fills him with confusion. And his only resort for relief from all these woes, is his cup, his cup of deadly poison, which, when quaffed and quaffed again, prepares him only for heavier woes and deeper wretchedness.

Again, the inquiry proceeds: "Who hath sorrows?" The answer is, "They that tarry long at the wine; they that go to seek mixed wine."

The intemperate man hath many sorrows, overwhelming sorrows, which fill him with grief and vexation of the most horrific nature. Every resort to his cup for relief, only

increases the anguish of his soul in the lucid intervals of intoxication, and prepares him for deeper, and more insupportable grief. Frequently, while his countenance wears the mask of a feigned smile, his soul is overwhelmed with sorrow, which makes him feel as though his very heart would break the bars of nature's fortification, and dissolve itself in wretchedness.

In a further interrogation, the question is asked: "Who hath contentions?" Answer, "They that tarry long at the wine; they that go to seek mixed wine." The intemperate man hath contentions. He is often engaged in debates, contradictions, quarrels, and strife, accompanied with malignity of the most ferocious nature. Spirituous liquor has a remarkable effect on the disposition of mankind. However affable and peaceful many appear when sober, it is generally the fact, that liquor renders them self-confident, self-important, self-conceited, self-willed, quarrelsome, revengeful, blood-thirsty, and inflexibly bent on being avenged on every one who comes in contact with any of their preconceived opinions. Hence it comes to pass, generally, that intemperate men are fired with the spirit of contention on emptying the first glass at a revel. Soon a debate arises, about, no matter what. Hasty and bitter contradictions follow. Violent quarrels ensue. Contention rages; and strife and malignity are kindled into a flame, which nothing can quench but an additional quantity of the overpowering stimulus of the cup, sufficient to stiffen them with a fit of intoxication in downright drunkenness.

Again, it is inquired, "Who hath babbling?" If any

one wishes to know what babbling means, and where the art may be acquired, let him be informed, that "*babbling*" is derived from a word which signifies confusion, and that the school of intemperance is the place where the science is taught to a degree of perfection. There, the staggering pupil soon learns that babbling means senseless prattle, idle tittle-tattle, foolish talk, a long-continued gabble of nonsense, graced with the dictatorial airs of self-complacency and self-importance. There, the knowledge will soon be obtained, that a company of intemperate men are a company of babblers. Each one with his glass in his hand has something to say if he can get any one to hear him. But, as there is so much more use for tongues than for ears, every one is reduced to the necessity of prating his own self-important story, whether any listens to him or not. And thus, while the force of steam is rising, all will gabble at once, and all hear, if they can, at the same time; and, if contention prevents not, each will roar a peal of laughter at his own story. Such a scene of confusion amounts to babbling; and, it frequently comes to pass, that when language becomes thus confounded at a drunken revel, drunkards soon become unable to understand each other.

The interrogation proceeds, "Who hath wounds without cause?" The answer is, "They that tarry long at the wine; they that go to seek mixed wine." Wounds alluded to, are bloody noses, eyes gouged out, faces blackened to a jelly, teeth broken from their sockets, hair plucked out by the roots, shoulders put out of joint, arms broken, ribs cracked, shins bruised, and sometimes the



skull or spine fractured, and the last remaining vital spark of life extinguished. Such are wounds indeed. And they are often some, or all of them, to be found on the living bodies or dead carcasses of drunkards. What, then, is the cause of the infliction of such cruel, painful, and disgraceful wounds as drunkards both give and receive? The fact is, there is no adequate, no reasonable cause for them. They are the effects of drunken revels, and their concomitant babblings, contentions, and the fires of vengeance which are kindled by intemperance.

One more question is asked in the catalogue of interrogations, "Who hath redness of eyes?" The answer is the same as above stated, "They that tarry long at the wine; they that go to seek mixed wine." Redness of eyes is a mark that the intemperate man can not hide, unless he covers his eyes in the light of day, or performs all his movements, like the bat, in the darkness of the night, at a distance from human inspection. Such is the drunkard's redness of eyes, and such the import of the inscriptions which are indelibly fixed around them, that whoever looks at them, may read a volume at a glance of the eye, the amount of which is, that he who indulges in strong drink shall be branded on earth with redness of eyes, as a sure token that he is on the downward march to a drunkard's grave. However private a person may be in the use of his liquor; though he may keep his jug concealed, lest his family should know that he uses it; yet, his true and faithful blood-vessels round his eyes, will betray him as a lover of that poison of life which produces woe, and sorrow, and contentions, and babblings, and wounds without cause,

and which, if persisted in, will prepare him for endless ruin.

II. The foregoing interrogatory part of the subject is followed with an admonition: "Look not thou upon the wine when it is red; when it giveth its color in the cup; when it moveth itself aright." The lesson of instruction taught by this admonition is, that to avoid an evil, it is necessary to avoid the temptations which lead to it. The beautiful red wine, or any other kind of intoxicating drink in the cup, is artfully placed by the ingenious tempter, in a manner calculated to captivate the beholder, and induce him by the enchanting appearance, to taste how good it is; and when once tasted, the temptation is doubly strengthened to taste again and again, till the delightful beverage is so loved and indulged, that an insatiable appetite results in the habit of downright intemperance.

In many instances, a sinful propensity gets firmly seated in the heart through the wanton gaze of the eye. This dangerous inlet of corruption to the soul is to be watched and guarded most vigilantly. If a person allows himself to gaze, wishfully, at the high-colored liquor in the cup, it will be a great wonder if he does not taste of it before he leaves the place. Sin, of every description, is like the magnet, designated by its power of attraction, and, perhaps, none more so than the sin of intemperance. The gazing eye is like the magnetic needle fixed on the object of its attraction, until by gazing and desiring, the forbidden tree is approached, and touched, its fruit is tasted, and here the poisonous contamination commences the work of death. Hence the propriety of the apostolic admonition,

which ought to be labeled on every vessel containing intoxicating liquor in our land and world, "Touch not—taste not—handle not," and the reason might be subjoined, *For death is bottled up here!*

Of like import is the admonition of King Solomon: "Look not thou upon the wine when it is red; when it giveth its color in the cup; when it moveth itself aright." The young man who has been trained up in virtuous habits of industry, frugality, and temperance, is hereby admonished of danger, when business calls him to pass a room decorated with bottles and glasses, containing the red and enchanting liquor, arrayed in a manner calculated to invite a look, and excite a desire of enjoyment, while a tempter is ready to set the example and say, *Come, take a glass of the best liquor you ever tasted.* Danger now is near. A wishful look may result in a taste, and this first taste may be the first step to a life of intemperance, degradation, and ruin. A prompt resistance of this temptation, by turning away the eyes from the enchanting object with disgust, may be the sure passport into the membership of a temperance society, and an incipient step to a life of virtue and usefulness.

The full import and importance of King Solomon's admonition can not, however, be clearly understood, without considering the figurative allusions of the passage of Holy Writ. As an object of temptation, against which the admonition is pointed, the wine is represented, not only as being *red, i. e.*, of the most beautiful color and best kind, but it is also represented, as "*Giving his color in the cup, and moving itself aright.*" This latter clause appears to be

figurative. The wine here is personified by a figure of speech, in which inanimate things are made to speak or act as persons. In this figure, the wine is represented as presenting itself to the beholder in the most attractive position, *giving to itself a color*, and *moving* itself attractively, to effect the object of the temptation, and produce a desire in the ensnared admirer to *taste* its flavor, as well as to *behold* its beauty.

This figurative allusion is doubtless taken from the well-known blandishments and artful devices of lascivious persons to attract the passing traveler to their wanton embraces. Their dress, looks, movements, and whole behavior, are artfully designed to arrest the attention of the unwary, and excite admiration, till, by the most alluring insinuations, he should be drawn to an embrace, as a bird is caught in a snare.

The only sure method prescribed in the word of God, by which victory over such a temptation may be gained, is to turn the eyes instantly from the object, whenever and wherever presented, and neither to look at nor come nigh to the door of the house of such an enticer. To look with desire upon an object of temptation, is to take an incipient step in the way of transgression. In a very notable and obvious case, our blessed Saviour declared, that even a look of desire upon a forbidden object, constitutes a guilty commission of sin in the heart. (See Matt. v. 27.) A wanton *look* was the first criminal act in the train of King David's enormous crimes. To avoid the danger of temptations to sin, Job made a covenant with his eyes. (Job xxxi. 1.) And king David, after his repentance,

prayed thus to God, "Turn away mine eyes from beholding vanity." (Psalm cxix. 37.)

In allusion to such temptations as have been described, and the way to avoid them, King Solomon admonishes in relation to the allurements to intemperance, "Look not thou upon the wine when it is red; when it giveth its color in the cup; when it moveth itself aright." When the wine in the cup, red and sparkling, is set for an object of temptation, look not upon it. Turn away the eyes. Make a covenant with them. Pray the Lord to keep them turned away, that the artful temptation may pass without effect. And lest it should become a returning snare, keep at a distance from it forever, and never give it one look of desire, complacency, nor approbation.

III. The last point proposed for discussion was, in its nature, *consequential*, or, what may be termed, *Inevitable consequence of perseverance in a course of intemperance*.

The words of inspiration on which this point is founded, in connection with the foregoing part of the subject, are thus explicitly stated: "At the last, it biteth like a serpent, and stingeth like an adder." When the red wine sparkles in the cup, it looks beautiful. When it becomes an object of desire, and is tasted, it is found to be delicious. When the pleasurable taste is gratified till it grows into an insatiable thirst, intemperance follows, with all its train of earthly woe, and sorrows, and contentions, and babblings, and wounds, and reddened tokens of approaching torment. If the warnings of impending and approximating ruin prove to be insufficient incitements to produce reform, and the drunkard persists in his downward course

till the last offer of Divine favor is made, and is heedlessly or obstinately rejected, the transgressor, whose way has been uniformly hard through life, now approaches the commencement of an endless period, during which the very source of all his earthly, deceptive, self-gratification is metamorphosed into objects of inevitable and ceaseless anguish. When dying, and after death, forever, a horrible *remembrance* of the wine, or any other liquor that once sparkled in the cup of temptation, and tasted most deliciously, now, “*At the last biteth like a serpent, and stingeth like an adder.*”

To mankind, generally, the very sight of a venomous serpent is a tremendous object, and can not be endured for a moment without producing appalling sensations. How much more dreadful must it be, to behold its furious approach, accompanied with frightful hisses and menacing coils, until, with open mouth, it darts vehemently upon its victim, and thrusts its deadly fangs into a sensitive part of the body! The very thought is sufficient to make us all shudder.

But, the *bite* of a serpent, however dreadful, is surpassed in the Divine representation, by a species of torture still more tremendous. To render the picture of horror complete, the *stinging of an adder* is subjoined, to represent the most excruciating torments of the drunkard's last, and eternal state of existence. His once enchanting and delicious cup of strong drink, now “*stingeth like an adder.*” Allusion is doubtless had to the tortures of that species of the serpent kind called *basilisk*, or *scorpion*, whose power to inflict a wound, saturated with poison producing

the most insupportable anguish, is effected by a sting in the tail. The animal is said to be furnished with eight short feet on the breast, each of which is divided into six prongs with a claw at the end. With these forty-eight claws, and his snout, he will dexterously fix his grasp so firm on a person, that it is impossible to extricate him from his grip, until he has inflicted the wound of anguish with his tail. The interior part of the tail of this venomous creature contains a bladder full of deadly poison. The construction of the tail is similar to a string of seven beads, with the largest at the end, out of which proceeds a hollow sting, so constructed, that when the blow is struck, and a wound made, a portion of the poison from the bladder is injected forcibly into the wound, producing instantly the most unspeakably dreadful sensations of keen and excruciating anguish. Every body knows how awfully dreaded is the sting of the little bee, and what tormenting pain is inflicted by it. But how incomparably more dreadful must it be to have a scorpion fasten its numerous *serpentine talons* on a person, and strike his tormenting sting into the body, in a manner tremendous beyond the power of description !

Such is the imagery which the book of inspiration has furnished, to designate the inexpressible tortures of the closing scene, and last state of the man, and all that class of men, who, from love of strong drink, live and die in the practice of drunkenness. It is an apostolic declaration, that "The sting of death is sin, and the strength of sin is the law." A tormenting retrospect of the violated law of Jehovah, by a life of intemperance, furnishes such vehe-

mence to *sin*, the venomous sting of death, that after the manner of the scorpion's sting, it pierces the soul of the lost drunkard with unspeakable anguish. These horrid piercings of the sting of death will constitute, forever, the torture of the worm that never dies—

In that dread lake of woe,  
 Where beings of angelic race, once bless'd,  
 Now curs'd, forever curs'd, roar under weight  
 Of Heaven's eternal wrath. There, also, souls  
 Of Adam's race, as curs'd and hopeless, groan,  
 And sigh, and weep, and wail, and gnash their teeth  
 In anguish dread, from serpent's painful sting.  
 These tortured wretches roar in fruitless cries,  
 (For mercy's door is shut, for ever shut,)  
 Still, loud, despairing cries resound, "*Heaven lost,*  
*Hell gain'd by drinking rum. In life we drank*  
*Sweet wine; but here, thirst burns a flame of wrath,*  
*While not a drop on finger's tip is found*  
*Of water, mere, to quench the fire, and cool*  
*The tongue roasted in torment's flame. O dread*  
*Tormenting thirst, the fruit of drunkenness!"*

But, horrid, direful more, these stings of death,  
 Which pierce tremendous anguish through the soul.  
 Each cup of wine, each flowing bowl, each quaff  
 Of gin in life, now chang'd to scorpion form,  
 With num'rous talons clench'd firm on the heart,  
 While tail with horrid sting inflicts deep wounds,  
 Forcing the poison of *remembrance* in  
 Each wound. Unnumber'd wounds increasing still  
 In number, and in anguish, never to  
 Be heal'd; but swollen with envenom'd pain,



The heart, though full of poison'd wounds, is doom'd  
Forever to be stung. Despairing thought!  
Forever to be tortur'd with the sting  
Of death; yet, never dead, and ne'er can die!  
Sure this is dying an eternal death.

Such is the inevitable consequence of a life of drunkenness, terminated without repentance.

#### IMPROVEMENT.

I. On a review of the foregoing subject, we see the importance of the Temperance Reformation. Time was, when the importation and manufacture of the various species of intoxicating liquors constituted a principal source of national revenue and wealth, without molestation, and received the encouragement of traffickers and consumers as contributors to the promotion of national interest. Hence, under the auspice of public opinion, strong drink was considered a staple commodity of national patronage, of individual enterprise, and of common consumption. A word against it from any quarter was like the ancient attack upon the Temple of the Ephesian Goddess, calculated to combine its adherents into a phalanx of the most determined self-defense. Thus encouraged, intemperance spread its baneful trophies of victory over millions of human beings, who fell into the ranks of the destroyer.

But, Divine *Providence*, it appears, designed its overthrow as an obstruction to the commencement of millennial glory, and the period has arrived for the work of extermination. We are happy in being able to advert to the facts, that under the direction of an adorable Providence, the

TEMPERANCE REFORMATION originated in our land ; that it is now uniformly patronized by a great proportion of the rulers of our nation, in conjunction with the spirited efforts of a like proportion of the American people ; and that its rapid progress and benign influence in other nations, are preparing the way, and moving onward to the accomplishment of a universal Temperance Reformation.

The importance of the Temperance cause appears conspicuous from its objects in view. One object of the Temperance Reformation is to reclaim, if possible, intemperate persons from their pernicious habits, and restore them to temperance, peace, and usefulness in life. Another object of this reformation is to influence those who are but just beginning to form the habit of intemperance, to consider their ways and abandon their course. Another object of the reformation is to adopt and pursue perpetual measures as preventives to the rising generation, that the bane of intemperance, in due time, may be exterminated from the world. And a paramount object of the Temperance Reformation is the salvation of millions of immortal beings from the ceaseless tortures of the serpent's sting.

It is not pretended, that merely to avoid intemperance will inevitably eventuate in the blessings of eternal happiness. The text-book of salvation's charter inculcates other vices to be abandoned, and other duties to be done. But this we affirm, that intemperance alone, persisted in, is a moral evil of sufficient magnitude to constitute men wretched in this life, and to shut them out of the kingdom of heaven in the world to come, for it is expressly declared in the book of truth, that "*Drunkards shall not inherit the*

*kingdom of God.*" Hence, whatever *other vices* are to be abandoned, *intemperance must be*, or men can not be happy in a future state of existence. If such, then, are its objects, how unspeakably important is the Temperance Reformation! It levels a blow at the root of one of the most delusive and destructive vices, and has special respect to the present welfare and future blessedness of mankind.

II. On a review of the foregoing subject, we are led, in a second remark, to consider the importance of promoting the Temperance Reformation by *example* and *influence*.

Every person in the community has the power, in a greater or less degree, of doing good, or evil, by example and influence. A temperate man's example and influence will do good. An intemperate man's example and influence will prevent much good, and do much evil. Every degree which men possess of the power of doing good, is needed to promote the cause of temperance.

The example necessary to aid this cause, is simply to be truly and conscientiously temperate; to subscribe the pledge of total abstinence from all intoxicating liquors; and, uniformly and scrupulously to regard and keep the principles of that pledge, both in the *letter* and spirit of it, whether at home or abroad, in city or in country, in all the walks, and under all the circumstances of life, in defiance of the power of alluring temptations, and unappalled at the array of the most formidable opposition. Such **EXEMPLARS** evince to all who know them, that the cause of temperance is of God; that its object is to promote the good of mankind; and, that it is just as important that this cause should be promoted, as it is that millions of im-

mortal beings in the road to destruction should be rescued from the curse of drunkenness, from the drunkard's grave, and from the drunkard's perdition.

The importance of good example to promote morality, religion, and every worthy and benevolent object among men, must be obvious to all persons of observation and reflection. And in nothing, perhaps, does example bear greater weight than it does in the promotion of the cause of temperance, for the reason, that temperance is a very exciting subject, and one in which the community, generally, are spiritedly divided for or against. The *advocates* of temperance profess anxiety that all mankind would abandon every species of intoxicating drinks, and sign the temperance pledge, that the Temperance Reformation might be speedily consummated, and our planet, EARTH, become a sober world. The *opposers* of temperance, and even those who are measurably indifferent on the subject (whatever may be their character in other respects) are, generally, eagle-eyed, and keep a vigilant look-out, if possible, to find materials for self-justification against the imputation of all alleged blame and danger, and also to fortify themselves with the power of rebutting arguments to break down, or, at least, to neutralize any force of moral suasion that may be brought to bear against them. And, among all known or conceivable weapons of warfare which they endeavor to wield in their favor, both offensive and defensive, none are found to be more effective than the fact of an ill-example of one who *professedly* advocates the cause of temperance. Suppose, for instance, that it should be found out to be a fact, that a *pledged* member of tem-

perance keeps his bottle of wine, or any other alcoholic liquor in his house for private use, until his hypocrisy is discovered by the redness of his eyes and nose; and suppose it be found out that another *professed* temperance advocate is directly or indirectly interested in the manufacture or traffic of ardent spirits; and that another is interested in furnishing materials and various accommodations as a partner in the commerce, or an accomplice, or agent in the traffic of intoxicating liquor for the sake of gain; that another drank brandy at a steamboat bar; another drank wine profusely at a wedding party, and that a reformed drunkard had relapsed into his old course of intoxication. What will be the effect of such ill examples; they will be seized on by the opposers of temperance as evidence that the cause of temperance is a system of hypocrisy, and that its advocates are all hypocrites. Such ill examples do more to injure the cause of temperance and retard the progress of the reformation, than the combined malignity of its enemies can effect by their cavils, objections, slanders, and most virulent opposition.

From such considerations we learn the importance of good examples to promote the cause of temperance, and to aid in carrying forward its reformation. Good precepts should always be accompanied and enforced by good examples. And, let it be well considered, that one good example may be blest to the reformation of a drunkard, and, eventually, to the prevention of thousands from inheriting the drunkard's grave; while one bad example may be instrumental of emboldening the devotees of intemperance in their wickedness to the eventual destruction of

thousands of immortal souls. Hence, the effects of both good and bad examples may be incalculable on society to the end of time, and enter into eternity.

*Example* is the basis of *influence*, whether it be good or evil. If the professed principles of a man be good, and his examples are also good, his influence will be salutary, and tend to promote the interest and happiness of his fellow men. Just in proportion to the extent of their acquaintance with, and confidence in him, will be the degree of his influence over them for good. As there is so much yet to be done to consummate the Temperance Reformation, how important, then, is it, that both the *example* and *influence* of all who wish well to the present and eternal interest of mankind, be exerted to promote this most desirable enterprise.

The *influence* requisite to promote the cause, is comprised in endeavors to recommend temperance to all with whom we have intercourse in life, and to adopt and pursue all laudable, practicable, and persuasive measures to win opposers over to engage in the cause by their signature to its PLEDGE, and united exertion with its friends, to rid this world from the curse of intemperance. If all who profess to believe in the correctness of temperance principles, would thus exert their EXAMPLE and INFLUENCE for the promotion of the cause, with half the energy and success that characterized the efforts of the celebrated little Mary (a child about eight years old, who obtained one hundred and fifty-one signatures to the temperance pledge, among whom were her school-teacher, nearly all her school-mates, and her *drunken father*), how would the temperance cause

prosper!\*

This little girl set a good example to all other children, when she volunteered her services to take the temperance pledge, and see how many subscribers she could obtain. And this worthy example, which has already immortalized her name on the annals of temperance, secured to her a personal influence OVER ONE HUNDRED AND FIFTY-ONE others, who signed the pledge on her presentation. Who can compute the amount of good which may result from the example and influence of this little girl? The facts, in detail, have been published extensively by the temperance presses, read by thousands, yea millions, and told by them to others. And wherever the facts are known, the *example* and *influence* of "LITTLE MARY," are heard to say, in tones sweeter than the organ's melody, "*Children, children, go ye and do likewise.*" O, if but one such child could be found in every family, or but one in every school district, how would the temperance cause flourish!

The anecdote of little Mary, as near as memory serves, was as follows: A temperance lecturer appointed a meeting in a country school-house at a late hour in the afternoon, but early enough to accommodate the children of the school who might wish to be hearers. Consequently, the teacher and children of the school comprised the principal proportion of his audience, for but few of the inhabitants of the school district attended. Of course, much of the address was adapted to children. Near the close of his address, the lecturer took from his pocket a paper, on which was written or printed the temperance pledge, and inquired which of the children of the school would take

\* See Temperance Recorder, Vol. viii. No. iv. June, 1839.

that pledge, and see how many subscribers to it could be obtained among the children and people of that neighborhood.

A little girl whose name was Mary, about seven years old, daughter of a notorious drunkard, rose and said she would take the pledge and get all the subscribers she could, and thus the meeting was closed. In the evening the father came home intoxicated, and nothing was said to him till morning, when Mary presented herself before him with her temperance pledge, stating how she came by it, and asked her father to sign it. He looked at her maliciously and indignantly, saying, "Don't come to me with your temperance nonsense," at the same time aiming a full blow on the side of her head with his flat hand, which laid her prostrate on the floor! On seeing her fall, and rise, crying, with her pledge still in her hand, a heavier blow smote him on the conscience for his drunkenness and cruelty, which resulted in a secret resolution in his own mind that he would never again in life taste of the poisonous, soul-destroying liquor, that had prepared him for such a deplorable disaster. This resolution was for the time being kept a secret in his own mind.

Little Mary, after partaking the consolation of an afflicted, broken-hearted mother, went to school with her temperance pledge, and obtained upon it that day the signature of her teacher and the whole, or nearly the whole, of the attending children of the school. On her return home at evening, she showed her paper to her mother, privately, but fearing to say any thing to her father, gave him an opportunity of further acquaintance with conscience silent-



ly; and this state of things continued, without one word of Mary to her father, or he to her, on the subject of the temperance pledge, for about two weeks, during which time Mary improved every opportunity every day, by the consent and counsel of her mother, to go to the families in the neighborhood, and obtain from young and old of all ranks and all classes, the signatures of their names to her temperance pledge, that she could obtain; the father observing her movements, but reserving his thoughts, feelings, and convictions to himself.

At length the time came when he could keep silence no longer. One morning, before school-time, he called Mary to him and said, "Mary, how many names have you got subscribed to your temperance pledge?" "I will show you the paper," said she, running to her place of deposit, and handing to him the paper which had cost her a blow on the head and a heavier blow on her father's heart, which was now coming to light. The father took the paper, sitting in his chair, and Mary with anxiety standing before him, looking him full in the face, while he counted the number of names on the temperance pledge; and when done, looking pleasantly at her in the face he said, "Mary, you have got one hundred and fifty names signed on your paper!" On hearing this, she sprang on to his lap, threw her arms round his neck, impressed a sweet kiss on his cheek, and earnestly said, "Father, now you sign it, and that will make one hundred and fifty one!" "Mary," said the father, "I will do it," and immediately added his name to the roll of temperance signatures, and explained to his family the convictions of his mind from the circumstance

of his cruel blow, which had been providentially overruled for his conversion to the cause of temperance.

As he was a laboring man, and knew no occupation but that of tilling the ground, to break off from former associates in drunken revels, he removed with his family about a day's journey, took a farm on shares, and began to live a new life of temperance, industry, frugality, and what was best of all, devotion to the worship and service of his God and Saviour, trusting in the Lord, and doing good to his fellow-men. After the lapse of several years, it so came to pass in the providence of God, that the same temperance lecturer, who gave to little Mary the temperance pledge when her father was a drunkard, visited the family in their new abode, and became acquainted with the wonderful history of the little scrap of paper which he had given to Mary when a child. Here, to his joy and gratitude to God, he found from authentic testimony that the once drunken father had become a professed Christian, a member of an evangelical church, and the superintendant of their flourishing Sabbath school; that his wife also was a member with him—that Mary, now in her teens, was a member of the church, and teacher in the Sabbath school; in all, constituting a Christian family of prayer and devotion to the service and glory of God, and ornaments of instrumental usefulness, promoting the cause of temperance.

But, alas! lovers of money and lovers of alcohol find thousands of reasons to quiet their consciences by specious professions of friendship, while the whole weight of both their example and influence is thrown into the scale, either

in *direct* or *indirect* opposition to the cause of temperance. Although there is a palpable absurdity in all pretensions to friendship for the cause of temperance, while the example and influence are against the cause; yet, lamentable as the fact may be, it must be told, exposed, and published to the world, that every manufacturer of intoxicating drinks of any description, either for his own consumption, or to sell and get gain, throws the weight of *his example and influence* into the scale in opposition to the cause of temperance, whatever may be his professions of friendship to it. Every trafficker in the article of intoxicating poison, whether by wholesale or retail, under the sanction of license law, or by adopting a subterfuge to obtain the advantages of selling the beverage of death without paying for the legalizing power of indulgence to do it, takes his stand in the ranks of opposition to the cause of temperance, whatever may be his pretensions of friendship. Every consumer of alcoholic drinks (whether they be fermented liquors of the most pleasant flavor, or distilled spirits saturated with liquid fire; whether the consumer be an occasional drinker of the most temperate caste, or a daily tippler, wine-bibber, hard-drinker, or downright drunkard), sets an example, and exerts an influence in opposition to the cause of temperance.

All cavillers who indulge themselves in various, frivolous, slanderous, malicious objections, and inuendoes against the cause of temperance and its advocates, refusing to sign the pledge on the pretext that temperance is a system of priestcraft, a deprivation of human rights, a political juggle, and what not, whether they use intoxicating liquor or not, do in reality identify themselves with the drunkard's party.

Now, my hearers, in view of all that has been said, are you for or against the cause of temperance? If for it, manifest the fact by a life of conformity to its principles. If against it, pause and consider before you fall into endless perdition.

*In Conclusion.* The following is my temperance creed : Let the temples of Fame declare to succeeding generations the names and mighty achievements of departed heroes. Let the pages of history extol the sanguinary exploits of the great chieftains of the earth, and describe how they conquered and fell. Let Alexander, and Cæsar, and Napoleon, and others of less note, have the glory of all that the world call great. But, be it my humble lot to have it engraved in truth on my unadorned tombstone, "He was a man of temperance, evinced by profession, precept, example, and consequent influence, founded on love to God and good-will to fellow-men," and it shall be my glory and happiness forever to render ascriptions of praise to Him who saved me by His grace from drunkenness, and its woes and sorrows, and delivered me from the tortures of the serpent's sting.

## CHAPTER XIII.

Reminiscence of Virtuous Females, and the results of their benevolent Influence ; selected from the Days of the Mother of Moses, to the Middle of this Nineteenth Century, for the Promotion of True Religion and the Temperance Reformation

WHAT KNOWEST THOU, O WIFE, WHETHER THOU SHALT SAVE  
THY HUSBAND ?—1 COR. vii. 16.

By the Divine constitution, woman was primarily ordained a helpmeet for man. Partaking of the same nature, and invested with like intellectual faculties, she is designedly calculated to divide with him the toils, the cares, the joys, and sorrows of life. The history of her existence has long since proved, that such, in fact, is the amount of her share with him, during their journey together through the wilderness of this world. In the social relations, relative duties, and reciprocal enjoyments of life, their allotment is identified as one, and all their temporal, spiritual, and eternal interests, are designed to be shared together, as joint heirs of the same common Parent, to all that is lovely, and praiseworthy, and happyfying, and honorable, and glorious.

The apostolic question in the text, is based upon the facts, that man and woman, by transgression, have both become sinners, and are exposed to ruin. By grace, an effectual door of mercy is open for their mutual salvation.

And not only the influence of the man over his wife may be instrumental in her recovery from sin to holiness, and to the joys of the blessed ; but, also, the influence of the woman over her husband may be instrumentally exerted for his salvation. Hence the interesting question, "What knowest thou, O wife, whether thou shalt save thy husband?"

The design of this discourse is to consider the foundation and extent of FEMALE INFLUENCE, and, particularly, its happy results, when it has been exerted in favor of the cause of true religion and temperance.

I. The *foundation* of female influence is generally laid in maternal relation. While receiving sustenance from the breast, an attachment is formed for the mother, which uniformly proves to be the first ligament to bind man to woman in the most tender and indissoluble affection. Hence, mothers sustain an almost unbounded influence over their children, in the formation of mind and morals. The discreet mother's influence is discoverable by her children's subordination. Trained in a system of timely subjection, they read their duty in almost every movement of the parent. Her look commands respect, and is cheerfully obeyed. Her frown awes to silent submission. Her counsel is the rule of action ; yea, more, it is a LAW that forms and governs the conscience, and enforces willing obedience with more promptitude than the scourge of scorpions could produce, where no such parental influence exists.

A paramount source of female influence is that which a wife possesses over her husband. The influence of woman

is, in a very great degree, imperative, and, generally, bears a powerful sway over the mind and conduct of man. Hence, a prudent and affectionate wife is capable of doing more to deter her husband from an evil course, and to persuade him to engage in the practice of virtue, and in many cases accomplishes her object more effectually, than probably could otherwise have been accomplished by the fear of punishment, or the hope of reward.

II. Female influence is almost incalculably extensive, and its results are uniformly for evil or for good. Although the first mother of mankind was first in the transgression in the garden of Eden, and although many of her depraved daughters, in various periods of the world, have exerted an unholy influence over mankind, to the utter destruction of many souls, and tending to the promotion of the kingdom of darkness, yet it should always be remembered with gratitude, that Heaven has blessed the world with the existence of women, whose influence has crushed the tyrant's power, broken the chains of slavery, set captives free, delivered from death, relieved the oppressed, and diffused peace and consolation among the sons and daughters of affliction.

When ancient Israel was greatly oppressed, during twenty years, by Jabin, king of Canaan, who fought them with his "nine hundred chariots of iron," Deborah, a prophetess and judge of Israel, by her influence and prowess, under the Divine direction and superintendence, discomfited the enemy, and delivered her nation from the yoke of bondage. In this memorable contest, Jael, the wife of Heber, with her hammer and nail, fastened the head of

Sisera, the captain of Jabin's host, to the ground, as he slept in a tent, so that he slept the sleep of death. The overthrow and destruction of the king, his master, unavoidably followed soon after, and the victory was celebrated in a song of praise to the Lord, by a "*Mother in Israel*," and continues to be sung, and will continue to be sung as long as the Bible is published in the world. (See Judges iv. and v.)

In the ancient court of Persia was an instance of female influence which has been gratefully commemorated by the nation of the Jews during thousands of years past, and continues to be celebrated, even down to the present time. By a most nefarious and complicated stratagem of a prime minister of the Persian Empire, and next in honor to the king, the whole nation of the Jews, who were then subject to the power of Persia, was sentenced to destruction by the royal decree. The sanguinary work of death was to be performed in a single day, which was determined by lot, and commission was given to all officers of the vast empire to be ready off that day "to kill and cause to perish" every man, woman, and child belonging to the numerous, and at that period, defenseless nation of the Jews.

But, was the bloody decree executed? Was the whole nation of God's covenant people, his Church included, cut off at a blow, and exterminated from the earth? No, verily. Divine interposition prevented the calamity through the instrumentality of female influence. Queen Esther, of Persia, at the risk of her crown and life, defeated the murderous plot. The inventor of mischief ended his life on a gallows, as the result of his stratagem. Desolation



overwhelmed his household. And the trembling Jews, who were on the brink of ruin, found deliverance from sudden and indiscriminate death.

This providential deliverance is still commemorated by the Jewish nation, dispersed over the face of the earth, in their observance of the annual feast of Purim, *i. e.*, the lot, by which the Jews' enemy determined the proposed massacre of the nation to be on the thirteenth day of the month Adar, answering to about the first of our March. The two days following that dreadful lot were days of victory, deliverance, and rejoicing, to the emancipated nation, and the decree was ordained to observe these days of Purim as days of feasting and gladness through all their succeeding generations; and thus the feast is kept with great scrupulosity. Every little child that can read, may find this wonderful story in the book of Esther, the substance of which is comprised in a single poetical sentence in the New England Primer :

“Queen Esther comes, in royal state,  
To save the Jews from dismal fate.”

When Rome was under the government of the Tribunes, nearly five hundred years before Christ, a remarkable instance of female influence was instrumental in saving that metropolis from the horrors of a bloody siege. Marcius, a young ambitious Roman, so distinguished himself at the siege and conquest of Corioli, a city of the Volscians, that he was honored with the surname of Coriolanus. Proud of his dignity, he set up his opinion with such violence, in opposition to the measures of the Tribunes, in relation to

the distribution of a quantity of corn in a time of scarcity, that it nearly created a civil war, and terminated in an official sentence of his perpetual banishment from Rome. He fled to the Volscians, whose city he had conquered, made peace with the Volscian king, and obtained his counsel, and the aid of his war forces, to return in hostile arms, and be revenged on his country for the sentence of banishment passed on him by the Tribunes.

Arrayed at the head of the Volscian army, he approached Rome, spreading desolation on his way, until he planted his standard within five miles of the city, and prepared for a desperate attack. Rome trembled. An embassy was dispatched, with terms of pacification, to reconcile the invader to his country; but the embassage was treated with disdain. Pacific proposals were repeated, and as often rejected with implacable resentment. Every effort for peace failing, the ladies of Rome proposed an embassy. With Volumnia (or Veturia, as she is called by some historians), the illustrious mother of the hostile general, at their head, a procession of Roman ladies marched out of the city to exert their influence for peace. They presented their plea without success, until the oppressed mother, in presence of her son, uncovering her breasts, that once give him sustenance, cried out in words of following import: "*Here, Coriolanus, if you are determined on the destruction of your country, let your first weapon of death be thrust into the heart of your mother!*"

This address awakened the feelings of humanity. The heart of stone was melted. The spirit of revenge and hostility was overcome. In answer to his mother's pathetic ap-

peal to conscience, the invader cried out, "*Rome is saved, but your son is lost.*" This was, in fact, the result of the extraordinary interference of female influence in behalf of public tranquillity. Peace was immediately restored. Rome was saved from the fear of desolation. But Coriolanus was assassinated by the enraged and disappointed Volscians.

To commemorate this instance of female influence, so favorable to the republic, the Senate of Rome caused a temple to be erected and dedicated to the "FORTUNE OF WOMEN," into which none but ladies were permitted to enter. (See iii. Epocha of Roman history.)

Female influence has lost nothing in the progress of time, from years of ancient date, to the present period. It has often appeared conspicuous in directing the political and moral revolutions of the world. It has contributed to the advancement of arts and sciences. It has conduced to the amelioration of society. And it has diffused a savor of benevolence among mankind, more delightful than the fragrance of Sharon; more precious than the spices of Arabia; more valuable than the gold of Ophir.

Such is the *extent of female influence.*

III. In the next place, let us consider the beneficial and happy results of female influence, when it has been exerted in favor of the cause of God in the promotion of true religion.

In selecting instances of female influence which has contributed to the promotion of true religion, we shall not be confined to the period of the gospel dispensation, but shall feel authorized to notice testimony in point wherever we

find it authentic, whether it be in the history of the Jewish dispensation, or in the history of the Church under the gospel; for the cause of God is ONE, and the means of promoting it in every period, are subject to His sovereign and holy superintendence.

Under the ancient barbarous Egyptian law of *Infanticide*, which doomed all male Hebrew infants to death as soon as they were born, an instance of female influence, in the preservation of the life of a male infant, resulted in an ever-memorable blessing to the Church of God.

At the birth of the child, those who were commissioned to execute the inhuman law, devised an excuse to justify themselves in the non-performance of their cruel office, and thus left the infant alive in the arms of its mother. In the exercise of faith in God, the pious mother concealed her child, till the prospect of detection moved her to inclose the infant in an ark of bulrushes, to lay it among the flags at the brink of the Nile, and thus commit her dear child to the protection of Heaven, while the sister of the infant was stationed near the place to watch the movements of an adorable Providence. Thus exposed to chilling damps, and to the devouring glut of the voracious crocodile, the little object of divine protection lay secure from harm. Had any ordinary person found him, instant death would have been inevitable by the royal decree. But such faith as that mother in Israel possessed, takes hold on God, hangs fast to His promise, and never lets go the hold, which is a sure token that divine interposition will never fail to reward it. So it was in this case.

Under the superintendence of Divine Providence, an

object of curiosity was discovered by the king's daughter among the flags. On examination, it was found to contain a weeping infant. The affecting sight moved the compassion of the young princess. Concluding it to be a Hebrew child, she determined it should *live*, notwithstanding her father's law condemned it to death. The sister of the babe offering her service to procure a Hebrew nurse, was directed by the royal lady to that effect, and, as a matter of course, the child's mother was the person selected. O with what emotions of gratitude did this pious mother review this mysterious providence of God, in answer to her faith and prayers, when the application was made by her daughter, under the sanction of royal authority, to engage *her* to be the nurse of her own dear child!

Every little boy and girl in this assembly, and in Christendom, who has read the Bible, knows that this little infant, thus providentially delivered from death through the instrumentality of female influence, was named MOSES, because he was drawn out of the water. When grown to manhood, he was commissioned to denounce the judgments of Heaven on Egypt, to deliver the Hebrew nation from bondage, to conduct the emancipated tribes through the Red Sea into the wilderness of Sinai, and to receive the moral law from the hand of God on the mount, and publish it to Israel, and to the church in every age, as the unerring rule of life. Thus he was honored as the great temporal deliverer, leader, and lawgiver of Israel, and an eminent type of the Lord Jesus, the Divine Saviour of the world.

This instance of female influence, so favorable to the

interest of Zion, is commemorated by more than pillars of marble, or statues of gold, or splendid temples for festive celebration. The history is recorded in the book of God, and many hundred years after, was referred to by apostolic inspiration, as an act highly approved by the Almighty, and an example of faith worthy of perpetual remembrance and imitation. (See Exod. i., ii., and on; also Heb. xi. 23-29.)

It was through the pious instructions and holy examples of Naomi, a woman of Bethlehem-Judah, that Ruth, her widowed daughter-in-law, a Moabitess, and worshiper of idols, was converted to the love and worship of the God of Israel, and eventually became the wife of Boaz, a distinguished Israelite, and an ancestor of the Lord Jesus Christ. (See Book of Ruth.)

Such powerful female influence once accompanied a fervent prayer to the throne of the Almighty, at a time when the Jewish priesthood was most shamefully corrupted by the unrestrained wickedness of Eli's sons, that Samuel, the noted prophet, reformer, and judge of Israel, was given in birth to Hannah, the wife of Elkanah, of Mount Ephraim. In fulfillment of her solemn vow, the child was devoted to God from his birth, and was trained up for spiritual service in the church. And the eminently useful life of this holy man and distinguished prophet of the Lord, was a practical comment on the words of his pious mother to Eli, the judge of Israel, when she dedicated her child to the Lord in Shiloh. "For this child I prayed, and the Lord has given me my petition which I asked of Him. Therefore, also, I have lent him to the Lord; as long as he

liveth, he shall be lent unto the Lord." (See 1 Sam. chap. i., and on.)

It was through the instrumentality of a few words, uttered by a little Hebrew captive maid-servant to her mistress, that Naaman, the noted Syrian leper, who was major-general of the host of Benhadad, the great king of Syria, obtained introduction to the prophet Elisha, was cured of a most dangerous leprosy, and eventually renounced idolatry, and became a professed worshiper of the God of Israel. (2 Kings v.)

Through the influence of Rahab, a citizen of ancient Jericho, the Hebrew spies were preserved from detection when viewing the land of Canaan. By this means, the way was prepared for the chosen tribes to take possession of their promised inheritance. At the destruction of Jericho, the life of this benefactress of God's people, and the lives of her household, were preserved from death; she was incorporated with the church of Israel, became mother of the famed Boaz of Bethlehem-Judah, and an ancestor of the blessed Saviour. (See Book of Joshua ii. and xi.)

Through the influence of Mary Magdalene, the body of our blessed Redeemer was anointed for burial with very costly ointment, the memorial of which is told in the whole world—wherever the gospel is preached, and will thus continue to be told to the end of time. And it was through her instrumentality, by an early rising on the Lord's day, that the disciples of our Saviour were first made acquainted with the fact, that the crucified Jesus was risen from the dead. (See Mat. xxvi. 6-13; and Mark xvi.9-11.)

Through the influence of Lois, and her daughter Eunice,

two eminently pious Jewish ladies, Timotheus, a son of the latter, was trained from childhood in the knowledge of the Scriptures ; and, eventually, by the blessing of God on the means of pious instruction, this young soldier of Christ became a noted evangelist, a powerful preacher of the gospel, a companion in labor with the great apostle Paul, an instrument of turning many to righteousness, and, consequently, an heir of the promise of “ shining as the stars forever and ever.” (See Epistles to Timothy.)

Ecclesiastical history informs us of several remarkable instances of royal female influence exerted in favor of the Christian religion, which resulted in the hopeful conversion of kings, the husbands of the royal ladies, and were followed by extensive reformatations in their respective kingdoms. The following summary is selected from unquestionable authority :

In the latter part of the fifth century, Clovis, a pagan king of France, was hopefully converted to the Christian faith through the instrumentality of his queen. Clovis was the founder of the French monarchy. He married Clotilda, a royal lady of the house of Burgundy. Though brought up among Arian heretics, still she was eminently pious, zealous for the doctrines of revelation, and of exemplary deportment.

At the time of her marriage, pagan darkness prevailed, and divine truth had scarcely a patron of eminence in Europe. Clovis had great affection for his queen ; but he hated the Saviour whom she loved and worshiped. His gods were the work of men’s hands. She reasoned with him on the vanity of his idols, and recommended Chris-



tianity to him as the only true religion. She was blessed with a son, and resolved to train him up for the Lord. The child was taken sick and died. This event was peculiarly trying to the faith of Clotilda. With bitterness the king reproached her. "*I have lost my child because he has been devoted to your deities : had he been devoted to mine, he would have lived.*" The reply of the bereaved and deeply afflicted mother was, "I thank God, who has thought me worthy to bear a child whom he has called into his kingdom." She was blessed with another son, whom she lent to the Lord. This child was also taken sick. The father now raged, and again upbraided the queen with the most bitter reflections on her religion, as the foundation of their former bereavement and present affliction. A fervent ejaculation to God for the recovery of the child was all the reply of the afflicted mother. God heard her prayer, and restored the child to health.

Notwithstanding discouragements, Clotilda persevered in her prayerful endeavors to win her husband over to the faith and practice of Christianity. But Clovis remained inflexible in his opposition to the gospel, until an interposition of Divine Providence convinced him of the vanity of trusting to his idol gods. Engaged in a war with the powers of Germany, he was upon the point of a total defeat at the head of his army. Discovering his danger, he lifted up his eyes to heaven, with tears, and uttered the following words: "O Jesus Christ! whom Clotilda affirms to be the Son of the living God, I implore thy aid. If thou givest me the victory I will believe, and be baptized, for I have called upon my own gods in vain."

While he was speaking, the enemy commenced a retreat, and, being pursued, submitted, and craved quarters. Returning from the war victorious, Clovis applied for instruction to the Bishop of Rheims, and himself, his sister, and eventually about three thousand of his subjects, were baptized. He was at that time the only prince in Europe who professed orthodox Christianity. This instance of female influence in favor of the gospel was succeeded by very signal results in Europe. The prevailing Arian heresy received a severe check. The apostolic faith revived. Sound doctrine prevailed. And many perishing sinners were hopefully converted to the Lord Jesus.

In the latter part of the sixth century, Ingonda, a royal lady, was instrumental of a special revival of religion in Spain.

Ingonda was daughter of the King of France. She was given in marriage to Hermenigildus, son of Levigildus, king of the Visigoths in Spain. Both the king and his son were Arians, and bitter enemies to Christianity. But Ingonda, the wife of the young prince, was a devoutly pious woman, and sound in the Christian faith. Though greatly persecuted by her mother-in-law, the wife of the Spanish monarch, yet, this precious woman persevered in her exertions to promote the cause of Christ, until, through her instrumentality, her husband was hopefully brought into the fold of the Lord Jesus. This excited the bitter persecution of the enraged Arian father to such a degree, that the pious couple, both the young Christian prince, and Ingonda, his much loved and devoted wife, fell victims to the rage of persecution, and suffered martyrdom

for the love they bore to their blessed Redeemer. The result, however, was favorable to Christianity. Orthodoxy revived, was established, and flourished in Spain; and Arianism, which had long infested that kingdom, was eventually exterminated.

Female influence greatly facilitated the spread of the gospel on the island of Great Britain, at a time when that highly favored land was overspread with idolatry and heresy.

Bertha, the only daughter of Caribet, king of Paris, a descendant of Clovis, was given in marriage to Ethelbert, king of Kent, a Saxon prince of great wisdom and power. This royal lady was not inferior in zeal for the cause of Christ to the renowned Clotilda; but her husband was a worshiper of idols. An express stipulation of their marriage contract was, that she should be allowed the free possession of Christianity, in which she had been educated. Not long after her settlement in Kent, as Queen of Saxony, Gregory, bishop of Rome, sent Augustine and several other missionaries to the island of Great Britain, to preach the gospel in that land of moral darkness. Divine Providence directed these missionaries to the palace of Bertha. How great must have been her joy to see these servants of God in pursuit of the salvation of souls! Her heart was open to receive them with kindness and hospitality.

Near the palace was an old church, erected by the Romans in former ages, in which Bertha used to retire and pray in secret. In this building the missionaries preached their first sermon, and here it was that the work of the Lord began to appear in the conversion of souls. The

missionary labors were closely followed by Bertha's prayers, and neither *their* labors nor *her* prayers were in vain. Although at first the king was extremely cautious about receiving the doctrines of the gospel, yet his devoted queen had the happiness to see her husband renounce idolatry, publicly profess the religion of Jesus, and submit to the ordinance of Christian baptism, while many of his subjects crowded to hear the word of life, many of whom were hopefully brought into the Redeemer's fold.

An ecclesiastical historian observes on this providential occurrence: "The King of Kent reigned fifty years, and died in the year 616. As a statesman, he was great; as a Christian, he was greater still; and few princes in any age were richer blessings to their subjects than Ethelbert and Bertha."

Such was the success of Bertha's influence in favor of Christianity in England. Her memory will be dear to Christians, while her name is enrolled among the pious women who have been instrumental in reforming sinners of this wicked world.

Theodolinda, queen of the Lombards in the sixth century, was a zealous orthodox Christian. The king, her husband, was an Arian heretic. But such was her steadfast faith, and persevering endeavors to promote the cause of Christ, that eventually she was made the honored instrument of the hopeful conversion of Agilulfus, her husband, which was succeeded by a general reformation in the kingdom of Lombardy.

Female influence in favor of Christianity was successfully exemplified in the life of Ethelburg, in the early part of

the seventh century. This royal lady was daughter of the renowned Bertha, queen of Kent, and was given in marriage to Edwin, a pagan king of the Northumbrians, in the north of England. Ethelburg being a woman of orthodox sentiments and exemplary piety, Edwin could not obtain her in marriage until he had firmly engaged to grant her the free liberty of conscience in the enjoyment of religion.

Some time after the marriage, an assassin was employed by the king of West Saxony to murder Edwin, and the attempt was made on his life on the very night that his first child was born. The assassin failing in his sanguinary enterprise, Edwin began to thank his gods for the birth of his little daughter, while, at the same time, Paulinus, the queen's minister, began to give thanks to the Lord Jesus for the favorable interposition of Divine Providence. The king's attention was arrested. His convictions were deep and pungent. The pious queen lost no opportunity of directing his mind to the Lord Jesus as the only Redeemer of men, and to the gospel word of His grace as the only light to guide a sinner in the way to heaven.

Shortly after, the king renounced all his idols, and commenced a serious examination of the grounds and reasons of Christianity. Under a full conviction that the worship of idols was useless, the king and his nobles, priests, and counsellors, all agreed to embrace Christianity together. They immediately destroyed their idol's temple, which stood on the east of the river Derwent, not far from York, in England, and built a church for the worship of Jesus Christ on the same spot. A general revival of religion

brought hundreds of souls to embrace the gospel. So powerful was the work of God, and so anxious were the people to press into the kingdom of heaven, that on a certain occasion, the king, his queen, their nobles, and Paulinus, their minister, spent thirty-six days, successively, in teaching and exhorting from morning till night, during which protracted meeting many were baptized, and hopefully added to the Lord. Such was the success of pious and devoted female influence in favor of Christianity, in a region hitherto overspread with the pagan darkness of the worship of senseless idols.

The kingdom of Hungary, in Europe, was richly blessed with the dispensation and fruits of the gospel in the tenth century, through the instrumentality of Sarolta, the daughter of one Gyllass, a Hungarian chief, whose government lay on the banks of the Danube. Gyllass was a pious man, and educated his daughter in the Christian religion. Sarolta was given in marriage to Geysa, the chief prince of Hungary. She was a woman of piety and zeal for God. Her soul yearned over her husband, and over sinners. She prayed for their salvation. God heard her, and blessed her endeavors to promote the kingdom of Christ. Her husband bowed to the Saviour's scepter, and embraced the gospel. A general revival of religion succeeded. The kingdom of the Redeemer continued to prosper until the death of Geysa and Sarolta, and under the pious reign of their son Stephen, Christianity flourished till Hungary became almost entirely evangelized.

[For the authenticity of each and every one of the foregoing instances of royal female influence, and the accom-

panying success in promoting the cause of Christ, the reader is referred to MILNER'S CHURCH HISTORY, on the fifth, sixth, seventh, and tenth centuries.]

Thus evident is it, that in ages past, female influence has been greatly blessed in promoting the cause of God. And it is worthy of special notice, that success in many instances began to be discovered by the impressions made and change wrought on the minds of ungodly husbands. Well might an inspired apostle inquire, "What knowest thou, O wife, whether thou shalt save thy husband?"

The foregoing are illustrious instances of female influence in favor of Christianity, which have been successful in promoting general revivals of religion. Doubtless there have been thousands of instances of devoted females in the lower walks of life, no less pious, no less anxious and zealous for the glory of God and the salvation of sinners, whose instrumentality and success in the cause of the Redeemer will appear conspicuous when the records of Heaven shall be read to an assembled universe, although they have been but little noticed in this wicked world.

The success of female influence in favor of Christianity within the period of the present generation, affords additional and incontestible evidence of its importance. The nineteenth century has opened upon the world a new and unparalleled era of Christian effort for the dissemination of gospel truth, and the consequent advancement of the Redeemer's kingdom in the salvation of souls. The light of eternity only can reveal how great a proportion of this good work of the Lord has been the result of female instrumentality. That their private instructions, prayers,

alms, and holy walk with God, have been instrumental in doing much to promote the cause of Zion, must be evident to every person whose eyes and ears have been open to the records of the progress of Christianity since the commencement of the present century. Many of the daughters of the church have devoted much of their time, their influence, their treasures of silver and gold, the product of their hand labor, and, what is best of all, *their fervent prayers*, for the advancement of the gospel of Jesus, and for the extension of the kingdom of grace in the salvation of perishing sinners. Unwearied in well-doing, and invincible to the various impediments thrown in their way by the stratagems of powers in opposition, they have kept on their march toward victory over sin, and a crown of life, carrying along with them a host of captives to the obedience of Christ and the gospel, extending, as they advance, their desires, and prayess, and exertions, for the holy blessings of millennial glory.

Under the superintendence of Divine Providence, and wielded by the hand of Omnipotence, female influence has proved itself to be a mighty engine to pull down and break in pieces the powers of darkness. Thousands of wicked men are converted to God through the instrumentality of their pious, devoted wives. Thousands of children are converted to God through the instrumentality of, and in answer to, their mothers' prayers. Here lies the great secret, which secures success to female influence in promoting the glory of God in the salvation of sinners. A pious mother prays for her infant son, consecrates him to the Lord in the holy exercise of faith in Christ Jesus,



sings the hymn of the Saviour's love to him as she rocks his cradle, tells the little boy the story of the cross of Calvary as soon as the tender mind is capable of understanding that Jesus died for sinners; and what is the consequence? Ask the mother of the celebrated John Newton, what was the result of her influence in the pious education of her little son? And, if her glorified spirit should be permitted to answer, would it not be something like the following: "My son, after a course of wickedness, be-thought himself of his mother's anxiety and prayers for his salvation. The recollection broke his heart. He prayed for himself, turned to the Lord, devoted his life to the preaching of the cross of Christ, became the honored instrument of turning many to righteousness, and is now rejoicing with them in glory around the throne of God."

Ask the mother of the ever-memorable Samuel J. Mills, what was the consequence of her influence and faithfulness in training up her child for the Lord? Ask her the result of that solemn appeal to his youthful conscience on the subject of his soul's salvation, when in the skepticism of his collegiate vanity, he answered, "Dear mother, I have sometimes wished I had no soul!" And when with a full heart, yearning over him, she replied, "My son, you *have got a soul* that must be saved or lost to all eternity, and now is the time to seek its salvation." O ask her, What was the result of this address? Her humble answer doubtless would be: "I had the happiness of witnessing my son's hopeful conversion to the Lord, and his solemn consecration to the work of the holy ministry of the Gospel

of Jesus my Saviour." And to complete the answer, would not a voice be heard from Asia, from Africa, and from many an island of moral desolation, testifying, that through his instrumentality in the organization of the Foreign Missionary Society, millions of heathen, delivered from destruction and raised to glory, would rise up and call *her* blessed, whose influence had been so successfully exerted for their salvation ?

Every pious wife who is instrumental in her husband's salvation, and every devoted mother who has trained up a child for the service of the Lord, exerts an influence in this wicked world which will aid in peopling heaven with the glorified spirits of the redeemed.

Behold, now, how many wheels are in motion in the great machinery of grace, through the instrumentality of pious females, whose influence is destined to go forward, in geometrical progression, till from the rising to the setting sun, the Saviour's name shall be adored ! With the advancement of Zion in view, how many hundreds of male infants have been thus devoted to the Lord by their praying mothers, in the same faith that Hannah of old lent her little Samuel to the Lord ! In answer to the prayers, and through the instrumentality of female exertion, how many such devoted children have been made the hopeful subjects of divine grace ; have been educated for the holy ministry ; and when furnished for the work, have ascended the sacred walls of Zion, to blow the gospel trumpet, and call guilty sinners to prepare to meet their God ! Through the instrumentality of female influence, and female benevolence, how many hundreds of ministers of the Gospel have been

constituted members of Bible, Missionary, Tract, Sabbath School Union, and various other benevolent societies, all of which have one great object in view—the advancement of the Redeemer's kingdom!

Doubtless, the city of New York is annually reaping the fruits of the pious influence of Mrs. Isabella Graham, whose love to God and benevolence to mankind were eminently exemplified in a life devoted to the cause of the Redeemer, and whose memory is imperishably embalmed in the affections of the Christian community in general. O how many redeemed souls will bless God on earth, and in heaven, that she ever lived to exert an instrumental influence for their salvation!

When a pious young female of New England, but little known in the world, was impelled, by love for the souls of perishing heathen, to bid adieu to parents, friends, and country, in 1812, to stem the surges of vast oceans, on her way to an apparently premature grave, on the Isle of France, who could have thought or calculated that much weight of female influence in favor of Christianity would result from such an unpropitious, disastrous, and apparently unsuccessful mission? But the good evidently designed to be brought to pass by her influence, was not to be effected by her long and useful life, but by the circumstances of her early death. The memoir of Mrs. Harriet Newell has probably resulted in a greater degree of influence in favor of the cause of missions, and of Christianity in the world, than would have been effected had she lived a hundred years, and been useful to the end of life in doing good to all within the circle of her acquaintance.

From such an assemblage of testimony to prove the extent of female influence, and its success and happy results when exerted in favor of true religion, how great must be the conviction, that the whole weight of female influence in the world is required to aid in carrying forward this infinitely important cause. True religion is the worship of the true God, and is infinitely superior to all earthly objects. It is the "one thing needful," the pearl of great price, compared to which, all else is vanity.

The superlative excellence of true religion exceeds all description. For *substance*, its foundation is the love of God, exemplified in Christ crucified for a lost world; and its superstructure is the church of redeemed souls, including all of Adam's race who will finally be saved. True religion, *doctrinally*, comprises all that God has revealed to man. *Practically*, it is the faithful performance of all the Divine requirements. And in *effect*, it is the display of the Divine glory in the salvation of sinners by the grace of the Gospel, that the seats in heaven which became vacant by the fall of sinning angels, might be filled with blood-bought, blood-washed souls of Adam's fallen race, each of whom will forever be able to sing the experimental power of redeeming love, in a higher note of praise to God than apostate angels could have raised, had they retained their primitive state of innocence.

True religion is, hence, every thing that mortals can rationally desire. It makes the poor rich, and the rich humble and benevolent. It constitutes the sum total of happiness on earth, and comprehends the only sure preparation for the joys of Heaven. To possess it, is life eternal.

To be destitute of it, leads to fearful, inevitable, and eternal destruction.

If such is the nature of true religion, and such its final results on the future destinies of mankind, surely, of all causes, it is the most important, and demands aid from all who have a talent committed to them for improvement. Divine grace is a system of means. The conversion of sinners by the Holy Ghost is effected principally through the instrumentality of subordinate agents. God requires the occupancy of every talent in the promotion of His cause.

Females possess the talent of influence, **EXTENSIVE INFLUENCE**, and God requires them to exert it for His glory in the salvation of sinners. To preach the gospel He never called them. To them He never delegated the power of government in the church. But the mighty power of influence which they possess is the gift of His Spirit, and His claims on its occupancy for the salvation of a lost world are infinitely imperative. Souls are of unspeakable value. "The world lies in wickedness." Impenitent sinners are under sentence of endless death, and are fast sinking into eternal ruin. The broad way to destruction is crowded with travelers. Lost souls, in a constant tide of emigration, are pouring into the lake of unquenchable fire. And every one who is instrumental in saving a soul from death will secure a gem of celestial brilliancy in a crown of unfading glory. With such considerations in view, what female in this assembly can refrain from the resolution, *I will now yield up my heart to God, to live entirely devoted to His service, and all the influence I possess I cheerfully con-*

*secrete to the promotion of His blessed religion?* May Heaven be opened, the Holy Spirit descend and move you, this moment, to the adoption of a resolution which has peace on earth and everlasting glory for its reward beyond the grave!

It is painful to remark, and would be omitted, did not the importance of this subject demand the unpleasing observation. How useless, and worse than vain, is the life of those giddy females who seek to *know* nothing, and *do* nothing, but to decorate their frail bodies, which are destined shortly to become food for worms in the grave; or to gratify their appetite for food and pleasure; or to waste away the golden hours of life in the pursuit of amusements, and anticipations of enjoyments which many never live to realize, and which, if obtained, can never render them wise, nor happy, nor useful, nor blessed! O how much better is it, to arise from such insignificant pursuits, to put on the armor of righteousness, and consecrate heart, and influence, and possessions, and life, to the great work of evangelizing the world! This is a pursuit worthy of rational beings, and its results are of infinite importance.

Finally. This subject shows the importance of caution, fortitude, and perseverance, in the exercise of devout female influence.

Pious females are cautioned in forming matrimonial connexions, to make it a subject of special prayer to God, that their allotment in life may be identified with religious companions, whose combined influence may sweeten the path way to the grave with peaceful and united devotion.

Pious married ladies, whose husbands are in a state of

opposition to God, are taught the indispensable duties of fortitude and perseverance in the exercise of all their powers of influence for the salvation of their partners in life. In view of the embarrassments and opposition which others by fortitude and persevering grace have overcome, let them be encouraged to put their trust in the Lord, and wait in the patient use of means for the blessed results of their influence in winning their husbands to Christ. If the husbands are *neglecters* of the Christian religion, let the wives treat them kindly, and pray for their conversion to God. If the husbands are *infidels*, let the wives treat them kindly, and pray that the light of Divine truth may dissipate the darkness of their skepticism, and lead them to Jesus for mercy. If the husbands are immoralists, unholy, profane, intemperate, haters of godliness, and workers of all iniquity, still let the broken hearts of the pious wives be poured out to God for them in prayer. Such are the best means of winning them to Christ. And in the use of such means may it not be asked, "What knowest thou, O wife, whether thou shalt save thy husband?"

Take courage, then, ye daughters of Zion, and go forward in the great work of winning souls to Jesus Christ. Raise your desires to God for grace to enable you to accomplish great things for His glory, and things as large as your desires will be done to promote the interest of the Redeemer's kingdom. Although you are not commissioned to the office of watchmen on the walls of Zion, yet God has assigned to you a work of importance, and He requires you to do it. This is to exert your influence prudently, courageously, and perseveringly in favor of the cause of

Christ. The influence, the blessed influence of your pious lives, your fervent prayers, your holy conversation, your steadfast adherence to the word and worship of God, carries in it a savor well pleasing to the Almighty, and by the power of His grace is constituted a mighty engine of Christian warfare, to bear down upon the principalities and powers of darkness, and diffuse the light of life to a perishing world. Here a field opens for your usefulness sufficiently extensive to give full scope to the exertions of all your influential powers. To devote your children to God, to train up your sons for service at the sacred altar, or for pillars in the Church; to teach your daughters the happy art of exerting their influence in favor of Christianity by devoting themselves to God; to hold up the hands and encourage the hearts of God's ministers by your holy examples, your alms and your prayers; and to diffuse a savor of holiness in all your intercourse with society, is a labor of love which it is your duty and privilege to perform, and be assured of this, that "such labor will not be in vain in the Lord."

A SCRIPTURAL ESTIMATION OF PIOUS FEMALE INFLUENCE.

*Reminiscences selected.*

"Who can find a virtuous woman? Her price is far above rubies. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. A woman that feareth the Lord shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." (See Prov. xxxi. 10, 25, 26, 30, 31.)



A virtuous woman once gave a small cake and a little water in a vessel to a prophet of the Lord when he hungered; and the God of Israel preserved her morsel of meal in a barrel and oil in her cruse from diminution by constant use for herself, her son, and the prophet, during a famine of two full years of dearth in the land. (1 Kings xvii. and xviii.)

Mary sat at the feet of her Saviour to hear His divine instruction, and *there* received His gracious assurance, that she had "chosen that good part which shall not be taken away from her. (Luke x. 39-47.)

A woman also washed the feet of Jesus with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment. And he said unto her, "Thy sins are forgiven; thy faith hath saved thee; go in peace." (See Luke vii. 36-50.)

Another woman poured an alabaster box of very precious ointment on the head of Jesus as he sat at meat in the house of Simon the leper, in the village of Bethany; and the benediction pronounced upon her by her Saviour was in the following words: "She hath poured this ointment on my body for my burial. Verily I say unto you, Wheresoever this gospel is preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (See Matt. xxvi. 6-13.)

The above are historical notices of VIRTUOUS WOMEN. The Scriptural import of their intrinsic value is a "price as far above rubies" ["gems of the most brilliant scarlet, some of which are even richer than diamonds"] as the

price of a human soul is above the valuation of the material world full of silver and gold. (See Matt. xvi. 26.)

In conformity with the Divine injunction, "Render to all their dues; tribute, to whom tribute; honor to whom honor is due;" it may with propriety be remarked, that a recent instance of singular FEMALE INFLUENCE has surpassed any thing of the kind known to have existed in Christendom. Allusion is had to a female who but a short time since was known to FAME out of the land of her nativity in the North of Europe. But, like other "signs of the times," in this age of wonders, the trumpet of PUBLIC FAME, with the telegraphic velocity of lightning speed, has spread her veritable name over Europe, America, and the world, as a lady possessing unrivaled powers of VOCAL MUSIC, abundantly competent to arouse all the hearing powers and sensations of lovers of harmony into a state of the most rapturous excitement of delightful satisfaction.

And, what is still more important, in the wide-spread promulgation of her fame, are the accompanying testimonials of her virtuous principles, chaste deportment, and benevolent disposition. The testimony of her virtues is written, not merely on "*water*," by the pen or tongue of the invidious flatterer, but it is written by her own *indelible, voluntary*, and judicious benefactions in the distribution of a vast proportion of the avails of her income for the promotion of public institutions and most worthy deeds of charity. Such testimonials of moral worth and character, originating from philanthropic principles, will doubtless be found recorded in the annals of the Divine history of benevolence, where it will also be found that "a cup of

cold water" given to a disciple in the name of a disciple, as a deed of charity from pure motives, will not fail of a Divine reward.

Hence, as a practical improvement of the foregoing illustration of principles by the testimony of facts, I, Lebbeus Armstrong, a native of Westchester County, in the State of New York; son of a soldier of the American Revolution; congregational minister of the gospel, and the oldest member of the "Congregational Association of New York and Brooklyn," being in the seventy-seventh year of my age, forty-ninth of my ministry, and forty-fourth of my pledged membership for the promotion of the cause of temperance in the various epochs of its progress from its commencement, to the pledge of "total abstinence from all intoxicating liquors"—being one of the forty-three whose names were first written on the records of the Temperance Society of Moreau and Northumberland, in the county of Saratoga, which was organized on the last Tuesday of April, A.D. 1808; and by the appointment of the President delivered the first Temperance Address before that organized body on their first quarterly meeting in a country school-house in Moreau; and who was then, and still am, an admirer of the science and performance of both vocal and instrumental music, do now, therefore, by these presents take pleasure in presenting these public testimonials of most respectful regard to MD'LE JENNY LIND, the celebrated European songstress, now a visitant in America.

Being well satisfied that her musical powers are not overrated by the *éclat* of public fame, the following salu-

tatary address, in acrostic form, governed by the initials which comprise both her title of respect and proper name—founded on sentiments of due esteem for original genius, scientific acquirements, and extensive practical improvement by the most laudable promulgation of a special gift of Divine Providence in the scientific powers of both vocal and instrumental music, is hereby presented, and accompanied with the most sincere wishes and prayers for her temporal prosperity, and more especially for her future and immortal interest.

In accordance, therefore, with the foregoing preliminaries, I would say respectfully, Please, madam, accept of the assurance of the above sentiments, and may you profit everlastingly by adherence to the doctrines and duties comprised and inculcated in the following

ACROSTICAL ADDRESS ON VOCAL MUSIC.

Mistress of Vocal Harmony, fam'd stranger in this land ;\*  
 Desirous of your happiness, these lines are for your hand.  
 Lo! all your powers of melody, your Maker gave to thee—  
 Let all the music of your breath to Him devoted be.

Earth is his footstool, heav'n is his throne, angels his subjects are,  
 Jehovah is his name, supreme, his word, his works declare ;  
 Each world, each creature, and each thing throughout immensity—  
 Not one escapes from his control—He rules their destiny.

Next, Songstress, blest with tuneful voice, your Maker's praise repeat,  
 Yield to the Holy Spirit's power, and worship at his feet.

Laud Him who died to save your soul from everlasting death :  
 In Him is life and endless joy. O praise HIM with your breath.

Now, stranger, welcome to this land. May all who hear you bring  
 Due tribute to your hand, and own that God form'd you to sing !

\* This Acrostic was written soon after the commencement of Miss Lind's first performances in New York.

Yea, I would further say, May divine grace prepare you to sing hallelujahs in Heaven, is the most fervent prayer of him who commits to your hand and keeping this memorial of first acquaintance.

I would also congratulate Mr. Barnum for the success of his exertions in procuring so distinguished a visitant to the United States of America. May he be richly rewarded for all the good that may result from his philanthropic efforts for the promotion of scientific harmony.

Moreover, I would esteem it a privilege to be permitted to address to any one of the numerous audiences of the Empire City of New York, the following *Acrostical Ode on the Union of Vocal and Instrumental Music*, founded on a contrast of past and present times—the origin of all scientific powers of symphony—the superlative harmony of the planetary orbs as visible tokens of heaven, the metropolis of eternal glory—and the divinely foretold concord of a future Millennium on this globe of earth, when it shall have been purified from the contagion of sin, by the imprisonment of the old serpent, the tempter of Eve, and the destroyer of her children, in every age and nation of mankind.

It will be perceived that *the acrostical form* of the Ode comprises the *initials* of the names of the owner, lessee principal performer of scientific melody, and *assumed appellation* of the celebrated hall where most of her performances have been made, thus—“TRIPLER’S AND BARNUM’S AMERICAN MD’LLE JENNY LIND MUSICAL METROPOLITAN HALL OF SCIENTIFIC HARMONY.”

## ODE ON SCIENTIFIC HARMONY.

Time was when savage men possess'd this land,  
 Raising the war-whoop, tomahawk in hand !  
 In those dark ages all was wilderness,  
 Prowl'd o'er with beasts of prey from East to West.

Lo ! what a change Time *now* presents us here !  
 Each of these thousands has a listening ear,  
 Refined with taste for music's charm this night,  
 Sung, play'd on instruments—each gives delight.

And may we not with pleasure cherish thought ?  
 No harmony exists but what God taught :  
 Divinely sweet, from heaven the ART was brought.

Brightest and best of scientific powers  
 Are sounds melodious, charming to the ear,  
 Repulsive to dread thoughts of gloomy hours,  
 Nor less exciting to sweet, heartfelt cheer.

Union of sounds excites to peace and love,  
 Most joyful to a contemplative mind ;  
 Such as harmonious rolling orbs above  
 Afford, by order, light, and form combin'd.

Music, bless'd science of concordant sounds,  
 (Each full of melody, delightful, sweet),  
 Rarely exists on earth's defective grounds,  
 In such *perfection* that no *discords* meet.

Concerts of vocal and mix'd harmony,  
 Amid sweet, well-play'd instrumental sounds,  
 Need nothing to complete the melody,  
 Most cheering always to the utmost bounds.

Delightful theme, CONCORD remains untold !  
 Lo ! in creation's globes, dazzling in air,  
 Let " ORDER, GOD'S FIRST LAW," His works unfold,  
 Each sphere in harmony is govern'd there !

Jehovah's palace royal deck'd with Love,  
 Eternal concord through all heaven displays.  
 Notes, pure as angel voices, sound above,  
 Now, TO OUR GOD BE EVERLASTING PRAISE !

Yea, earth, too, though defiled with sin and shame,  
 Long brooding over discord, strife, and blood !  
 In time foretold, will chant Jehovah's name,  
 New songs, perpetual, will arise to God.

Discord on earth will then be known no more ;  
 Mount Zion's sons and daughters, all will sing  
 UNION OF HEAVEN AND EARTH, like Eden's yore,  
 Sweet notes of concord o'er the earth will ring.

In that bless'd day Gentile and Jew will join,  
 Concordant notes of melody to raise ;  
 And old and young, and rich and poor, combine  
 Love's power to celebrate in perfect lays

Music in sweet perfection then will fill  
 Each scientific ear with pure delight ;  
 Then joyous songs, resembling heaven, will still  
 Redemption's glories show forth, day and night

On each millennial day the sun will rise,  
 (Prince of the planetary worlds, BRIGHT SUN !)  
 Only to *bless* all souls below the skies,  
 Loving, and lov'd, as each bless'd day shall run.

In all the earth Music's sweet strains will roll,  
 To cheer the heart, and raise the thoughts above ;  
 And *earth* will be like Heaven, from pole to pole—  
 No more the ORB of *hatred*, but of LOVE !

Here in this HALL, perhaps, when we are dead,  
 A numerous choir will chant superior strains,  
 Lauding the name of CHRIST, THEIR LIVING HEAD,  
 Lord over conquered Death triumphant reigns !

Oh, what a contrast *this* with days of yore !  
 Free now, we sing or hear, write, print, or pray.  
 Salvation's banners once the Cæsars *tore*,  
 Converting earth to gross idolatry !

In those dread days the Amphitheatre,  
 Each sportive hour, was filled with lookers on,  
 (Numerous, *thrice told*, as those assembled *here*,)  
 To see wild beasts devour God's saints anon !

In this, our day, we fear no Cæsar's power :  
 Freedom's blest songs we sing or hear with joy.  
 In concert, or at home, each passing hour  
 Calls us in *Freedom's labor* to employ.

Heaven will shortly be the endless home :  
 All friends of holy harmony will gain  
 Rest for their souls in that bright world to come,  
 Messiah purchased with his blood and pain.

Oh, now He offers us a seat above !  
 No price He asks except our fervent love !  
 Yielding, His blessedness we soon may prove.

With sentiments of congratulation,  
 The foregoing compliments are hereby  
 Most humbly inscribed by the

AUTHOR.

The following testimonials of female moral worth are  
 selected from various authentic sources :

“ UNPARALLELED GENEROSITY.

“ A Stockholm paper says that Jenny Lind has sent to  
 that city TWENTY THOUSAND DOLLARS, to be distributed  
 among the poor.”—*New Orleans Crescent*.



The following appears in the same paper :

“OBSERVANCE OF THE SABBATH.

“This is equal to fifty sermons—it is a practical fact : Arrangements had been made for her concerts at Natchez and Memphis, based on her departure from here on Saturday. The boat, however, was delayed. There was yet time to keep the appointments, and leave on Sabbath morning. This she at once refused to do, and refused to hold any conversation in regard to the pecuniary loss. Miss Lind is entitled to the thanks of all religious persons for this strict observance of the commandment, ‘Remember the Sabbath day to keep it holy.’”—*New Orleans Crescent*.

[It is regretted that the *date* of the above New Orleans paper was omitted in the above transcript by the author of these reminiscences. But thus much is averred, that the foregoing related facts were read and transcribed from authority as above stated, soon after the time that Miss Lind left New Orleans the year past. And also, that the object of the said transcript was a more permanent preservation and further promulgation of such praiseworthy examples in this boasted “*Age of Reason*,” when the Holy Bible, and its laws and doctrines, religion and ordinances, rewards and punishments, are deemed by millions of *self-wise philosophers* as invalid infringements on the natural rights and liberties of all such as acknowledge no allegiance to such a God as the Bible describes.]

The following is copied from the “*Puritan Recorder*,” dated May 29th, 1851 :

## “JENNY LIND AND THE HEAVENLY CHOIR.

“A friend of ours reports to us the following fact, for the authority of which he gives a sufficient voucher. His brother, after hearing Jenny Lind sing lately at Castle Garden, came out of the Garden a short distance behind another gentleman, who was plain in his appearance and dress, and in quite a thoughtful mood. He spoke respectfully to him, and said, ‘Well, sir, what do you think of Jenny?’ ‘Why, I think if she gets to Heaven, she will be leader of the choir.’ This, we think, is the highest compliment that we have ever known paid to her.”

## IN CONCLUSION.

I. May virtuous women be multiplied, and found in every house throughout our land and world. Then will husbands be blessed with good wives—children will be trained up in “the way they should go”—home, universally, to each individual, will be the most delightful spot on earth—and, if the cause of TEMPERANCE prevails over the desolating curse of *Intemperance*, by the wise enactments of temperance legislators, after the ever-memorable example of the sister State of Maine, this planet on which virtuous women dwell will become a sober world. Then the curse of drunkenness will be banished into the darkness of oblivion. Then the desolating trade of war will lose its *mainspring* of existence, and be banished from all existing nations of the earth. Then the pursuit of arts and sciences, moderate labor, and uniformity of happiness in the enjoyment of trusting in the Lord and doing good, whether at home or abroad, in city or country, on land or

ocean, will fill up the term of each of the six days in the week divinely appointed for the secular business of life. And then will each holy Sabbath of the Lord be as conscientiously and scrupulously observed by all lovers of holy time as was the Lord's blessed day observed by the ever-to-be-imitated Songstress at the city of New Orleães, who turned a deaf ear to all pecuniary motives to persuade her to violate the sanctity of *one* holy Sabbath, though thousands of dollars to her temporal advantage were pending that moment on her decision, to be gained if she desecrated the Sabbath, or lost if she observed the divine commandment, to "Remember the Sabbath day, and keep it holy." May this lesson of *virtuous example* never be forgotten by succeeding generations of the earth

II. May all virtuous women, in this and all other nations of the earth, consider it to be their indispensable duty to subscribe the total abstinence temperance PLEDGE, after the example of thousands and *tens* of thousands of Daughters of Temperance, of various appellations, under various banners, whose names are now enrolled on the pledge for the security of honor and safety, happiness and prosperity, in the promotion of universal temperance in this world of sin.

It is a lamentable fact, that there are many respectable persons throughout Christendom, both male and female, who profess to wish well to the cause of temperance, and still, for reasons expressed, or concealed in their own mind, have never subscribed their names to a temperance pledge, though often most respectfully and affectionately invited so to do. The reasons which are generally offered in vin-

dication of non-compliance with this all-important temperance seal of a covenant which binds the whole temperance fraternity in one common bond of brotherhood and sisterhood affection, on the only platform of safety from the accursed practice of liquor drinking and drunkenness in this world of iniquity, are in amount of justification as follows : We can be temperate without signing a *pledge* to be so. And if we *sign* no pledge, then, surely, we shall *break* no pledge if we find it to be absolutely needful for our health and comfort to drink intoxicating liquors temperately.

To prove the fallacy and danger of such a substitute for a good temperance character and standing during an exterminating war with the POWER OF INTEMPERANCE, let the following parallel cases of palpable absurdity be duly considered. Suppose a contract is made between male and female parties for the companionship of husband and wife during their earthly existence. The marriage covenant is here approved and agreed upon ; but the *pledge* of their agreement by a public ceremony of joining hands, and promising fidelity to each other, before legal authority, is considered by them both, to be unnecessary, for two reasons—one is, that they can keep and observe the conditions of their private agreement as well without public ceremony as with it, and hence the trouble, expense, and blushing perturbations of a *wedding* are not only needless, but honorably dispensable. The other reason is, that if, at any subsequent period, one or both of the parties should become *sick* of their original contract, their marriage legal ceremony would be a bar to their united agreement to separate, or to their separation if but one of the parties wished

a release without legal reasons for such separation. The amount of such a vague union would be, that if no law bound them together, no law would be broken if they separated at the wish of one of the parties, whatever damage the other party might sustain. The absurdity of such an agreement, without any pledge to bind the parties to a fulfillment of stipulated terms, must be evident at first sight. By such an evasion of Divine law, children would be illegitimate, and could never obtain the right of lawful heirship to parental inheritance; nor the mother, female party thus left at the death of a rich illegal paramour, could never obtain a legal widow's dower, for no legal marriage in such case could ever be proved.

And this is but an instance among many absurdities that might be named of parallel import with that of refusing to sign the temperance pledge. All contracts for money, goods, chattels, or agreements for any services, bargains, agencies, or conditions whatsoever, in the whole system of human transactions of dealing man with man, can be conducted with any degree of safety short of a pledge of legal note of hand, or other legal security which can be made to appear in witness to sustain the right of an honest claim. For want of such a pledge, all the business of life would be thrown into utter confusion, which no law nor equity could ever control in a manner to secure prosperity in any department of the regular business of human life. And no less disastrous to the prosperity of the temperance cause would be the vague, foundationless plan of procedure without a temperance pledge of total abstinence from the use of all intoxicating liquors.

Hence, we see the importance of the temperance *pledge*, and the futility of all objections to the *absolute necessity* of its existence as the indispensable bond of temperance union and prosperity, without which, no one can give evidence of true friendship to the temperance cause. On the correctness of such principles, we express the earnest wish that not only *tens* of thousands, but that *many millions* of devoted females now living, and those of unborn ages and generations yet to come, may be inclined to add their names to the pledge of total abstinence from all intoxicating liquors. Ladies of the present generation, do all in your power of influence, both by precept and example, to persuade all the members of your respective households, from oldest to youngest, who are capable of understanding and performing the duty, to sign the temperance pledge in the Family Bible, neatly prepared and written, to be preserved as memorials for generations following, when the subscribers to the pledge shall be dead and gone.

Parents, mothers, and all who may be mothers of the next generation, pause, and reflect for a moment on the importance of a single act of your life, which may be performed in one minute, and be a lasting memorial and *example* worthy of imitation, and be joyfully followed by thousands yet unborn, who may see your names to the temperance pledge of the nineteenth century, once written by your hands in the Holy Bibles which you now delight to read; the property of your lawful heirs when you die, and left in their hands for their perusal and guide in wisdom's pathway of duty and the way to heaven and glory, when you are dead and gone, to find your peaceful and

eternal home in the place prepared for you in the mansion-house of God, the Father's kingdom of glory. O think for a moment what joy it will give you in the eternal world of glory, to look down from the celestial abodes of angels and the spirits of the just of Adam's lost race, made perfect in glory through the grace of the gospel of the Lord Jesus, and there witness the improvement and use that may be made by your offspring on this earth in hundreds round their firesides, with your old Bibles open before them, reading your names once signed by your own hands in your much-loved Bibles, while thousands of other Bibles, the property of your offspring on earth, have *their* names written to pledges of total abstinence after your example, to go into the hands and possession of *their heirs*; and thus onward in succession, after the example of ancestors, while time shall last, and be lost in eternity.

O that every female in our land and world, from the queen on the throne of national power, to the housewives and daughters of farmers, mechanics, manufacturers, merchants, and professionalists of every rank of useful business of life, would sign the temperance pledge of total abstinence from all intoxicating liquors, and thus give example and influence to the promotion of the Temperance Reformation, which is providentially transforming this generation of human beings into a sober, industrious, prosperous, and happy world, as soon as intemperance, and all anti-Christian principles, influence, and practices shall be purged out of it, and the predicted reign of the Glorified Redeemer shall extend from the rising to the setting sun, unmolested by the influence of any adversary.

## CHAPTER XIV.

Effects of the Power of DIVINE PROVIDENTIAL MORAL SUASION, in one Neighborhood, by the Reformation of some Hard Drinkers and Drunkards, and the sudden and alarming Death of several other incorrigible Drunkards, personally known to the Author, who witnessed the remarkable Results recorded in this Chapter of the POWER OF PROVIDENTIAL MORAL SUASION in favor of Temperance Reform.

### PROVIDENTIAL MORAL SUASION.

IN one of the counties of the State of New York, there is a neighborhood which comprises a portion of three towns. Its settlement commenced some years before the war of the American Revolution, by emigrants, principally from some of the New England States, some of the lower *counties* of the State of New York, and various other places after the Revolution, comprising a community, in the new settlement, of such families generally as had been accustomed to the enjoyment of religious privileges. Consequently, soon after the peace of the Revolution, they organized into a religious congregation of church and society; unitedly erected a house of worship, settled a faithful and much-loved gospel minister, and for a series of years enjoyed union, peace, and prosperity in attendance on the ordinances of religious worship.

But an adversary was permitted to mark them out for a prey. The whole society was without a village; a neighborhood of plain country farmers and mechanics, scattered over an area of from two to three miles distance, in every



point of compass, from their central house of worship. The approach of a sly, artful, sagacious enemy first appeared, in a spirit of emulation, to fill the whole neighborhood with commodious places for social amusements in the unmolested enjoyment of *country taverns* and every-day beverages, for the morning, noon, and evening fireside *dram*, to cheer up the spirits of both old and young.

Before a temperance society was organized in the world, or one *known* to exist, the neighborhood above described was satanically enriched with ten taverns—several liquor-selling stores, to recommend the petty sale of dry goods, together with a variety of cider-mills, a number of *rum-loving* fiddlers, who depended much on their art for a livelihood, to accomplish which, they had only to keep or live near to a tavern, and be ready, almost every evening, to rosin the bow, strike up the music, and a company of drinkers and dancers would soon be in attendance, to grace the enchanted rooms, which, not unfrequently, would be enlivened with whole *royal families* of kings, queens, Jacks, and their deuces, to aid in passing away the jovial hours of life in dram-drinking, time-spending amusements, and gambling for intoxicating beverages, or for money, to pay for the good stuff to create happiness.

The next step of the sagacious enemy was to raise up fault-finders and remonstrancers against the lovely and faithful minister, until he was dismissed, and removed from his charge; the house of public worship was sold at public auction, to pay trumped accounts claimed by some disaffected builders, and was bid off, and secured by others from being converted into even a farmer's barn. The

Church, after long and painful struggles, was disbanded, and scattered among surrounding denominations of other neighboring congregations; and thus, the social religious inclosures of the former original society claims and privileges were demolished, and the whole area of the neighborhood was considered as *common ground* for whomsoever might become so powerful and successful as to usurp, take possession, and occupy it at their pleasure.

Such was the state of that neighborhood at the time when the Madisonian war of 1812 was declared, and our whole country was electrified with the animating prospect of the conquest of the Canadas, the universal triumph of Napoleon usurpations; French politics, and *natural religion*, under the specious denomination of "HALSION ILLUMINISM," a wonderful appellation, indeed, but signifying nothing essentially different from Thomas Paine's "Common Sense Age of Reason"—amounting to a system of anti-christian philosophy, founded on *natural religious freedom* from all *Bible restraints*.

At this period, there was an astonishing amalgamation of infidel principles—the spirit of war, and the overwhelming *flood* of intoxicating liquors of every description. Hence, in the above described neighborhood, at a tavern near the center, with a rum-selling store attached to it, there might be found every day in the week, and especially on the holy Sabbath, crowd after crowd of coming, going, staying, lounging, and drinking customers, all animated with the happiness of the *religion* of *nature*, and the politics of *war* for the enlargement of territory. And no *guests* were more highly honored at those seasons of

hilarity than *King Alcohol*, his queen [*licentiousness*], and all the members of his royal family of intoxicating fooleries, to make sport for the crowds of comers, goers, loungers, stayers, and night-hawkers, in preparation for drunken sleepers.

Under such peculiar intoxicating privileges, petty lawsuits were almost periodical; and Saturday afternoon ball-playing *games*, for the support and amusement of *King Alcohol's family*, were nearly as uniform as the approach of the seventh day of the week, in alcoholic preparation for the next day, "*Sunday*" convocations, to see and be seen, to hear, tell, do, and drink about "*some new thing*," some new religion, or some wonderful thing about war, politics, and the staggering pleasures of perfect liberty to do, or not to do, whatsoever was right in their own eyes, until they should fall asleep in a blessed fit of drunkenness. Such were once "*signs of the times!*" And if any person living in the neighborhood above described can show that the above daguerreotype portrait of the once "*signs of the times*" of that neighborhood is not correctly given, let the deficiency be pointed out, and corrected, if it can be done to advantage.

But, does that neighborhood retain to the present day, the same dissipated, detestable character? No, not so, indeed; far from this. An entire MORAL REVOLUTION has made it almost every thing but what it was, in many important respects, as its present portrait will clearly show, and is as follows.

The same spot of earth, comprising the neighborhood above described, is situated between two small lakes, on

the east and west, about five miles distant; and between two villages, at the north and south, also at about five miles distant; comprising an irregular circle of about five miles diameter. Now, in the above described *irregular line circle*, without mountains, or ledges, or waste land of any consequence, still exists the same plain, level, farming land; still without a village in the neighborhood, except those above stated in the boundary; and no small proportion of the present inhabitants are such as have been born and married in the neighborhood, and are raising up families on the land of their ancestors, who have been gathered into the neighboring CEMETERY at the *cross roads*, in the center of the neighborhood, about an equal distance from each lake and each village, as described on the boundary.

Now, within the boundary circle of the neighborhood (exclusive of the villages), where there were once *eight taverns*, there is not one—not one place where intoxicating liquors are made, sold, or bought for consumption, by larger or smaller quantities, with the exception of a few barrels of cider, made for vinegar, or sauce for eatables, and not for drunkenness.

Now, in the neighborhood where once a house, or barn frame, or any building of consequence, could not be raised without as much intoxicating liquor as all attendant helpers and spectators were pleased to swill down—buildings of any description are raised, or moved, without the aid of liquor. The refreshments now are substantial food, with such *unintoxicating beverages* as are desirable, with nutritious and healthful provisions. Let the following instance be remembered in confirmation of the fact above

stated, in regard to change of customs. A few years ago, a wooden house of worship, thirty-two by forty-eight feet in dimensions, twenty feet posts, the whole frame of large substantial timbers, selected from the best trees of the forest when the neighborhood was in its infancy; the very same building which the fathers of the congregation erected for worship in the days of the generation dead and gone; this heavy building was moved bodily three-fourths of a mile, both down hill and up hill, by horse-power machinery, requiring from ten to twenty men, with several other teams to remove timbers, machine, and rollers, during about twenty portions of days in winter season; all which was accomplished and completed by placing the old house of worship aforesaid by the side of the burial ground where its builders sleep in the dust; during which various seasons of removal, on portions of twenty days included in six or seven winter weeks, not one *drop* of intoxicating liquor of any description was brought on to the ground of removal; nor inquiry made for the article; nor complaint made or heard of, on account of its absence. And here let it be more particularly remarked, that the removed house of worship to the side of the burial ground of its builders, was the same which the first settlers erected and occupied as their place of worship, in peace, love, and unity, during the continuation of their much-loved minister, the Rev. William B. Ripley, and the days of their mutual prosperity. But when the influence of the adversary prevailed, and their minister was dismissed; yea, when the season of discord, calamity, and darkness approached, under the sovereign reign of intemperance and its concomitant woes;

then, in those days of darkness, their house of worship was sold at auction, but was providentially redeemed, and held in possession by a few in number; and eventually, by an overruling Providence, found its way over small hills and dales to the tombs of its builders, without the aid of intoxicating *liquors* or the need of their assistance.

And let it further be remarked, in relation to reformed customs in the neighborhood above described:—There, *once*, the calculation was as uniformly made, to procure an abundant supply of HARVEST RUM, as to prepare provisions for eating, and tools for working, to cut, gather, and collect the harvest into barns—but *now*, seldom is a gallon of liquor procured, or a drop of the poison of alcohol kept in the house, or carried into the field in time of gathering the fruits of Divine Providential blessings into barn or store-houses. Alcoholic aid is found to be worse than useless!

Now, the above described neighborhood is sometimes years without a justice of the peace, or constable, or a petty lawsuit within their bounds. Now, the old house of worship, removed, and somewhat repaired in a plain manner, has been used for several years as a place of worship; seats free to all denominations of evangelical Christians on their funeral occasions, who wish to bury their dead in the cemetery at the side of the house of worship; and the prospect is, that a *Church* will yet be gathered on the platform of *Congregational Evangelical Alliance on Christian principles*, which are greatly prevailing in Europe, and *must*, and doubtless *will* prevail throughout all *Christendom*, in fulfillment of Divine Predictions, prepara-

tory to the millennial day, glorious and prosperous state of the church of God, when intemperance shall be banished from the earth; and the name of the Lord shall be *glorious*, and be glorified from the rising to the setting sun. Such are some of the "*signs of the present times*" in the neighborhood above designated.

The question now is, what was the *cause* and the circumstances of the above described reformation, which has produced such a contrast in the moral state and character of the neighborhood above described? The answer, so far as the *cause* is concerned, is comprised in a single sentence. The same CAUSE which produced the *Statute Law of Maine*, which is now electrifying whole nations, and fast becoming the wonder of the world, as an EXAMPLE worthy of universal imitation by the inhabitants of the earth, is the very same CAUSE which produced the moral Temperance Reformation in the neighborhood of which we have spoken; all which is comprehended in *three words* at the heading of this chapter, namely,

#### PROVIDENTIAL MORAL SUASION.

The true doctrine of Moral Suasion is very little understood by many—greatly abused, perverted, or totally discarded by many others—and when truly understood and used to the best advantage, in the power of man, for the accomplishment of any good and desirable object whatever, often fails of producing any good degree of success, on account of the violent and inflexible *opposition* made to it, by those for whose benefit the good designed to be accomplished is in a special manner intended; but

is lost by the neglect or rejection of the many unreasonable opposers

*Moral Suasion* signifies the *art of persuasion*. For one to persuade others to believe what is truth—to disbelieve that which is known to be falsehood—or to *do* that which is good, and to avoid that which is evil. This is *moral suasion*. The whole labor, toil, suffering, perseverance, and endurance of a true gospel minister of the Lord Jesus Christ, is summed up in three words of an inspired apostle, thus—“*We persuade men.*” Persuade them to what! Why, summarily, we persuade men *to be* what God *requires* them to be, lovers of God and holiness; and haters of sin and Satan—to *do* what God requires them to do, and to turn from every work and way which God has forbidden, on penalty of the curse of heaven on their persons, property, body, and soul.

Such is the nature of Moral Suasion. And, nothing is more common, nor dangerous, than to close the eyes, stop the ears, strive against the convictions of conscience, and harden the heart against the instructions, entreaties, and warnings of Moral Suasion, to persuade mankind to do good, and to cease from doing evil, and avoid it as the sure precursor of condemnation and endless ruin.

Moses used all the divinely prescribed instrumentalities to persuade Pharaoh to release the Israelites from his oppressive bondage. But when the Moral Suasion of Moses failed to accomplish the object of Israel's redemption from bondage, by *signs* and *wonders*, which could be imitated by the magicians of Egypt, the Almighty Jehovah accomplished the work effectually by the wisdom and power of His



own *Providential Moral Suasion*, by the sudden death of the first-born son or daughter of all the Egyptian families throughout the whole land of Egypt; and by closing up the divided water-walls of the Red Sea upon Pharaoh and all his hosts, to their utter destruction.

Now we are prepared to explain, and all who read may understand, what is meant by *Providential Moral Suasion*, for the promotion of temperance. When all human instrumentalities failed to persuade the people of the State of Maine, to abandon the manufacture, traffic, and consumption of intoxicating liquors, by which some became rich, by making others to become drunkards, poor, wretched, miserable candidates for endless ruin—God put it into the heart of the HON. NEAL DOW to devise a law for the legal destruction of the poison, that makes and kills drunkards. And under the superintendence of a divinely wise, merciful, and holy Providence, the Legislature of the State of Maine have been moved by *Providential Moral Suasion*, accompanying all human instrumentalities, to enact the *Maine Law Statute*, and execute it faithfully in fulfillment of a Divine prediction, revealed in an apostolic vision, on the isle of Patmos; where it was seen that the water of destruction from the serpent's mouth, designed to destroy the church of God, in connection with the wicked world, should ultimately find its way into the mouth of the earth, at the foot of the total abstinence standard of the Temperance Reformation; and there receive its doom of destruction, for the salvation of those whom the serpent designed to destroy. Hence, the sentiment is incontrovertible, that the sovereign Lord of Creation, Providence, and Grace,

Father, Son, and Holy Ghost, God of the Bible, and only Saviour of sinners, is also the First Cause, and will be the Last End, triumphantly and gloriously, of the Temperance Reformation of this nineteenth century. He was the first mover of alarm. All moral-suasive instrumentalities, and their success and influence, have been under His sovereign control; and nothing *will* or *can* be done effectually without the interposition of His wise, holy, and adorable Providence.

We are hence prepared to consider the providential circumstances which were divinely overruled to bring to pass the Temperance Reformation in the neighborhood above described. The following circumstances may be relied on as *facts*, which once, providentially, came to pass within one mile of the old church cemetery by its side, in the center of the neighborhood above described. When all human instrumentalities in that place had become *powerless*, and were proved to be such by inflexible opposition, even to triumphant ridicule by the votaries of intemperance; God took the work of reformation into His own providential hand, to let the inhabitants of that neighborhood know what *He* could do by the power of *Omnipotent Providential Moral Suasion!*

The first *decisive* providential stroke, was the *sudden death* of the poor drunkard, *Richard*, in the harvest-field on the swarth of *rye*, which has been described in chapter VIII. of this book. Nothing was more evident than the fact, that at that death, and especially on the funeral occasion, the discourse from the words of God, "Woe to the drunkards of Ephraim," produced a trembling and shaking

of conscience, which *broke in* upon the strongholds of intemperance, and caused drunkards and hard drinkers to shake and tremble! Richard's grave is in the cemetery above described, at the foot of his mother's grave, on which solemn spot of earth he slept on the grass in the open air, in a state of intoxication the last night of his life on the earth! This fact was made known by a lady living near to the burial-place, who heard him make the following singular expression on coming out of the cemetery on the morning of his death. When asked where he had slept, he replied, "I have slept on the grass at the foot of my mother's grave, and I hope it will not be long before I shall be laid down there to sleep forever!" At about one o'clock that day he died in a state of intoxication, and his grave was prepared on the spot of his choice; on the *sod* of which *might* be written

*A drunkard's liquorless repository!*

*Designed for other drunkards' monitory!*

The next solemn voice of God's providential and effectual Divine Moral Suasion, to awe drunkards to a solemn persuasion to *set down their glass!* was the burning to death of a *female drunkard*, less than a-half-mile from the central burial-place above described. She and her husband were both confirmed drunkards, of the poorest and lowest class of human beings. They inhabited a small shanty—had three children, the youngest less than a week old in the month of February, 1833, when the wretched mother in the morning, after the husband's absence, left her bed, clad only in her night-clothes, approached near to a brisk

fire on the hearth—her clothes took fire ; she escaped back to the bed in flames, got into the bed, but not to the *injury* of her infant ; and before help could be procured, by the alarm of a neighboring little girl, who was in the shanty, the wretched woman had received her *death-warrant*, and expired in a few hours. The *Divine* Providential Moral Suasive “VOICE” of that awful female death ! was in language like peals of thunder and forked lightnings from the clouds of heaven uttered in an earthquake. Drunkards, set down your glass ! Prepare to meet thy God ! Set down your glass ! for it is written “Drunkards shall not inherit the kingdom of God.” Set down your glass, drunkards, or burn forever !

The funeral of this woman was attended in the school-house within a few rods of the burial-place, before the removal of the house of worship above stated. The preacher was the late venerable and well-known Methodist presiding elder, *Rev. William Anson*, who faithfully sounded the trumpet of alarm, and the author of these historical reminiscences was present, and made the appointment then, on the 15th of February, to deliver a temperance address in the same place on the ensuing 26th instant, which led to a third *very important* providential moral suasive *alarm* in that neighborhood, which has been narrated in the eighth chapter of this book, headed, “Address on Breaking of a Rum-Jug by a Revolutionary Soldier.”

The following additional circumstances connected with the breaking of the rum-jug, are now made to show the importance of that connecting link in the chain of Divine Providential Moral Suasive circumstances, which moved

forward the Temperance Reformation of the neighborhood of *Ballston East Line, Union Corners*, in the county of Saratoga, and State of New York (which strangers may understand is the name of the center of the neighborhood designated in this whole chapter). The *connection of circumstances* was above all human wisdom to have devised, and shows conclusively that the whole train was the result of a *Divine Providential Moral Suasion*, to bring to pass what God had designed to do, in favor of the Temperance Reformation in a neighborhood where Satan had long been seated in his chair of state. Now consider the

#### PROVIDENTIAL CONNECTION OF CIRCUMSTANCES.

The death of Richard on the swarth of rye, was in the field of the old revolutionary soldier who broke the rum-jug, and signed the temperance pledge the same hour. The funeral sermon of Richard was in the old man's house, two years and a half before the jug was broken, and within a quarter of a mile from the central burial-ground. The old man was a solemn hearer of the warning voice of God's word in that funeral sermon, by his son, from the words of a prophet: "Woe to the drunkards of Ephraim." The death of the female drunkard by burning, was nearly two years and a half after the funeral of Richard, and less than two weeks before the breaking of the jug. At her funeral, February 15th, the appointment was made for the temperance lecture to be delivered on the 26th of February, 1833, at noon, in the school-house, near the graves of these drunkards in the cemetery. The next day after that appointment was made, the heart-rending anecdote was read to

the old revolutionary soldier—the rum-jug was broken, the temperance pledge was signed by him as a voluntary act, which was sacredly observed to his dying day, about a year after his signature of the temperance pledge; and when the pledge was signed, leave, also, was given by him to his son, to make such use of the facts in relation to those providential circumstances, as might be deemed calculated to do good. Consequently, the circumstances of the breaking of the jug, and the reformation of the old revolutionary veteran, was especially set forth in the temperance lecture on the day of appointment, in the school-house near the cemetery; repeated the same afternoon to a large assembly in the old Baptist church in the village of Ballston Spa, the whole of which temperance lecture was published by the editor of a newspaper in the village of Ballston Spa the week following, at his request and proposal; and, by the request of a gentleman in the village, before the types were distributed, the columns were arranged into pamphlet form, and many hundreds of copies were published, and scattered broadcast over the adjacent community, all which was noticed and felt, as the effect of a providential moral suatory movement in favor of the Temperance Reformation. One hundred copies of said pamphlet were purchased for gratuitous distribution in the school-district of Ballston East Line, Union Corners, and places adjacent, every family of whom had a copy presented. A flourishing juvenile temperance society was soon after organized in the school-district where the address was delivered, and continued to flourish for years. The old house of worship was brought from its ancient location to

the side of the cemetery, without the aid of strong drink. The noted ill-famed tavern stand and rum-selling store above described, on the corner opposite the cemetery and old house of worship after its removal, were subsequently purchased by the author of these reminiscences. The store was sold, removed, and converted into a tenant dwelling-house of temperance inmates, where it still continues thus occupied. And the tavern-house, long the polluted central small country hotel, for in-door rabbles, drinking, dancing, lounging, drunken customers, law-suits, and what not, and out-door Saturday afternoon periodical games of ball-play for liquor, in weekly preparation for Sabbath convocations at the noted central place of meeting for rum's religious confabulations, on every subject that "Sunday" loafers, comers, and goers, deemed important to dwell upon, for their amusement, or for their religious, political, mechanical, and agricultural improvement, seasoned well with intoxicating beverages, after the custom of years that have rolled into past eternity; yes, that little old tavern-stand, after being divested of its alcoholic attire and accompaniments, has, at last, providentially become the temperance house, private dwelling-place of the author of these reminiscences, and his aged helpmeet, the wife of his youth, both of whom were once school-children in adjoining school-districts in the neighborhood, between the lakes, before the house of worship was built by the first class of settlers, or a minister was settled in the place, or the noted cemetery now before our door was set apart as consecrated ground, for the quiet sleep of death. Here we are permitted still to live. Here God has blessed us with a temperance com-

munity. And here we are content to dwell the remainder of our days—not to live in idle and useless retirement by the graves of our ancestors, and the house of worship which they assisted to build, when we were children; but, to “trust in the Lord and do good,” hoping to enjoy the annexed comforting promise, “So shalt thou dwell in the land, and verily thou shalt be fed.”

The special circumstances of the adorable providence of God, in favor of the Temperance Reformation at Ballston East Line Union Corners, will receive additional importance from considerations in relation to the *uprooting* of the abominations of this central house of ill-fame, the principal remaining stronghold of intemperance in the whole neighborhood between the lakes above described.

The tavern-house and rum-selling store adjoining, opposite to the cemetery above stated, were erected many years ago, on a two acre lot of land, once belonging to the grandfather of the author of these reminiscences, which by him was conveyed by deed of gift to a son-in-law (an intemperate man), who, instead of erecting a tannery upon it, as he had promised to do, sold the two-acre-lot of land to a person who erected the tavern-house about fifty years ago. And in process of time, the premises thus previously consecrated to the worship of Bacchus, was sold again to the builder of a store, so constructed, that a *door* in the bar-room of the tavern close by the bar of liquors, opened into the store—and another door of the store opened into the street opposite to the public burial-ground, at a little distance from the opposite corner. Here the *worthy* landlord kept a store and tavern together. In the store, intox-



icating liquors of various kinds and flavors could be obtained by the gallon. And by passing a door into the bar-room, intoxicating liquors of variety and abundance could be had by the small measure, to prepare the recipients for a pass through another door into the ball-chamber to dance till they thirsted for more liquor. Considering the propensities of *tavern haunters*, it can not be deemed strange, if a *hotel, bar-room, store, and ball-room*, all under one roof—thus commodiously fitted up for the promotion of the various branches of sensuality, *close by*, a congregation of the dead, where a *grave* could be prepared with *dispatch*, if a devotee of intemperance should chance to die suddenly in the hotel—nay, under *such favorable* circumstances, it *could not* be deemed strange that such a public-house should be well patronized by votaries of strong drink and pleasure, even to the excess above described in relation to facts of former “*signs of the times!*” For in fact, it would have been no *misnomer*, if the noted tavern had been honored with the discriminating appellation of SATAN’S EAST LINE MANSION-HOUSE.

This rum-selling establishment had for many years been in full operation, when the principal part of the other taverns in the East Line neighborhood had fallen into disuse. This was the most notable, and the last but one to be uprooted. This tavern and store, often changing owners or tenants, combined to form a strong tower of Satan’s intemperate dominion on earth, and one of difficult removal. It was in full operation, within a few rods of the district school-house, when the proposition was made to remove the old house of worship from its ancient location, to a new

site on an opposite corner of the public highways at the cemetery. Children from the school-house had only to run across the East Line road, to sell eggs for *rum* or other commodities; or to run in droves, at intermission, into the store or tavern, to see and be seen, hear and be heard, where they could mingle with a crowd of loafers, always in attendance, of the basest of characters, and there witness *examples* of the most voluptuous language and conduct, poison as rats-bane!

The tavern and store at that time were owned by a respectable widow; but her tenants had stamped *odium* on her property. Under such circumstances, the two-acre corner lot of land, tavern-stand, and store, were offered for sale, and the author of these memoirs purchased the premises, paid for them; and thus the prodigal two acres of land and appurtenances were at once added, or rather *rejoined* again, to the small adjoining farm-lot (without any buildings) which he had inherited from forefathers, to the eldest of whom, *i. e.*, the grandfather, the original deed was given by Mr. Derick Leffers, of the city of New York, dated one year and three months before the present incumbent was born, who now retains the original deed in possession.

This purchase of the tavern-stand, and the breaking up of the infernal *rum-hole* of this last but one in the neighborhood, took place after the removal of the old house of worship; and while the removed ancient sanctuary was under repairs, a few months before its dedication, which was on the birthday of the author hereof, aged then sixty-three, Nov. 23, 1838; almost fourteen years ago. And yet, the recipient of all these divine mercies, and his aged helpmeet,

both live to occupy and enjoy the privileges of dwelling in a renovated house; *once* Satan's seat; *now*, the peaceful and quiet temperance home—sweet, sweet home—at the door of the sanctuary which we saw in building for the worship of God when we were children, in which we assembled in youthful days, under the ministry of the first lovely and excellent pastor, the Rev. William B. Ripley (son of Dr. Ripley, of Greensfarm, Connecticut), and by whom we were married, at his house, on Ballston East Line, several years before the author of these memoirs commenced his ministerial labors in the Congregational Church of Moreau, June, 1803.

In connection with the above circumstances, it may also be thus publicly recorded, that in the progress of the Temperance Reformation on the East Line of Ballston, the result was remarkably *variable* in relation to the whole mass, and different classes of persons addicted to intemperate habits. Among the number of habitual daily consumers of intoxicating liquors, some were downright confirmed drunkards—others were *occasional* drunkards—others were daily hard drinkers, and but seldom drunk—others were constant tipplers, because they loved the fumes of intoxicating liquor, and their insatiable appetite hankered, till an hourly inward thirst extorted the cry, "*give, give!*" And among them all, in the aggregate, were such as were evidently pests in community—violent opposers of every providential measure of Temperance Reform; haters and opposers of Temperance Reformers; and inflexibly determined to promote the long-cherished customs of tavern-haunting, drinking, unmolested liberty of Saturday

afternoon periodical ball games for liquor, to promote drunkenness, and all manner of dissipation; and especially the abominable desecration of the holy Sabbath, by tavern-seeking convocations, and their concomitant Heaven-daring vices and soul-destroying habits. Now in the Temperance Reformation, all these had to meet with antagonistic opposition, in quest of their reform. And it was soon learned that the power of Divine Providential Moral Suasion was the only effectual cure of the infatuated disorder of intemperate habits. Hence it came to pass that, by the Divine Power, some of the most hopeless drunkards were reformed by Providential Moral Suasion, and were converted and transformed into the best class of reformed drunkards—who continue in the neighborhood, much beloved and respected, or have removed to other parts of the country, with the blessing of Heaven upon their heads and families. While others of the above described intemperate classes, who set their face of hardihood and bold defiance against high Heaven and the very powers of Providential Moral Suasory influences for the reformation of drunkards, have been swept from their liquor strongholds, by sudden or lingering death; some have fled to parts unknown, probably to seek for intemperance liberties without molestation. And others still stand aloof from alliance with the principles and practice of total abstinence temperance societies, from such a variety of pretences, excuses, and prevarications, that we shall not at the present time attempt to unriddle, nor confront, nor even name, nor explain. If they *will* be tipplers, constant hard drinkers, and drunkards, amid the entreaties of Divine

mercy, and the warnings of Divine judgments, one thing is certain—The Day of *Account* is approaching! And this no human being can avoid.

The display of the Divine Power of Providential Moral Suasion in the transformation of one incorrigible drunkard on Ballston East Line, into a total abstinence temperance man during life, by drinking only one draught of cold water, will close this lecture. A man, advanced in age and obstinate wickedness, the drunken father of a large family, was providentially converted several years ago to become a cold-water man, by drinking one draught of cold water, on one holy Sabbath day, and has never been known to drink a drop of intoxicating liquor since that blessed Sabbath, when he became a perfectly sober man. The means of his reformation were so remarkable that they must have a place in the conclusion of this chapter.

On a pleasant Sabbath morning he left his family in a one-horse wagon, to go some dozen or more miles, to get some potatoes which had been promised to him by a relative or friend. On his way, he called at one or two taverns, drank, and also replenished his little pocket-bottle with rum. He had to cross one river in a ferry-boat, which he did. He had one more considerable river to cross at a fording place, which at that time was fordable. In fording that river on that pleasant holy Sabbath he was constrained by *Providential Moral Suasion* to sign the cold-water pledge of total abstinence during life, even with a bottle of rum in his pocket; and the pledge there signed was done in the presence of several witnesses, all of whom

could testify, were they here, to the solemnity in which the drunkard then and there signed the cold-water pledge of temperance, and ever after has remained a perfectly sober man.

Being somewhat intoxicated when his horse commenced fording the river, he reined the beast into a current of water, which swept the horse, wagon, and man down the stream, until the wagon floated so near to a rock above the water that the drunkard crawled from the wagon safe on the rock, still holding the lines by which he drove the horse firm in his hand. The next moment, as the horse and wagon floated from the rock, the drunkard holding to the lines, was twitched from the rock into the current, where he soon subscribed the cold-water pledge of *Death by Drowning*—was subsequently taken from the water by those who witnessed the awful scene—from whence he was brought home to his family, a dead man, by drinking cold water, with a bottle of rum in his pocket. And this was the effect of *Providential Moral Suasion*, such as God often uses to bring incorrigible, obstinate drunkards to the knowledge of His justice, when His mercy is willfully and perseveringly rejected.

And let it be remembered, that this wretched man, who was compelled to sign the cold-water pledge of death, after he had long obstinately refused to sign the total abstinence temperance pledge, amid the special calls of Divine *Providential Moral Suasion*, was the drunken father of the boy who said to the clergyman, "I would take the whisky," which has been considered as the motto of the ninth chapter of this book.

May the Lord have mercy on all the remaining members of that household. O may they all abandon the poison that will destroy them, and seek the Lord's mercy while it may be found, and call upon Him while He is near! For *now* is their accepted time—now is their only day of salvation. For,

If calls of mercy from on high  
Are still rejected till they die,  
Better had they ne'er seen the light,  
Than *weep* in everlasting night!  
Where Satan, and all drunkards dwell,  
The bottomless abyss of hell.

Thus, we have arrived at a point of historical development, where the book of Temperance Reminiscences might be indefinitely postponed, until further historical facts and circumstances, now enveloped in futurity, shall be brought to light, and become matter of additional historical record; and the word FINIS might here be written, were it not for the following important consideration, namely: That, as much has been said *about* the Liquor Law of Maine, as the panacea of intemperance, it is considered due to the public, that the Maine Liquor Law be historically annexed, verbatim, with its working in Maine, as an example worthy of universal imitation.

## THE MAINE LIQUOR LAW.

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### AN ACT FOR THE SUPPRESSION OF DRINKING-HOUSES AND TIPLING-SHOPS.

*Be it enacted by the Senate and House of Representatives  
in Legislature assembled, as follows :*

SECTION 1. No person shall be allowed at any time to manufacture or sell, by himself, his clerk, servant, or agent, directly or indirectly, any spirituous or intoxicating liquors, or any mixed liquors, a part of which is spirituous or intoxicating, except as hereafter provided.

SEC. 2. The selectmen of any town, and mayor and aldermen of any city, on the first Monday of May annually, or as soon thereafter as may be convenient, may appoint some suitable person as the agent of said town or city, to sell at some central or convenient place within said town or city, spirits, wines, or other intoxicating liquors, to be used for medicinal and mechanical purposes and no other; and said agent shall receive such compensation for his services as the board appointing him shall prescribe; and shall, in the sale of such liquors, conform to such rules and regulations as the selectmen or mayor and aldermen as aforesaid, shall prescribe for that purpose. And such agent, appointed as aforesaid, shall hold his situation for one year, unless sooner removed by the board from which he received his appointment, as he may be at any time, at the pleasure of said board.



SEC. 3. Such agent shall receive a certificate from the mayor and aldermen and selectmen by whom he has been appointed, authorizing him, as the agent of such town or city, to sell intoxicating liquors for medicinal and mechanical purposes only; but such certificate shall not be delivered to the person so appointed, until he shall have executed and delivered to said board a bond, with two good and sufficient sureties, in the sum of six hundred dollars, in substance as follows:

Know all men, that we, — as principal, and — as sureties, are holden and stand firmly bound to the inhabitants of the town of — (or city, as the case may be), in the sum of six hundred dollars, to be paid them, to which payment we bind ourselves, our heirs, executors, and administrators, firmly by these presents. Sealed with our seals, and dated this — day of — A.D. —.

The condition of this obligation is such, that whereas the above bounden — has been duly appointed an agent for the town (or city) of — to sell, within and for and on account of said town (or city), intoxicating liquors for medicinal and mechanical purposes and no other, until the — of — A.D. —, unless sooner removed from said agency.

Now if the said — shall in all respects conform to the provisions of the law relating to the business for which he is appointed, and to such rules and regulations as now are or shall be from time to time established by the board making the appointment, then this obligation to be void; otherwise to remain in full force.

SEC. 4. If any person, by himself, clerk, servant, or

agent, shall at any time sell any spirituous or intoxicating liquors, or any mixed liquors, part of which is intoxicating, in violation of the provisions of this act, he shall forfeit and pay on the first conviction ten dollars and the costs of prosecution, and shall stand committed until the same be paid; on the second conviction he shall pay twenty dollars and the costs of prosecution, and shall stand committed until the same be paid; on the third and every subsequent conviction, he shall pay twenty dollars and the costs of prosecution, and shall be imprisoned in the common jail, not less than three months, nor more than six months, and in default of the payment of the fines and costs prescribed by this section for the first and second convictions, the convict shall not be entitled to the benefit of chapter 175 of the revised statutes, until he shall have been imprisoned two months; and in default of payment of fines and costs provided for the third and every subsequent conviction, he shall not be entitled to the benefit of said chapter 175 of the revised statutes, until he shall have been imprisoned four months. And if any clerk, servant, agent, or other person in the employment or on the premises of another, shall violate the provisions of this section, he shall be held equally guilty with the principal, and on conviction shall suffer the same penalty.

SEC. 5. Any forfeiture or penalty arising under the above section, may be recovered by an action of debt, or by complaint before any justice of the peace, or judge of any municipal or police court, in the county where the offense was committed. And the forfeiture so recovered shall go to the town where the convicted party resides, for the use of

the poor; and the prosecutor or complainant may be admitted as a witness in the trial. And if any one of the selectmen or board of mayor and aldermen shall approve of the commencement of any such suit, by endorsing his name upon the writ, the defendant shall in no event recover any costs; and in all actions of debt arising under this section, the fines and forfeitures suffered by the defendant, shall be the same as if the action had been by complaint. And it shall be the duty of the mayor and aldermen of any city, and selectmen of any town, to commence an action in behalf of said town or city, against any person guilty of a violation of any of the provisions of this act, on being informed of the same, and being furnished with proof of the fact.

SEC. 6. If any person shall claim an appeal from a judgment rendered against him by any judge or justice, on the trial of such action or complaint, he shall, before the appeal shall be allowed, recognize in the sum of one hundred dollars, with two good and sufficient sureties, in every case so appealed, to prosecute his appeal, and to pay all costs, fines, and penalties that may be awarded against him, upon a final disposition of such suit or complaint. And before his appeal shall be allowed, he shall also, in every case, give a bond with two other good and sufficient sureties, running to the town or city where the offense was committed, in the sum of two hundred dollars, that he will not, during the pendency of such appeal, violate any of the provisions of this act. And no recognizance or bond shall be taken in cases arising under this act, except by the justice or judge before whom the trial was had; and the defendant

shall be held to advance the jury fees in every case of appeal in action of debt; and in the event of a final conviction before a jury, the defendant shall pay and suffer double the amount of fines, penalties, and imprisonment awarded against him by the justice or judge from whose judgment the appeal was made. The forfeiture for all bonds and recognizances given in pursuance of this act, shall go to the town or city where the offense was committed, for the use of the poor; and if the recognizances and bonds mentioned in this section shall not be given within twenty-four hours after the judgment, the appeal shall not be allowed; the defendant in the meantime to stand committed.

SEC. 7. The mayor and aldermen of any city, and the selectmen of any town, whenever complaint shall be made to them that a breach of the conditions of the bond given by any person appointed under this act, has been committed, shall notify the person complained of, and if, upon a hearing of the parties, it shall appear that any breach has been committed, they shall revoke and make void his appointment. And whenever a breach of any bond given to the inhabitants of any city or town in pursuance of any of the provisions of this act, shall be made known to the mayor and aldermen, or selectmen, or shall in any manner come to their knowledge, they or some of them shall, at the expense and for the use of such city or town, cause the bond to be put in suit in any court proper to try the same.

SEC. 8. No person shall be allowed to be a manufacturer of any spirituous or intoxicating liquor, or common seller thereof, without being duly appointed as aforesaid, on pain

of forfeiting on the first conviction the sum of one hundred dollars and costs of prosecution, and in default of the payment thereof, the person so convicted shall be imprisoned sixty days in the common jail ; and on the second conviction, the person so convicted shall pay the sum of two hundred dollars and costs of prosecution, and in default of payment, shall be imprisoned four months in the common jail ; and on the third and every subsequent conviction, shall pay the sum of two hundred dollars, and shall be imprisoned four months in the common jail of the county where the offense was committed ; said penalties to be recovered before any court of competent jurisdiction, by indictment, or by action of debt in the name of the city or town where the offense shall be committed. And whenever a default shall be had of any recognizances arising under this act, *scire facias* shall be issued, returnable at the next term, and the same shall not be continued, unless for good cause, satisfactory to the court.

SEC. 9. No person engaged in the unlawful traffic in intoxicating liquors shall be competent to sit upon any jury in any case arising from this act, and when information shall be communicated to the court, that any member of any panel is engaged in such traffic, or that he is believed to be so engaged, the court shall inquire of the jurymen of whom such belief is entertained ; and no answer which he shall make shall be used against him in any case arising under this act ; but if he shall answer falsely, he shall be incapable of serving on any jury in this State ; but he may decline to answer, in which case he shall be discharged by the court from all further attendance as a jurymen.

SEC. 10. All cases arising under this act, whether by action, indictment, or complaint, which shall come before a superior court, either by appeal or original entry, shall take precedence in said court of all other business, except those criminal cases in which the parties are actually under arrest awaiting a trial; and the court and the prosecuting officer shall not have authority to enter a *nolle prosequi*, or to grant a continuance in any case arising under this act, either before or after the verdict, except where the purposes of justice shall require it.

SEC. 11. If any three persons, voters in the town or city where the complaint shall be made, shall, before any justice of the peace or judge of municipal or police court, make complaint under oath or affirmation, that they have reason to believe, and do believe that spirituous or intoxicating liquors are kept or deposited, and intended for sale, by any person not authorized to sell the same in said city or town under the provisions of this act, in any store, shop, warehouse, or other building or place in said city or town, said justice or judge shall issue his warrant of search to any sheriff, city marshal, or deputy, or to any constable, who shall proceed to search the premises described in said warrant, and if any spirituous or intoxicating liquors are found therein, he shall seize the same, and convey them to some proper place of security, where he shall keep them until final action is had thereon. But no dwelling-house, in which or in part of which a shop is not kept, shall be searched, unless at least one of said complainants shall testify to some acts of sale of intoxicating liquors therein, by the occupant thereof, or by his consent or permission,

within at least one month of the time of making said complaint. And the owner or keeper of said liquors, seized as aforesaid, if he shall be known to the officer seizing the same, shall be summoned forthwith before the justice or judge by whose warrant the liquors were seized, and if he fails to appear, or unless he can show by positive proof, that said liquors are of foreign production, that they have been imported under the laws of the United States, and in accordance therewith—that they are contained in the original packages in which they were imported, and in quantities not less than the laws of the United States prescribe, they shall be declared forfeited, and shall be destroyed by authority of the written order to that effect, of said justice or judge, and in his presence, or in the presence of some person appointed by him, to witness the destruction thereof, and who shall join with the officer by whom they shall have been destroyed, in attesting that fact upon the back of the order by authority of which it was done; and the owner or keeper of such liquors shall pay a fine of twenty dollars and costs, or stand committed for thirty days, in default of payment, if in the opinion of the court, said liquors shall have been kept or deposited for the purposes of sale. And if the owner or possessor of any liquors seized in pursuance of this section, shall set up the claim that they have been regularly imported under the laws of the United States, and that they are contained in the original packages, the custom-house certificates of importation and proofs of marks on the casks or packages corresponding thereto, shall not be received as evidence

that the liquors contained in said packages are those actually imported therein.

SEC. 12. If the owner, keeper, or possessor of liquors, seized under the provisions of this act, shall be unknown to the officer seizing the same, they shall not be condemned and destroyed until they shall have been advertised, with the number and description of the packages as near as may be, for two weeks, by posting up a written description of the same in some public place; that if such liquors are actually the property of any city or town in the state, and were so at the time of the seizure, purchased for sale by the agent of said city or town, for medicinal or mechanical purposes only, in pursuance of the provisions of this act, they may not be destroyed; but upon satisfactory proof of such ownership, within said two weeks, before the justice or judge by whose authority said liquors were seized, said justice or judge shall deliver to the agent of said city or town an order to the officer having said liquors in custody, whereupon said officer shall deliver them to said agent, taking his receipt therefor on the back of said order, which shall be returned to said justice or judge.

SEC. 13. If any person claiming any liquors seized as aforesaid, shall appeal from the judgment of any justice or judge, by whose authority the seizure was made, to the district court, before his appeal shall be allowed, he shall give a bond in the sum of two hundred dollars, with two good and sufficient sureties, to prosecute his appeal, and to pay all fines and costs which may be awarded against him; and in the case of any such appeal, where the quan-



tity of liquors so seized shall exceed five gallons, if the final decision shall be against the appellant, that such liquors were intended by him for sale, he shall be adjudged by the court a common seller of intoxicating liquors, and shall be subject to the penalties provided for in section eight of this act; and said liquors shall be destroyed, as provided for in section eleven. But nothing contained in this act shall be construed to prevent any chemist, artist, or manufacturer, in whose art or trade they may be necessary, from keeping at his place of business such reasonable and proper quantity of distilled liquors as he may have occasion to use in his art or trade, but not for sale.

SEC. 14. It shall be the duty of any mayor, alderman, selectman, assessor, city marshal, or deputy, or constable, if he shall have information that any intoxicating liquors are kept or sold in any tent, shanty, hut, or place of any kind for selling refreshments, in any public place, on or near the ground of any cattle show, agricultural exhibition, military muster, or public occasion of any kind, to search such suspected place, and if such officer shall find upon the premises any intoxicating drinks, he shall seize them, and arrest the keeper or keepers of such place, and take them forthwith, or as soon as may be, before some justice or judge of a municipal or police court, with the liquors so found and seized, and upon proof that said liquors are intoxicating, that they were found in possession of the accused, in a tent, shanty, or other place as aforesaid, he or they shall be sentenced to imprisonment in the county jail for thirty days, and the liquor so seized shall be destroyed by order of said justice or judge.

SEC. 15. If any person arrested under the preceding section, and sentenced as aforesaid, shall claim an appeal, before his appeal shall be allowed, he shall give a bond in the sum of one hundred dollars, with two good and sufficient sureties, that he will prosecute his appeal, and pay all fines, costs, and penalties which may be awarded against him. And if on such an appeal, the verdict of the jury be against him, he shall, in addition to the penalty awarded by the lower court, pay a fine of twenty dollars. In all cases of appeal under this act, from the judgment of a justice or judge of any municipal or police court, to the district court, except where the proceeding is by action of debt, they shall be conducted in said district court by the prosecuting officer of the government—and said officer shall be entitled to receive all costs, taxable to the State, in all criminal proceedings under this act, in addition to the salary allowed to such officer by law—but no costs in such cases shall be remitted or reduced by the prosecuting officer or the court. In any suit, complaint, indictment, or other proceeding against any person for a violation of any of the provisions of this act, other than for the first offense, it shall not be requisite to set forth particularly the record of a former conviction, but it shall be sufficient to allege briefly that such person has been convicted of a violation of the fourth section of this act, or as a common seller, as the case may be; and such allegation in any civil or criminal process, in any stage of the proceedings, before final judgment, may be amended without terms, and as a matter of right.

SEC. 16. All payments or compensations for liquor sold

in violation of law, whether in money, labor, or other property, either real or personal, shall be held and considered to have been received in violation of law, and without consideration, and against law, equity, and a good conscience; and all sales, transfers, and conveyances, mortgages, liens, attachments, pledges, and securities of every kind, which either in whole or in part shall have been for or on account of spirituous or intoxicating liquors, shall be utterly null and void against all persons and in all cases, and no rights of any kind shall be acquired thereby; and in any action, either at law or equity, touching such real or personal estate, the purchaser of such liquors may be a witness for either party. And no action of any kind shall be maintained in any court in this state, either in whole or in part, for intoxicating or spirituous liquors sold in any other state or county whatever, nor shall any action of any kind be had or maintained in any court in this state, for the recovery or possession of intoxicating or spirituous liquors or the value thereof.

SEC. 17. All the provisions of this act relating to towns shall be applicable to cities and plantations; and those relating to selectmen shall also be applied to the mayor and aldermen of cities and assessors of plantations.

SEC. 18. The act entitled "An Act to restrict the Sale of Intoxicating Drinks," approved August sixth, one thousand eight hundred and forty-six, is hereby repealed, except the thirteen sections, from section ten to section twenty-two inclusive, saving or reserving all actions or other proceedings, which are already commenced by authority of the same; and all other acts and parts of acts inconsist-

ent with this act are hereby repealed. This act to take effect from and after its approval by the governor.

(Approved June 2, 1851.)

UNREPEALED SECTIONS OF THE OLD LAW.

The following are the unrepealed sections of the Law of 1846, referred to in the last section of the new law :

SEC. 10. No action shall be maintained upon any claim or demand, whether it be note, account, bond, order, draft, acceptance, or other security or evidence whatever, made, had, or given in whole or in part, for any wine, brandy, rum, or other strong or spirituous liquors, or mixed liquors, a part of which is spirituous, sold in violation of the provisions of this act; provided, however, that this section shall not extend to negotiable paper in the hands of holders *bona fide*, and for a valuable consideration, without notice expressed or implied, of the illegality of the consideration.

SEC. 11. If any payment or compensation for any such liquor hereafter sold, in violation of law, shall be received by the seller, his clerk, servant, agent, or attorney, whether in money, labor, or other property, real or personal, the amount so received shall be held and considered to have been received in violation of law and without consideration, and held against law and equity and good conscience, and may be recovered back, any time within six years from the receiving thereof, by the purchaser, his guardian, executors, or administrators, or by any of his creditors, such money in action for money had and received, and such labor, goods, or other property in an action of trover, or in

a special action on the case, for the value thereof, in any court proper to try the same; and the plaintiff in such action shall, within three days after the commencement of such suit, give notice thereof, by filing an abstract of the declaration, with the date of his writ, in the office of the clerk of the town where the defendant resides. And when such suit shall be commenced by a creditor, the purchaser may be a witness for the plaintiff, at the trial of the action, and such actions and cause of action shall survive.

SEC. 12. All payment received within the six years may be embraced within one general count, and shall allege that the money, or other thing, was received by the defendant, for liquor sold in violation of law, and amendments may be made to the writ and declaration, as matter of right, and without terms, in any stage of the proceedings. And when the defendant shall rely upon having the legal license, or upon the liquor sold having been imported, the burden of proof shall be and continue upon him. The custom-house certificates of importation and proofs of marks on the cask corresponding thereto, may be received as evidence that the liquor specified in said certificate was once imported in said cask, but shall not be evidence that the liquor sold in or from such cask was the same liquor once imported therein. And it shall be no objection to the suit, that the payment was received for the joint use of the defendant and any other person or persons, or that the defendant was under the age of twenty-one years, or a married woman.

SEC. 13. When the money or other thing shall have been received by any clerk, servant, agent, or attorney, the ac-

tion may be maintained against him, if he had knowledge or previous notice that it was for liquor sold in violation of law. And if any action which is authorized by this act, be brought in the district court, and the plaintiff prevail therein, full costs shall be allowed, though the amount of damages recovered be less than twenty dollars.

SEC. 14. The defendant shall not be allowed, on the trial of any action against him, under any of the provisions of this act, any claims or demands he may have against the plaintiff or person to whom the liquor was sold or furnished, either in set off, payment, or otherwise; nor shall the action of any creditor be defeated by any assignment of the claim by the purchaser.

SEC. 15. No discharge, release, receipt, settlement, or admission made by a purchaser, shall defeat or hinder the suit, if it appear that the claim allowed to the purchaser by this act has not been actually paid in good faith, to its full value and amount; and the giving a negotiable note or other obligation, shall not be deemed a payment.

SEC. 16. Any plaintiff suing under the eleventh section of this act, may, at the trial, tender his oath in writing, which shall be received as evidence, unless the defendant shall in writing make an oath that he did not, within six years before the commencement of the suit, receive any payment or compensation, for any such wine or strong liquor sold to the plaintiff, or to any person whom the plaintiff represents, contrary to the provisions of the law, as alleged in the declaration.

SEC. 17. When a plaintiff suing under any of the provisions of this act, in order to prove the facts which he has

alleged, shall wish to avail himself of the defendant's knowledge, relating to the subsequent matter of the suit, he may, in his declaration, ask for a disclosure of the same upon the oath of the defendant, in writing, and the disclosure, if made at the first term of the court, or day appointed for the trial, may be submitted to the court or jury with the other evidence in the case; but if the defendant neglects or refuses to make such disclosures, or if, when made, it does not absolutely and without qualification deny that he did sell the liquor and receive the money or other property therefor, as alleged in the declaration, and prevails in the action, he shall not receive any costs.

SEC. 18. No answers or disclosures made by a defendant under the provisions of this act, shall ever be used against him in any penal action or criminal prosecution.

SEC. 19. Moneys which are by this act to be recovered back, may, when recovered by a guardian, executor, or administrator, be applied at the discretion of the guardian, executor, or administrator, in whole or in part, to meet the debts of the purchaser, or to relieve his wife or widow and children, and parents, in such proportions as the guardian, executors, or administrators may deem suitable, and when recovered by a creditor, it shall be appropriated to the payment of his debt against the purchaser and his costs; and if any balance remains, it shall be paid to the purchaser, his guardian, executor, or administrator, to be appropriated by them, in the same manner as moneys recovered under this act by them. And if any guardian, executor, or administrator, neglect to pay all said moneys,

he and his sureties shall be liable for the same on his official bond.

SEC. 20. Whenever a judgment shall be recovered against any person on account of a violation of this act, the execution which shall be issued thereon, shall run against the body of the execution debtor, whether the amount recovered, exclusive of costs, be more or less than ten dollars; and the justice or clerk issuing said execution, shall note on its margin that it was issued on a judgment obtained on account of intoxicating liquors sold in violation of law.

SEC. 21. If such execution debtor shall be arrested on such execution, he shall be committed to prison, and shall not be permitted to give any of the bonds provided in the 148th chapter of the Revised Statutes for the liberation of his person. And in case he shall apply to take the oath described in the twenty-eighth section of said chapter, no notice to the creditor shall be issued until fifteen days after the commitment. Provided, however, that no person shall be imprisoned on more than one warrant issued upon any judgment, recovered on account of the violation of the provisions of this act, at the same time.

SEC. 22. The keepers of the prisons shall be entitled to receive the same compensation now allowed by law for the support of poor debtors imprisoned, for the support of persons committed on execution, recovered under the provisions of this act, to be allowed and paid out of the treasury of the county where such persons stand committed, under the direction of the county commissioners.



## THE WORKING OF THE MAINE LAW.

*(From the Quarterly Report of the Mayor of Portland.)*

MAYOR'S OFFICE, *Sept.*, 1851.

TO THE CITIZENS OF PORTLAND :

The "Act for the Suppression of Drinking-Houses and Tippling-Shops," passed at the last session of the Legislature, has been in operation in this city for about three months, and I think it proper to give the people of Portland some definite information of its results.

At the time of its passage there were supposed to be in this city from two hundred to three hundred shops and other places where intoxicating liquors were sold to all comers. At the present time there are no places where such liquors are sold openly, and only a few where they are sold at all, and that with great caution and secrecy, and only to those who are personally known to the keepers, and who can be relied upon not to betray them to the authorities. These places, with one (possibly with two) exceptions, are of the lowest character; and so far as they sell these liquors at all, minister to the depraved appetites of the basest part of our population; but the keepers of these places will soon be brought to justice, so that the traffic in intoxicating liquors, to be used as a drink, will be entirely extinguished in this city. The shops which I allude to are kept almost exclusively by foreigners, and the few persons who are now brought to the lock-up in the watch-house, are the customers of these places, and are themselves foreigners, almost without exception. The stock of liquors which the keepers of these places had on hand when the

law went into operation will soon be exhausted, and some difficulty will be found by them in replenishing their stores, as the law will enable us to stop entirely the supplies of these liquors, which have hitherto been received principally by railroad and steamboat.

All these persons who are now selling these liquors unlawfully in Portland, are doing it on a very small scale. The supplies which the most of them keep on hand are extremely limited in amount, and every precaution is used to conceal them from the police. In one shop, searched, was found less than one quart, in two small bottles; in another were found only three bottles, containing less than three quarts, concealed in a cellar, behind a board; in another, the liquor was found under the floor, buried in the earth—and some has been found in deeper concealment.

Three months ago there were in this city several wholesale dealers in liquors; but at the present time there is not one—the wholesale business ceased entirely when the law went into operation. There was but one distillery in the State at the time of the enactment of this law, though another was in progress on a very large scale. Operations on the latter were promptly stopped, and the other has been demolished. At the present time there is no distillery in this State. \* \* \* \*

The operation of the law in this city has effected a marked change for the better in every department which is under the care of the police. The night police has comparatively little or nothing to do; there are few or no street broils, and it is very seldom that the police or watch

are called upon to interfere in any quarrels or disturbances of any kind in shops or houses in any part of the city. Before the enactment of this law, scarcely a night passed over without some disturbance of this description, and sometimes the police were called upon to quell many such disturbances in a single night.

At the commencement of the present year, scarcely a night passed over without the committal to the watch-house of more or less intemperate persons, and sometimes many such were committed in a single night. The practice formerly was to commit no intoxicated persons who were quiet and able to get home. At present, the orders to the police and watch are to arrest all persons found in the streets and in all other public places, either by night or by day, who exhibit unmistakable signs of intoxication; yet with all this rigor, the arrests for this cause are very few; sometimes a week or more, and once, a fortnight having elapsed without any committal; and were it not for the low grog-shops, kept secretly by foreigners, the committals to the watch-house would not amount to one in a month, and this difficulty we hope to remedy within the year. The watch-house is now used to keep seized liquors instead of drunkards—and through the waste-ways of the lock-up, condemned liquors are passed off into the common sewers, without having fulfilled their mission of ruin and death to our citizens.       \*       \*       \*       \*

NEAL DOW, *Mayor.*

(From Prof. Moses Stuart, of Andover.)

PEOPLE of Maine! The God of heaven bless you, for achieving such a victory. Many triumphs have been achieved in the good cause, but none like yours. Others have more or less fought with the drunkards and the liquor-sellers, in the way of arguments and moral suasion, and indirect and inefficient and temporizing legislation. You have followed the most adroit conqueror the world has ever seen, in your scheme of policy, or struggle. You have steered for the capital itself, with all its magazines and materials of war; and these once in your hands, you know the contest can not long continue. Whence are the arms and ammunition and rations to come, when all their deposits are seized? You have the unspeakable advantage of *making war upon all the supplies of war*, and not directly upon the *men* who take the field against you. You combat with the body of sin and death itself, and not with those who are deceived and misled. You do not purpose to destroy those who are misled and drawn to ruin, but to cripple and annihilate the power that misleads them. It is an elevated and noble purpose. When mighty conquerors and crafty politicians will be forgotten, the laurel on your brows will be freshening and blooming with a beauty and glory that will be immortal.

\* \* \* \* \*

I know well what liquor-dealers and distillers will say. They allege that their property has been taken away, and their means of living prohibited. Very well; but what is your property? It has been applied to procure means to

corrupt and destroy the community. Counterfeiters lay out large sums to procure dies for stamping coins, and plates for imitating the best bank bills. Are their establishments to be protected? The erectors of those dreadful places, rightly called *Hells*, expend very large sums, and adorn them with magnificence. Must the community respect this property? Even honest men erect a slaughter-house, or a manufactory with noisome gases issuing from it, in the midst of a city or town. Is this property to be protected? Men adulterate medicines, and Congress rises up, to a man, and forbids it, not only by legislation but by active inspecting officers. Are they not in the right? But—are they consistent? There are hundreds of thousands of hogsheads of adulterated liquor, much of it containing rank poison, over which they exercise no inspection, and submit it to no examination. Is this a due protection of the ignorant and unsuspecting part of the community? Scores of thousands die every year through the influence of these poisons. \* \* And have society no remedy against all this? Maine has nobly said **THEY HAVE**. She has spoken with trumpet-tongue that which eternal truth will sanction. Talk of *property* in the means of corrupting, and destroy the community! Why, then the robber's cave, and the counterfeiter's shop, where his expensive work is done, is property to be respected. Even the innocent and industrious man, if he undertakes a business which poisons the air and endangers the life of the citizens, is at once compelled to relinquish his station. How can any man rightly own that as property which sends forth pestilence and death through a whole commu-

nity? The plea for property is idle. It is unworthy a moment's regard.

So long as Legislatures pursued the criminal *personally*, so long they were sure to be met with false testimony to screen them, and abundance of sympathy with them because of their penalties. It took them longer than one would imagine to find out and believe that drunkards and the makers of drunkards will lie. The discovery is made at last. Maine has now lain its hand on that which can tell no lies, and that with which no honest man can sympathize.

Yes; destroy it as you would a poisonous well, or a hyena, or a tiger, without remorse and without mercy. Stand between the living and the dead, and stay the plague. Say—Thus far hast thou come, with wasting and desolation in thy train, but not a step farther shalt thou advance. Nor is this all. *Retreat* forthwith. Abandon the ground, thou foul fiend, which thou hast occupied; yea, make a speedy and a final retreat. We will bear thy presence no longer, and if thou delayest, we will sweep thee away with the besom of destruction.

THE AUTHOR'S  
SALUTATORY AND VALEDICTORY ADDRESS,  
TO THE PEOPLE OF THE RENOWNED STATE OF MAINE.

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HAIL! ye most worthy inventive projector—independent Legislative enactors—superlative State official approver, and inflexibly efficient temperance executors of the celebrated Liquor Law of the State of Maine, primarily constituted and promulgated, as legally effective, on the second day of June, in the year of our Lord one thousand eight hundred and fifty-one.

Hail! ye bands of Temperance brethren and sisters—Sons and Daughters of Temperance, Rechabites, Cadets, and all other appellative orders of Temperance—whose names, written by your hands, stand recorded in your Bibles, or enrolled in books of Temperance Record, for the information and example of succeeding generations, to witness and patronize, while the earth is lighted with the sun, and preserved in her orbit around the center of her attraction, till all the Divine purposes for which she was made shall have been accomplished. All hail! ye highly-favored people of the Lord.

When the long-foretold enemy came in like a flood, from the mouth of the Satanic Dragon, to carry away the Church and the world of human beings, by the deluge of

intemperance, and its contaminating woes of degradation, poverty, wretchedness, and crime, into the vortex of endless, hopeless death; and, when an alarm was made, a standard of Temperance Moral Suasion erected, and banners of total abstinence displayed, to entreat the ferocious enemy to desist from his destructive invasions—all which (divinely-approved measures) operated only to increase the fury of the soul-destroying monster of the bottomless pit—you, the SOVEREIGN PEOPLE OF MAINE, constituted the first detachment of volunteers (armed with the effective weapons of total abstinence from all intoxicating liquors) who ventured to seize the infernal beast by the horns, drag him to your Atlantic shore (under the surges of the dashing, and foaming, and roaring billows of the waves of old Ocean), and there make a MAINE STATE sacrifice to Neptune, of the leviathan of the lake of alcoholic fire, after the following order, namely: First, by a sledge blow of *Maine Law* on the head of the monster, to mix blood, flesh, and skull-bones together; secondly, by ripping the carcass open, that the interior regions may be prepared to find a new lodgment; and, third and lastly, by emptying the whole contents of the prepared sacrifice—skin, flesh, blood, bones, skull, and bowels of the beast, all together—into the ocean-bowels by the way of the *mouth* of mother earth, for their safe keeping and eternal putrefaction, to save millions of human beings from intemperate destruction. Hence, to you, honored brethren and sisters of the State of Maine—to you be given the credit worthily deserved, cheerfully conferred, and perpetually preserved with glowing brilliancy, accompanied with the Divine be-



nignity on the generations of your offspring, who shall rise and people the State of Maine with a sober population, crowned with the blessings of sobriety, peace, prosperity, and purity of Christian doctrine, and practical piety, such as are inculcated in the Holy Bible, till time shall be no more. May such be your *reward* on earth, and consummated with endless glory in heaven, is the prayer of your brother in the cause of Temperance, and in the faith of the blessed Gospel of our Lord and Saviour Jesus Christ.

LEBBEUS ARMSTRONG.

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The following are extracts from "SIX REASONS why the State of New York should adopt the MAINE LAW. Presented by the New York State Temperance Society to the people of the State:"

I.

*All legislation hitherto adopted for the protection of the people from the evils of intemperance has been false in principle, and utterly insufficient for its great object.*

Laws designed for the regulating of the traffic have failed to meet the object designed, or to satisfy the wants of the people; and up to this hour legislation has been of no use in preventing or suppressing intemperance—has proved of no account—perfectly worthless in relation to its great object. It has neither regulated the traffic that it should become, not a curse, but a blessing; nor prevented men from wasting their property, becoming drunkards,

curses in their families, and nuisances in the community, nor hindered the spread of intemperance over the State.

If murder, and theft, and counterfeiting had thus run riot under the laws condemning them, we should long since have despaired of the force of human government. Intemperance is here a perfect anomaly. And our legislation has licensed it, and given it all the authority of the State to do its wrongs. The licensed vender has been a government officer, commissioned to deal out death and destruction among the people.

Under this legislation, pursued for two hundred years, has grown up all the intemperance of the State. In the city of New York, the total number of licensed and unlicensed drinking houses is stated at 5,910. In 1849, there were committed to the prisons of the State 36,114 persons, who had committed crimes under the influence of intoxication; and of the poor, then in the poor-houses, two-thirds, or 69,260, were pronounced paupers from intemperance. In the nation, 30,000 have been annually committed to the drunkard's grave. Three hundred thousand in ten years! all under a system of legislation which would regulate the traffic. Had the Prince of Darkness been our law-maker, could he have devised a system which would have burdened us more? True, it has its penalties; but what are they? The man who sells without license is fined twenty-five dollars, *i. e.*, if he is prosecuted and convicted. But who prosecutes? How easy to escape conviction! And if the penalty is recovered, where does it stop the sale? Of 1,500 unlicensed venders in the city of New York, and multitudes all over the State, to how

many is it known? The penalty for selling illegally on the Sabbath is, for each offense, two dollars and a half. But here again, who prosecutes, and what hindrance is the fine to the vender, who takes in his ten and twenty dollars on a Sabbath, and who, perhaps, finds aldermen and policemen among his customers? Were the penalty imprisonment and the entire destruction of the fixtures and means of trade, as in gambling and counterfeiting, there might be hope. As it is, the law is worthless.

## II.

*The Maine Law meets the exigencies of the State; it furnishes the perfect protection which the people require at the hands of legislation.*

This law views all intoxicating drinks not demanding protection, but as vile, worthless, dangerous, and deadly, whose destruction is no loss, but an immense gain to the community. It forbids their sale in the State, except for medical and mechanical purposes, and requires their confiscation and destruction when offered for sale, as we destroy the tools of the counterfeiter and the apparatus of the gambler. Never was there a law of greater simplicity and more certain efficacy in removing the evils of intemperance, so far as they can be removed by the suppression of the sale of intoxicating liquors. And its confiscation and destruction of the liquor, as the enemy of the people, give rest to the State. The dealer has not only no license, but he has no liquor to sell. His occupation is gone. The drunkards forsake him. He seeks other business, to the happiness of himself and comfort of his family. Such

is the Maine Liquor Law, perfectly capable of meeting the pressing exigencies of the Empire State.

### III.

*The Maine Law is not a mere matter of theory ; it has had the test of experience.*

It was adopted by a large vote of both branches of the Legislature. It has been executed almost without resistance in most of the cities and towns of the State. Drunkard-makers have yielded up their vocation, and retired to other business. Noise and riot, and fierce turbulence of the dram-shops are things gone by. Jails and lock-ups are almost without tenants. Commitments to the almshouse daily cease. The whole State opens her arms, an asylum for the inebriate. Her two millions of dollars, which she has annually expended and wasted upon intoxicating drinks, she may now expend upon her farms, her dwellings, her public improvements, the education of her children, and the means of religion. Maine has a promise of quiet, thrift, and joy. Is she not as worthy of our imitation, as she is an object of admiration? If we would not trust to theory, will we not confide in results

### IV.

*The law is perfectly consistent with our constitutions of government, and is without reasonable exception in all its bearings upon human rights.*

There is but one particular feature on the face of this law, which did not present itself in the great Massachusetts case, decided by the Supreme Judicial Court of the United

States. The laws of Massachusetts had not contemplated the seizure and destruction of the property. The right to destroy, as included in the general power of self-protection, and in the right of entire and absolute prohibition, is, nevertheless, clearly and sufficiently presented in the following passage :

“All laws for the restraint or punishment of crime, or the preservation of the public peace, health, and morals, are, from their very nature, of primary importance, and lie at the foundation of social existence. They are for the protection of life and liberty, and necessarily compel all laws on subjects of secondary importance, which relate only to property, convenience, and luxury, to recede when they come in contact or collision.”—*Mr. Justice Grier.*

## V.

*The Maine Law meets the approbation of thousands of the wise and good, as opening a new era to the peace and thrift of human society.*

Her own citizens say there is no prospect of a repeal. Men of high standing give it their adhesion. In other States the law has been contemplated with profound admiration.

## VI.

*The adoption and faithful execution of this law by the State of New York would soon remove the greater portion of its intemperance, with all its frightful and unendurable evils, and secure an amount of order, peace, private and public thrift, which no mind of man can estimate.*

Fellow-citizens, **HERE IS A REMEDY**, such as the world never saw before. So it has proved in Maine. Receive and apply it, and so it will prove in the State of New York.

And now the question arises, How shall it be effected? Who shall cause the Law of Maine to become the law of the State of New York? We answer, **THE PEOPLE! THE PEOPLE!**—You, yourselves, the Sovereigns of the State.

The following extracts are from a tract, entitled "**THE LIQUOR TRADE**," by E. C. DELAVAN, Esq., of Ballston Centre:

If there was no intoxicating drink to be had, there would be no moderate drinking or drunkards. All drunkards, of course, were once moderate drinkers. The line between these two classes never has been, nor ever can be, intelligibly drawn. What a country ours would be, should the use of intoxicating liquor cease! What can we do to present ourselves before the world thus free, not only from drunkards, but from that which alone makes drunkards?

Stringent laws are now in operation, prohibiting the sale under severe penalties in some of our States, from which great and beneficial results are expected. A prohibitory act against the sale is, in effect, a prohibitory act against the use of intoxicating liquors. Could such a prohibition be carried into full effect, there would not long remain either drunkard or moderate drinker in the land.

It appears to me that the time has fully come for the people of this great State to arouse to action, and unite heart and hand to protect themselves from the spirit trade.

If the trade in intoxicating liquors to be used as a beverage is an immoral trade, and productive of evil only, why should it not be classed with gambling, counterfeiting, and vending poisonous food, adulterated drugs, and clothing tainted with the plague, small-pox, yellow fever, and other infectious disease?

Every individual having facts calculated to place this trade in its true light, so as to render it as odious as it deserves to be, should give them publicity in every justifiable way. Should one fourth of the poisons, now used in the beverages of the drunkard and the temperate drinker, be mingled in our food by the venders thereof, and the fact be made known as it has been in regard to intoxicating liquors, to what infamy, as well as penal suffering, would an indignant public doom the perpetrators of so great a wrong!

Steps then should be taken to enlighten every family in the State; to present to them such facts and arguments as exist, and which go to show that the trade is a *curse*, and that all employed in it are contributing to extend and perpetuate *that curse*.

To bring about a correct public opinion is the first step in this grand enterprise. And let those who wish that step to be taken ask themselves, *what can we do to insure it?* One thing we can do, and have a right to do, and that is, to exercise the right of freemen at the ballot-box.

Let all who love the cause of temperance, and wish to see the liquor trade stopped, do all they can in their own party to secure that result—a result that can only be secured by the co-operation of different parties. Let us,

then, in our respective parties, select good men and true, who, by their example and their votes alike, will co-operate in hastening the time of our national deliverance. Temperance men are bound in all suitable ways to promote the cause of temperance; and temperance now, in its appropriate signification, means *total abstinence from all that can intoxicate*. And is not the purification of the ballot-box one of the ways in which this cause can be promoted? What reliance can be placed on a drunkard in defense of freedom? His vote can be purchased and repurchased a dozen times before it is cast, for a glass of rum! a *bribe* that costs the buyer three cents, and the seller the half only of one, if that.

Before our country can be entirely free, a great work has to be done at Washington. When the people shall have purified their respective States from the liquor trade, they will be prepared to purify the United States from the same trade. For the same people are sovereign in both. The importation of intoxicating drinks, prohibited by law, must be brought about, before we can become either a free or a virtuous people, and before our children and children's children can be safe. When, by an act of national sovereignty, the liquor trade shall be inhibited, then the millions of bushels of grain now consumed in the distilleries and breweries will be saved, and the suffering poor be relieved from the double curse of inebriety and starvation. The cause of temperance can not triumph while the making, importing, and vending of intoxicating liquors, to be used as a beverage, are permitted. These must terminate before the victory can be won. This the friends



of temperance should fully understand, and in all their efforts, have the ultimate extermination of the traffic constantly in view. The man, or men, who matured and obtained the passage of the Liquor Law of Maine, deserve the highest honor. The law, when carried out in all its details, uproots this dreadful traffic entirely, and terminates all the miseries following in its filthy and poisonous train. If Maine triumphs, it will be one of the most wonderful Moral Reforms of any age. That her triumph may be complete, should be the prayer of all good men. With such a triumph before the other States and the world, *with the practical results of such triumphs universally made known*, would come a universal desire of all, anxious for the welfare of the world, to follow so glorious an example.

Such is the language of the venerable Mr. Delavan, and when this becomes the sentiment and effort of the SOVEREIGN PEOPLE, the world will be free from Intemperance.

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