





THE
TEMPERANCE MANUAL,

OF THE

American Temperance Society,

FOR THE

Y O U N G M E N

OF THE

UNITED STATES.

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INTRODUCTION.

FOR ten years the American Temperance Society has been collecting authentic facts, with regard to the poisonous nature and destructive effects of intoxicating drinks. Portions of these facts have been published in their Annual Reports. These Reports, and similar documents, have been extensively circulated, in this, and other countries, and have led great numbers, of all ages, conditions, and employments, to renounce the use of this pernicious beverage. All who have done this, so far as is known to the Society, have been greatly benefited by the change; and there is the most abundant reason to believe, that should the same course be adopted by all, it would powerfully promote the best interests of mankind; and the grand means of accomplishing such a result, is the universal dissemination of correct information on the subject. These facts and the principles which they illustrate, have, therefore, been embodied, and published, by the Society, in a volume of between four and five hundred pages, entitled, PERMANENT TEMPERANCE DOCUMENTS. The object is, as far as practicable, to put a copy of that volume into the hands of all Preachers, Lawyers, Physicians, Legislators, School Teachers, Secretaries of Temperance Societies, and Youth in all Public Seminaries and Academies, throughout the United States.

This Manual is composed, principally, of extracts from that volume, and consists of four parts. The first part presents a number of reasons why all persons, and especially all young men, should abstain from the use of intoxicating liquor, as a beverage, and unite their influence with that of others, in Temperance Societies. The second part shows the reasons why no person should be instrumental in making or perpetuating laws, which license the traffic in such liquor, and thus throw over the selling and the drinking of it, the shield of legislative sanction and support. The third part shows that the traffic in intoxicating liquor, to be used as a drink, is manifestly *immoral*; and the fourth part explains the way in which the drinking of intoxicating liquor causes death.

And though the facts and the reasonings are applied in many cases particularly to ardent spirit, and are addressed to the various classes of persons in the community; yet they may be applied to intoxicating liquor of all sorts, in proportion to its intoxicating power, and are of great importance, especially to *young men*. It is earnestly desired, therefore, that every young man in the United States may be supplied with a copy of this Manual, and may become familiarly, and thoroughly acquainted with its contents. It is also desired, that every person, into whose hand it may come, will take special pains to give to it a universal circulation. And should all persons be led to abstain from the use, as a beverage, of that which intoxicates, their health, usefulness, and happiness would be greatly promoted, and drunkenness, with all its evils to the body and soul, would universally, and for ever cease.

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TO EACH YOUNG MAN
IN THE UNITED STATES.

RESPECTED FRIEND:

We are engaged in a great and good work ; and to accomplish it we need your aid. It is the work of extending the principle of abstinence from the use of intoxicating liquor, as a beverage, throughout our country, and throughout the world. By means of the press, and of living agents, a strong impression has already been made, and a great change effected with regard to this subject. More than two millions of persons in the United States have ceased to use ardent spirit, and several hundred thousand of them have ceased to use any intoxicating drink. More than three thousand distilleries have been stopped; more than eight thousand merchants have ceased to traffic in ardent spirit, and more than ten thousand drunkards have ceased to use intoxicating drink. More than 100,000 persons, as appears from numerous facts, have been saved from becoming drunkards, who, had it not been for the change of sentiment and practice in the community, had, before now, been involved in all the horrors of that loathsome and fatal vice. The quantity of intoxicating liquor used, over extensive districts of country, has been greatly diminished; and pauperism, crime, sickness, insanity, and premature deaths have been diminished in proportion. Sobriety, industry, and economy have been greatly revived; and it is estimated by those who are acquainted with the subject, and have the best means of judging, that, in the state of New York alone, there have been saved in a year by the change with regard to the use of strong drink more than \$3,000,000. The chief means of effecting this change, has been the formation, throughout the state, of Temperance Societies. Should such Societies be formed throughout our country, all persons join them, and the use of intoxicating liquor be done away, it would save annually more than \$100,000,000; and more than 30,000 valuable lives. It would remove one of the greatest obstructions to all means for human improvement; one of the principal dangers to our social, civil, and religious institutions; and one of the chief causes, throughout our land, of human wretchedness and woe.

And what we ask of you, and of each young man in the United States, is, that you will not only abstain from the use of intoxicating liquor, but, for the sake of doing good to others, will unite with a Temperance Society; and for this purpose, that you will give your name, and the influence which is attached to it, to a pledge like the one which is annexed to this paper. And we do this for the following reasons, viz.

1. Intoxicating liquor, as a beverage is not *needful* or *useful*. Hundreds of thousands, many of whom once used it, and thought it needful, now do not use it. Among them are persons of all ages, conditions and employments; and they find themselves to be, in all respects, *better*, than when they used it. And the number is so great, of all ages, and in all varieties of human condition, as to render it certain, that, should all pursue the same course, they would come to the same result.

2. Alcohol, which is the intoxicating principle in liquor, is a *poison*. When taken unmixed, in no very large quantity, it destroys life; and when taken even moderately, it induces disease, and forms an artificial, an unnatural, and a very dangerous appetite. This appetite, like

the desire for sinning, in the man who sins, by gratification, tends continually to increase; and requires continually increasing quantities to satisfy it. This is owing to the nature of the poison, and to the kind of vicious appetite which it forms. Unlike the appetite which God gave for water, for bread, and for nourishing food and drinks, appetites which may be gratified daily, and yet will not increase in their demands, this cries, continually, "Give, give." Hence the reason why the sober youth and the intelligent man, who had incautiously formed this appetite, were led on by it, step by step, to the drunkard's grave. And no man can form it, without being in danger himself, of dying a drunkard. Not that every man that forms it will die a drunkard. Some may withstand it; but the appetite which a father may withstand, may kill his children, and children's children, to the third and fourth generation. "You will make a great impression on our people now," said a man, when an address was about to be delivered to an assembly on this subject, "for we have just buried a man who killed himself by drinking. He was the son of a mechanic, who had two sons, and took them both into his own business when they were about fourteen years old. He drank spirit two or three times a-day; his sons did the same; and, before they were nineteen, they were both drunkards. The oldest lingered along till he was twenty-three, and died. The youngest cannot live to be twenty-three. He is going rapidly the same way. *The father stands it, but the sons are ruined.*" That short sentence describes the condition of ten thousand families in the United States. The father stands it. He perhaps did not begin to use strong drink so early, till his system was consolidated, and could, to a greater extent, and for a longer time, throw off the poison. Perhaps it was not the fashion to use it when he was young. But his sons, who began to use it before they were grown, *are ruined*. What, then, is to be the case with the next generation, and with the next, if this process of ruining the youth is to continue?

Says an eminent physician, Reuben D. Mussey, President of the New Hampshire Medical Society, and Professor of Anatomy and Surgery in Dartmouth College—"What is the secret of this witchery which strong drink exerts over the whole man? I will try to tell you. After being received into the stomach, it is soaked up by the absorbent vessels, is carried into the blood, and circulates through the alimentary organs, through the lungs, muscles, and brain; and doubtless through every organ of the body. Not a blood-vessel, however minute, not a thread of nerve in the whole animal machine escapes its influence. And what is the nature of that influence? It disturbs the functions of life." "On every organ they touch," says another eminent physician, Ebenezer Alden, M. D. of Massachusetts, "ardent spirits operate as a *poison*. Nowhere in the human body are they allowed even a lodgment, until the vital powers are so far prostrated that they cannot be removed. They are hurried on from one organ to another, marking their course with irregularity of action and disturbance of function; until at last, as a common enemy, they are taken by the emunctories, the scavengers of the system, and unceremoniously excluded. When through decay of organic vigor, this process ceases, the work of destruction is drawing to a close; and the last glimmerings of life are soon extinguished. To a man in health, there is no such thing as a *temperate* use of spirits. In any quantity they are an enemy to the human constitution. Their influence upon the physical organs is unfavorable to health and life. They produce weakness, not strength; sickness, not health; death, and not life."

And says the physician before referred to, "Does a healthy laboring

man need alcohol? No more than he needs arsenic, corrosive sublimate, or opium. The experiment has been made a thousand times; and the result is well known, namely, that more labor can be accomplished in a month, or a year, under the influence of simple nourishing food and unstimulating drinks, than through the aid of alcohol."

Sir Astley Cooper, of England, states, that spirits and poisons are synonymous terms. And Dr. Daniel Drake, of Ohio, speaks of them as a *deadly* poison, and mentions a number of cases in which the use of them had proved mortal. In view of which, he says, "Ardent spirits are a great quickener and disturber of the animal system; a warm and irritating *poison*; in moderate doses imparting an unnatural excitement; in excessive draughts suddenly extinguishing life; thus resembling, in their effects, a number of deleterious vegetable substances, such as stramonium, hemlock, the prussic acid, and opium, which we label as *poisons*."

And Dr. Samuel Emlin, late Secretary of the College of Physicians and Surgeons of Philadelphia, remarks, "We should not admit of the popular reasoning as applicable here, that the abuse of a thing is no argument against its use. All use of ardent spirits (i. e. as a drink) is an abuse. They are mischievous under all circumstances." Dr. Cheyne, of London, states, that they are most like opium in their nature, and most like arsenic in their deleterious effects. And Dr. Frank declares, that their tendency, even when used moderately, is to induce disease, premature old age, and death; and Dr. Trotter, that of all the evils of human life, no cause of disease has so wide a range, or so large a share as the use of spirituous liquors; and that more than half of all the sudden deaths are occasioned by them. Dr. Harris states, that the *moderate* use of spirituous liquors has destroyed many who were never drunk; and Dr. Kirk gives it as his opinion, that such men as were never considered intemperate, by daily, regular drinking, have often shortened life more than twenty years; and that the respectable use of this *poison*, kills more than even drunkenness itself. Dr. Wilson gives it as his opinion, that the use of spirits in large cities causes more diseases than confined air, unwholesome exhalations, and the combined influence of all other evils.

And says that celebrated physician, Dr. Cheyne, of Dublin, Ireland, after thirty years' extensive practice and observation, "Let ten young men begin at twenty-one years of age to use but one glass of two ounces a day, and never increase the quantity, nine out of ten of those young men will shorten their life more than ten years." Medical writers throughout the world testify, that ardent spirit is a *poison* which cannot be used without injury; which causes disease; and which shortens human life. And these testimonies of physicians are abundantly confirmed by facts. Let any one cast his thoughts around him, and reckon up the number of his acquaintance that have been killed by it within twenty years. In Portsmouth, New Hampshire, 21 persons were killed by it in a year. In Salem, Massachusetts, of 181 deaths, 20 were occasioned by the use of strong drink. Of 94 adult deaths in New Haven, Conn., more than 30, according to the opinion of the Medical Association, were occasioned by intemperance. In New Brunswick, New Jersey, of 67 adult deaths, more than one-third were occasioned in the same way. And of 4292 deaths in Philadelphia, 700 at least, more than one in seven, are stated by the College of Physicians and Surgeons, as having, in their opinion, been occasioned by intoxicating liquor. Alcohol, then, is a *poison*, destructive to human health and life.

Says an eminent physician in Massachusetts, "Since our people generally have given up the use of spirit, they have not had more than

half as much sickness as they had before; and I have no doubt, should all the people of the United States cease to use it, that nearly half the sickness of the country would cease." And said an aged physician in the same State, after forty years' extensive practice, "Half the men every year, who die of fevers, might recover, had they not been in the habit of using spirit. Many a man, down for weeks with a fever, had he not used it, would not have been confined to his house a day. He might have felt a slight headache, but a little fasting would have removed the difficulty, and the man been well. And many a man, who was never intoxicated, when visited with a fever, might be raised up as well as not, were it not for that state of the system which daily moderate drinking occasions, who now, in spite of all that can be done, sinks down and dies." No man but a physician knows how powerfully fevers are increased, and how fatally the best remedies are counteracted, even by the daily moderate use of alcohol. An aged physician in Maryland, states, that when the fever breaks out there, the men that do not use strong drink, are not half as likely as others to have it; and when they do have it, that they are ten times as likely to recover. In the Island of Key West, on the coast of Florida, it was at one time remarkably sickly, and many died of fever. But it was found that those who died, were, in every case, addicted to the habitual use of ardent spirit. The quantity used was afterward diminished more than nine-tenths, and the inhabitants were remarkably healthy.* A gentleman of great respectability from the South, states, that those who fall victims in southern climes, are almost invariably those who indulge in the free use of strong drink. Dr. Mosely, after long residence in the West Indies, declares, "That persons who drink nothing but cold water, or make it their principal drink, are but little affected by tropical climates; that they undergo the greatest fatigue without inconvenience, and are not so subject as others to dangerous diseases." And Dr. Bell, states, "That rum when used even moderately, always diminishes the strength, and renders man more susceptible of disease; and that we might as well throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to the inside, as to pour ardent spirits into the stomach to lessen the effect of a hot sun upon the skin." Of 77 persons found dead in different regions of country, 67, according to the coroners' inquests, were occasioned by strong drink. Nine-tenths of those who die suddenly after the drinking of cold water, are those who have been addicted to the free use of spirituous liquor. That draught of cold water, or that exposure to the sun, which a man who uses no intoxicating drink will bear without inconvenience, and without danger, will often kill the man who uses it. And in many places more than four-fifths of those who have died of cholera, that pestilence which has been desolating Asia and Europe, and has also visited our own country, were persons who had been addicted to the free use of strong drink. So that, whether we look at the nature of alcohol, or its effects; at the testimony of physicians, or at facts, we are shown that it is a poison, destructive of human health and life; and the men who use it as a drink, take a course which tends to shorten life from ten to fifty years. And no man can take it without running the awful hazard of coming, by his own agency, to a premature grave. And from bills of mortality kept extensively, and examined by physicians of the first eminence, it is estimated that this has actually been the case in the United States with more than 30,000 in a year. And

* Address of Judge Cranch, Fourth Report of the American Temperance Society, p. 91.

who cannot recollect among them numbers of his own acquaintance, and perhaps of his relatives or intimate friends?

3. The use of intoxicating liquor impairs, and in many cases destroys reason. Of 781 maniacs in different insane hospitals, 392, according to the testimony of their own friends, were rendered maniacs by strong drink; and the physicians gave it as their opinion, that this was also the case with many others.

A distinguished medical gentleman, who has had great experience in this malady, states, that more than half, probably three-fourths of all cases of insanity, which have come under his notice, were occasioned by excessive drinking. "The love of strong drink, and the proneness to mania," says Dr. Pierson, "are, with regard to each other, interchangeable causes." And why should this not be the case? "Ardent spirit," says Dr. Kirk, "contains a narcotic stimulant, possessing similar properties with opium, which you know to be a *poison*; with this addition, that it is more immediately irritating to the tissues of the body. It is absorbed into the blood, circulates through the lungs, and is exhaled through the numerous vessels containing the circulating blood of these organs; and not only so, but the vessels of the brain are loaded with it. I dissected a man who died in a state of intoxication. The operation was performed a few hours after death. In the two cavities of the brain, the lateral ventricles, was found the usual quantity of limpid fluid. When we smelled it, the odor of the whiskey was distinctly visible; and when we applied a candle to a portion of it in a spoon, it actually burned blue—the lambent blue flame, characteristic of the poison, playing on the surface of the spoon for some seconds." Other physicians who have had similar opportunities for observation, have given similar testimonies on the subject. And is it strange that men lose their reason, with a poison in the brain? It would be strange if they did not. And this is the cause why men, who takes this poison, have so much less reason than the men who do not; and why the same men, have so much less reason after they have taken it, than they had before. They have a poison in their brain, which tends to make them madmen. Hence the reason why the man, who, before he began to use it, was a kind father, an affectionate husband, has afterward been found murdering his wife, and, upon the fire of his own hearth, burning to death his children. Nor is the effect in such cases confined to those who use it; it descends to their children, and children's children; producing a predisposition to insanity and various diseases, which, if the cause is continued, will become hereditary, and be manifested in a diminution of size and stature; a decrease of bodily and mental strength and activity; a feebleness of vision, and a trembling of limbs; an indecision and a fickleness of purpose; a general deterioration of character, and a premature old age; which will visit the iniquities of the fathers upon the children, from generation to generation. Nor does the effect stop here, but,

4. It weakens the power of motives to do right. It is thus shown decisively to be in its tendency *immoral*; and no man can, consistently with his duty, either use it, or be accessory to the use of it by others.

Next to true religion, diligence in useful business is the grand safeguard of man. And so needful is this, that it is difficult to raise even a family of children, and not have them ruined, unless they are habituated to diligence in business. Hence God, in his providence and his word, presents a great variety of motives to make men diligent; and motives in sufficient number and strength, in such a country as this, to secure the object, provided men do not use intoxicating liquor. But if they do, all these motives, with thousands and thousands, will utterly fail;

and they will be idle; they will be paupers, and they will be vagabonds and nuisances after all. Of 334 paupers in Washington county, New York, 290 were made such by strong drink. Of 253 in the county of Oneida, 246 were made paupers in the same way. Of 50 in Cumberland county, Pennsylvania, 48 were made paupers by intemperance; and of 1,134 in Baltimore county, Maryland, 1,059 were made paupers in the same way. And of 1,969 paupers in different almshouses of our country, 1,790, according to the testimony of the overseers of the poor, were made paupers by intoxicating liquor. Who can doubt but that it weakens the power of motives to do right, even with regard to the plainest duties, *diligence in business*, and the duty of providing for one's own family? Who can doubt but that a great proportion of those paupers, had they not used strong drink, would have been diligent, useful members of society; and have provided well for themselves and their families? It so weakens the power of motives to do right, that multitudes, who, had it not been for this, might have been comfortable and useful, are now a torment to themselves, and nuisances to mankind.

5. It strengthens the power of motives to do wrong. Temptation to crime, which men will withstand when they have not been drinking, will lead them when they have, in numerous cases, to go and commit it. Of 39 prisoners in the jail of Litchfield county, Connecticut, 35 were intemperate men. In the jail of Ogdensburg, New York, 7-8ths of the criminals were addicted to strong drink; of 647 in the state prison at Auburn, N. Y. 467 were intemperate; and 346 were under the influence of strong drink at the time the crimes, for which they were imprisoned, were committed;* and of 120 in the state prison of Connecticut, more than ninety were of the same class. And a similar proportion may be found in other prisons. So obvious is it that it weakens the power of motives to do right, and strengthens the power of motives to do wrong. Of 690 children, imprisoned for crime, in the city of New York, more than 400 were from intemperate families. Suppose one family in ten were intemperate, more than 4-7ths of the youthful criminals were from those one in ten, while not 3-7ths were from all the other nine in ten, making the children of intemperate parents more than ten times as liable to crime, to the prison, and the gallows, as the children of temperate parents. And certain men, when they wish to have a robbery committed, or a murder, and do not wish to commit it themselves, lest they should be hanged, are accustomed to invite persons who love ardent spirit, to drink with them, and, in their great generosity to furnish it gratis, till they are prepared to hear about some splendid project to make a great fortune in a night. Perhaps, at first, they start back; it is too hazardous. But give them a little more, and a little more, and they will go and commit the crime. Not a year passes, in which murders are not committed through the influence of strong drink.

The Hon. J. H. O'Neal, of South Carolina, testifies, that homicide in that state is almost always attributable to ardent spirit; and that out of eleven cases of murder, in which he was called to defend the prisoner, all but one were occasioned by it; and that nine out of ten of all the cases of assaults and batteries, affrays and riots, are from the same cause. Col. Thomas Williams, of the same state, declares, that of eleven murders tried at the court at which he practised, in every case, the slayer or the slain was intemperate, or intoxicated when the crime was committed; and in most instances both were so. And he says, "With regard to other offences of personal violence, assaults with intent to commit murder, and common assaults, I have, in the course of

* See report of the officers of the prison to the Legislature.

my practice, been engaged in many, and witnessed trials innumerable, and I cannot recollect a single case in which some of the parties were not more or less intoxicated. I have witnessed trials, in cases of larceny, innumerable, and I can recollect but one case in which the prisoners were not either in the habit of drinking, or were not drunk when the offence was committed." And Hugh Maxwell, Esq. of N. York, states, that of 22 cases of murder which it had been his duty to examine, all had been committed in consequence of intemperance. And of more than 200 murders committed in the United States in a year, you can find scarcely any not connected with drinking, or not committed by men who freely used ardent spirit. And if he, who was a murderer from the beginning, were to furnish a drink, adapted in its nature, and efficacious in its effects, to make others like himself, and induce them to work for him, he would have only to present them with ardent spirit; and as soon as they are brought under its power, they are fitted for his service. They inhale the very air, in which pollution and crime, wretchedness and death, live, and move, and have their being.

And did it destroy merely property, health, reason, and life, we could bear it. Though it should destroy more than \$100,000,000 a year and bring down more than 30,000 persons annually to an untimely grave; though it should continue to make wives widows, and children orphans, and scatter on every side firebrands, arrows and death; yet, if it illuminated and purified the soul, and prepared that undying part of man, for glory and honor, immortality and eternal life, we could endure it; and for the continuance of its inexpressible and overwhelming evils, there might be a reason. But,

6. *It destroys the soul.* It makes sinners more sinful, and tends to prevent them from experiencing God's illuminating and purifying power. It tends directly and strongly to make men feel, as Jesus Christ hates—rich spiritually, increased in goods, and in need of nothing; and for ever to prevent them from feeling as men must feel in order to be interested in the blessings of his salvation. The Holy Spirit will not visit, much less will he dwell with him who is under the polluting, debasing effects of intoxicating drink. The state of mind and heart, which this occasions, is to Him loathsome, and an utter abomination. Not only does it darken the understanding, sear the conscience, pollute the affections, and debase all the powers of the soul; but counteracts the merciful designs of Jehovah, and all the overflowing kindness of an infinitely compassionate Saviour, for its deliverance; binds the soul in hopeless bondage to its destroyer; awakens the "worm that dieth not, and the fire which is not quenched," and drives the soul away in despair, weeping and wailing, to be punished with everlasting destruction from the presence of the Lord and the glory of his power.

And it is for these reasons, that we most respectfully and most earnestly request, not only that you will abstain from it, but that you will also unite the influence of your example with that of others, to lead all to do the same. Should the use of intoxicating drink be continued for thirty years to come, as it has been for thirty years past, it will cost the people of the United States more than \$3,000,000,000, and it will bring down more than a million of people, to the drunkard's grave. It will raise up more than a million more, and make them drunkards, to roll the burning curse on to the next generation, raising up other millions to roll it onward, and others still to roll it onward, blazing with a fire that no man can quench. It will cause in one generation, more than 5000 murders, and increase more than 1,500,000 the number of crimes. And should the present number of drunkards not increase, and their lives, upon an average, be shortened only ten years, and that

of moderate drinkers only five, and if there are only four moderate drinkers to one drunkard, it would cut off 32,400,000 years of human probation; in that period of existence, too, when every noble deed might model the character, and tell on the destinies of endless being.

And yet these evils, great as they are, rising up to heaven, and overwhelming, as, if continued, they certainly will be, may, nevertheless, with certainty, all be done away. Let each individual cease to use intoxicating drink, and intemperance and all its abominations will vanish; and temperance, with all its blessings to body and soul, will universally prevail. And if only all sober persons will adopt and continue this course, drunkards, who will not reform, will all soon die; no new drunkards will be made, and the whole land will be free. Our 3,000,000 children may come forward into life, without the habit of using intoxicating liquors, without any appetite for it, or any expectation of benefit from the use of it. And such a generation they may be, as this world never saw; to show by their blessings, the glory of free institutions, and the brighter glories of the gospel of the Son of God, and to spread a light which shall tend to cause ignorance and vice, desolation and wretchedness, over the whole earth, for ever to flee away.

We, therefore, cannot but confidently anticipate that you will cheerfully, for the sake of doing good, add to the pledge which is annexed, the influence of your name. But some may say, Why sign a pledge? Why is it not as well, and even better, for each one to abstain, take care of himself, and let all others do the same?—What is the benefit of visible, organized union? There was a time, when your fathers and mothers could not drink tea, without sanctioning that odious principle, taxation without representation! And what did the men of '76 say? Let each one take care of himself? Let us have no visible agreement, no pledge? Hear the voice of the delegates of Virginia, assembled at Williamsburg, August 1, 1774; “Considering the article of *tea* as the *detestable instrument* which laid the foundation for the present sufferings of our distressed friends in Boston, *we view it with horror*; and, therefore,

“*Resolved, That we will not, from this day, import tea of any kind whatsoever, nor will we use it, nor suffer such as may now be on hand to be used in any of our families.*” They invited others throughout the country to join them. They did so; and the effects were felt across the Atlantic. They are felt through our country, and they will be felt, in every land, to the end of time. What was the benefit of that combination? that visible agreement? that universal pledge? *Strength, action, success.* Suppose each man, when the armies of Great Britain were poured in upon our country, had said, I will abstain from helping them; and I will abstain, too, from all visible agreement with others, to oppose them. I will make no pledge; and when I fight, will fight single-handed, and do my own fighting in my own way. Then had the enemy triumphed, and we never been free. And if we could not conquer Britons without visible, organized union, can we conquer that, before which not only Britons, but Americans too, have fallen? and in vastly greater numbers than fell for their country's independence?

But another may say, Why should I join a temperance society? I am temperate. And suppose when the declaration of his country's independence was to be signed, a man, among the noble band of patriots, had said, Why ask me to sign it? *I am a patriot, already.* Would not his patriotism have been something more than suspected?

But says another, I should be ashamed if I could not abstain from intoxicating liquor without binding myself, and signing a paper. And suppose that one had said, when the declaration of independence was

handed to him to sign, I should be ashamed if I could not be a patriot without binding myself, and signing a pledge. The object of signing that paper was not to make men patriots; but it was to lead all patriots to unite and free their country. The great object of temperance societies is not to lead their members, by signing a paper, to abstain from the use of liquor, and make them temperate; but it is to unite, in a visible, organized union, all that *do* abstain, and *are* temperate; in order to show, by example, the most powerful of teachers, that men of all ages and conditions, and in all kinds of business, are, in all respects, better without it. And when this is shown, as by visible, united example, it may be, no one, enlightened on this subject, can avoid the conviction, *that it is morally wrong to use it, or to furnish it for the use of others*, because of the evils which are inseparately connected with the use of it.

But, says another, I do not like to bind myself, never to use it. I do not use it now, and do not intend to use it, yet who knows but that, at some future time, I may wish to use it; and perhaps may think it my duty to use it?

The object of the pledge of Temperance Societies is not to bind men never to use intoxicating drink till they die, provided, that, after full examination, they shall think it to be their *duty* to use it. The Societies are voluntary associations of all that do not use intoxicating liquor, and who are disposed, for their own good and that of others, to unite in them. But should any one, at any future time, after an impartial examination, find that his duty to God, or his country, requires him to drink alcohol, he is at full liberty, by making known his request and his reasons, to the secretary of the society, to take a dismission; and have his name stricken off from the number of those who do not drink it; and he stands on his own responsibility, as he did before. But, as it is with freedom from submission to tyrants, so it is with freedom from the use of alcohol; the longer and more perfectly a man is free, the less disposed he is to return into bondage.

And of hundreds of thousands, who have united with temperance societies, on the plan of abstinence from the use of intoxicating liquor, none have been found, who have abstained from it for two years, who would not acknowledge, that they were better without it: nor is there the least reason to fear, when the experiment is fairly made, but that this will be the case with all.

But why, it is asked, should women belong to temperance societies? Because under the light of the gospel, which raises women in excellence of character and ability to do good, to an equality with men, every association, composed of both, will more than double its influence over the public mind, especially over the minds of youth and children. And the grand object of efforts for the promotion of temperance, is the salvation of the young. And to accomplish it, we need, and must have, the influence of mothers as well as fathers; sisters, as well as brothers.

There is another reason why all women should unite with temperance societies. More than a hundred thousand of the lovely daughters of the last generation were doomed to the tremendous curse of having drunken husbands, and rearing their little ones under the blasting, withering influence of drunken fathers. But there is no need of it. Let the fathers and mothers, the brothers and sisters of this generation, *all* cease to use intoxicating drink, and unite their influence in temperance societies, and the daughters of the next generation, and of all future generations, practising on the same plan, shall be for ever free.

And there is another reason why women should belong to temper-

ance societies. Multitudes of the last generation were made drunkards by the customs of society. Though the appetite for strong drink is not natural, and would never exist, were it not formed by the use of it, it has been formed, not only in the cradle, but in many cases has been coeval, almost with life itself. Even the mother, when her infant was unwell, and she did not wish, during the night, to be kept awake with it, drank the poison herself; and the helpless babe slept like a drunkard, and for a similar reason; and the drunkard's appetite was formed there. And, as if that was not enough, as it lay in the cradle, she fed it with a tea-spoon; and the drunkard's appetite was strengthened; and no sooner could it walk, than the father, after he had been drinking, gave it the bottom of the glass, sweetened in the most enchanting manner; and the drunkard's appetite was confirmed. And before the heedless youth had hardly entered upon manhood, he stumbled into the drunkard's grave, was covered up, and his destroyers were glad to forget him. But there is no need of it. Let the customs of society be changed, and each individual, *and especially all young men* unite with others, to touch not, taste not, and handle not the abominable thing, and the evil will be done away. Generations yet unborn, to all future ages, saved by simply ceasing to do evil, and learning to do well, will rise up and call you blessed.

We, therefore, renewedly, and earnestly request you, and all the youth of the United States, to sign the annexed pledge, and let your names be enrolled as members of the temperance society.

And we earnestly entreat all, by the diffusion of information, the exertion of kind moral influence, and by consistent and united example, to do all in their power to cause the use of intoxicating liquor, as a beverage, universally to cease. And could we exhibit to the world the noble and sublime spectacle, of fifteen millions of people rising in their strength, and voluntarily renouncing the tyranny of pernicious custom, and resolving henceforward not to be in bondage, even to *themselves*, but to be *doubtly* free, we should be indeed the people which the Lord hath blessed. And it would do more than all which has ever yet been done, to render our free institutions *permanent*; and by the manifestation of their blessings, to spread their causes and their attendants, knowledge, virtue, and blessedness, throughout the world.

PLEDGE.

We, whose names are hereunto annexed, believing that the use of intoxicating liquor, as a beverage, is not only needless, but hurtful to the social, civil, and religious interests of men; that it tends to form intemperate appetites and habits, and that while it is continued, the evils of intemperance can never be done away;—do therefore agree, that we will not use it, or traffic in it; that we will not provide it as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance the use of it throughout the community.

L A W S

WHICH AUTHORISE THE TRAFFIC IN ARDENT SPIRIT AS A
DRINK, MORALLY WRONG.

THE American Temperance Society, at the commencement, took the ground that to drink ardent spirit is *morally wrong*; and in their Reports they have exhibited the reasons which demonstrate its truth. Millions in this country have embraced this truth, and are now acting under its influence. Its influence has also been extended to other countries, and great numbers in foreign lands are imitating our example.

The next position taken by the Society, was, that it is wicked to make ardent spirit, or to furnish it to be drunk by others. This too they accompanied by legitimate and abundant proof; and it has been embraced; as whole counties in which it is now a violation even of human law to sell it, and of a thousand churches in which there is not a man who prosecutes the business, and thousands of other churches that are struggling to throw off the mighty incubus, abundantly testify. It is shown also by the existence of more than six thousand Temperance Societies, embracing more than a million of members; pledged to abstain from the drinking of ardent spirit, and from the traffic in it, and also to use all suitable means to cause this to become universal. The means by which such a result may be expected, is the universal conviction that the drinking of ardent spirit, or the furnishing it to be drunk by others, is *sin*; an offence against God, and injurious to the temporal and eternal interests of men. Whatever tends to produce this conviction, tends to promote the Temperance Reformation; and whatever tends to prevent the one, tends to hinder the other. Perhaps nothing now stands more in the way of producing this conviction, and causing it to become universal, than the fact, that the traffic in ardent spirit is authorised by law; and thus receives the sanction and support of legislation. This is a public testimony to the world that the sale of ardent spirit, and of course the drinking of it, are right; a fundamental and fatal error, destructive in its effects to the life that now is, and to that which is to come. The next thing to be accomplished therefore, is, by the universal diffusion of information and the exertion of kind moral influence, to produce throughout the community, the conviction, that the laws which authorise the traffic in ardent spirit as a drink, by licensing men to pursue it, are morally wrong; opposed in their influence to the laws of God; and that the public good, instead of requiring that some men should sell ardent spirit, utterly forbids that this should be done by any;

and that no men or body of men who understand, or have the means of understanding this subject, can be instrumental in making such laws without the commission of sin. And as such laws are *morally* wrong, they never can be politically right, or beneficial, or expedient. While Jehovah lives, righteousness, and that alone will exalt a nation; sin in any form, and especially if sanctioned by law, will be a reproach, and a nuisance to any people. That this is plainly and strongly the case with the traffic in ardent spirit, and that the laws which authorise it are morally wrong, and in their influence opposed to the will of God, is manifest from the following considerations, viz :

I. Ardent spirit is a poison, and the drinking of it is not needful or beneficial to men. Even the moderate use of it is positively hurtful; and is a violation of the laws of health, and of life. Of course no man has a *natural* right to furnish it; or to wish for laws which shall authorise him to do it. And no man acquainted with the subject can be instrumental in making laws which shall authorise others to do it, even in a savage state, without guilt. Such laws would legalize sin, and violate the law of God.

II. No man acquires a right to make such laws by entering into society; and no body of men by the establishment of civil government. The only legitimate object of government is to protect, and to benefit the community. It has no right, any more than individuals, to injure that community: or to pass laws which authorise others to do it. And if it does, it violates the divine will; and the individuals who compose it, will, at the divine tribunal, and ought at the bar of public opinion, to be held responsible for the effects. The personal responsibility of each individual for the influence which he exerts, is in no case merged in the general mass; or swallowed up and lost in the responsibility of the body. Each one is bound by obligations which he can never throw off, in whatever situation or capacity he may act, to honor God, and do the greatest good of which he is capable to mankind. In no case has he a right to injure others or be instrumental in making laws which will authorise them to do it. It would be having a right to do wrong, which carries on its face evidence of falsehood.

III. The authorising of men by law to traffic in ardent spirit as a drink, is inconsistent with the temperance of the community. Temperance is the moderate and proper use of things beneficial, and it is abstinence from things hurtful. Ardent spirit being one of the hurtful things, temperance with regard to this, is abstinence, perpetual, entire, universal abstinence. But by authorizing men to sell it, and professing to do this for the public good, legislators declare that to buy and drink it is right, and useful. This is not only false, but promotes intemperance. To use a thing which is in its nature hurtful is intemperance, no less really than to use a ben-

official thing to excess ; and is often more injurious ; especially when the use of it, as in the case of ardent spirit, even in small quantities, tends to a constant increase. To teach the doctrine then by legislation, that it is right to drink it, in any quantity, is to promote intemperance ; to inculcate a doctrine which tends to form intemperate appetites, and which lies at the foundation of a great portion of all the drunkenness in the world. It does immense injury in another way, by increasing the difficulty of convincing men that to drink ardent spirit, or to furnish it to be drunk by others, is sin. Many see no difference between what is legal, and what is right. With them, the standard of right and wrong is human law. If a thing is legal and they wish to do it they take it for granted that it is right. Show that it dishonors God, and destroys men, and is therefore wrong, they meet you with the fact that it is legal, and therefore conclude that it is right ; and thus they ward off the conviction, which they would otherwise feel, of its enormous wickedness and guilt. They tell you that it is allowed by law ; that they have gotten a license and paid for it ; that this is a land of liberty ; and begin to clamor about their rights to increase the taxes, demoralize the character, destroy the health, shorten the lives, and ruin the souls of men ; or else, which is more common, contend in opposition to facts that their business does not do this. "If it did," say they, "legislators would not license it. They know what is right, and as they have made laws, authorizing it, and as they expressly say, for the public good, it is right, legally, and morally right for us to continue to sell it,—all its consequences," which they acknowledge are tremendous, "and all that temperance people say to the contrary notwithstanding." This, were legislators right in authorising the traffic, would be true ; and it would present a barrier to the triumph of Temperance, which would be absolutely and forever impregnable ; and it would roll the burning current of desolation and death over man to all future generations. And the fact that legislators, as well as rum-sellers and rum drinkers act as if it were right, and as if the public good required that some men should continue the traffic, presents one of the greatest obstacles to the progress of the Temperance Reform. It prevents in the minds of thousands, the conviction of the demoralizing character, the deadly effects, the enormous injustice, the gross oppression, the high handed immorality, and the tremendous guilt of that desolating traffic. Were it not for the ramparts which legislation has thrown around it, the pressure of public indignation, as light and virtue increase, and facts are developed, would sweep it away ; or sink it into the abyss from which its fires, smoke, and stench, would no more escape to annoy and desolate the earth.

IV. Laws which authorise the licensing of men to traffic in ardent spirit, violate the first principles of political economy, and are highly injurious to the wealth of a nation.

The wealth of a nation consists of the wealth of all the individuals that compose it. The sources of wealth are labor, land, and capital. The last is indeed the product of the two former; but as it may be used to increase their value, it is considered by writers on political economy, as one of the original sources of national wealth. Whatever lessens either of these, or their productiveness when employed upon each other, lessens the wealth of the country. Capital may be employed in two ways; either to produce new capital, or merely to afford gratification, and in the production of that gratification be consumed, without replacing its value. The first may be called capital, and the last expenditure. These will of course bear inverse proportions to each other. If the first be large, the last must be small, and vice versa. Without any change of the amount of wealth, capital will be increased by the lessening of expenditure, and lessened by the increase of expenditure. Although the manner of dividing makes no difference with the present amount of national wealth, it makes a great difference with the future amount; as it alters materially the sources of producing it, the means of an equal, or increased reproduction.

For instance, a man fond of noise and excited agreeably by the hearing of it, pays a dollar for gunpowder, and touches fire to it. He occasions an entire loss of that amount of property. Although the powder maker and the merchant, may both have received their pay, if it has not benefited the man, to him it has been a total loss; and if the sale of it was no more profitable than would have been the sale of some useful article, it has been an entire loss to the community. And if by the explosion the man is burnt, partially loses his reason, is taken off for a time from business, and confined by sickness to his bed, must have nurses, physicians, &c. the loss is still increased. And if he never recovers fully his health, or reason, suffers in his social affections and moral sensibility, becomes less faithful in the education of his children, and they are more exposed to temptation and ruin, and he is never again as able or willing to be habitually employed in productive labor, the nation loses equal to the amount of all these put together. And if his example leads other men to spend, and to suffer in the same way, the loss is still farther increased; and so on, through all its effects.

And even though the powder maker and the merchant have made enormous profit, this does not prevent the loss to the community; any more than the enormous profit of lottery gamblers, or counterfeiters of the public coin, prevents loss to the community. Nor does it meet the case, to say that the property only changes hands. This is not true. The man who sold the powder made a profit of only a part even of the money which the other man paid for it; while he lost not only the whole, but vastly more. The whole of the original cost was only a small part of the loss to the

buyer, and to the nation. The merchant gained nothing of the time, and other numerous expences, which the buyer lost; nor does he in any way remunerate the community for that loss.

Suppose that man, instead of buying the powder, had bought a pair of shoes; and that the tanner and the shoemaker had gained in this case, what the powder-maker and the merchant gained in the other; and that by the use of the shoes, though they were finally worn out, the man gained twice as much as he gave for them; without any loss of health, or reason, social affection, or moral susceptibility; and without any of the consequent evils. Who cannot see that it would have increased his wealth, and that of the nation, without injury to any, and have promoted the benefit of all.

This illustrates the principle with regard to ardent spirit. A man buys a quantity of it, and drinks it; when he would be, as is the case with every man, in all respects better without it. It is to him an entire loss. The merchant may have made a profit of one quarter of the cost, but the buyer loses the whole; and he loses the time employed in obtaining and drinking it. He loses also, and the community loses, equal to all its deteriorating effects upon his body and mind, his children, and all who come under his influence. His land becomes less productive. The capital of course produced by his land and labor is diminished; and thus the means are diminished of future reproduction. And by the increase of expenditure in proportion to the capital, it is still farther diminished, till to meet the increasingly disproportionate expences, the whole is often taken, and the means of future reproduction are entirely exhausted. And as there is no seed to sow, there is of course no future harvest. This is but a simple history of what is taking place in thousands of cases continually; and of what is the tendency of the traffic in ardent spirit, from beginning to end. It lessens the productiveness of land and labor, and of course diminishes the amount of capital; while in proportion, it increases the expenditure, and thus in both ways is constantly exhausting the means of future reproduction. And this is its tendency, in all its bearings, in proportion to the quantity used, from the man who takes only his glass, to the man who takes his quart a day. It is a palpable and gross violation of all correct principles of political economy; and from beginning to end, tends to diminish all the sources of national wealth.

“Oh,” said a merchant in a large country store, “it is a horrible business. When I set up my store at this corner, there were within a mile, a great number of able, thriving farmers; but now about half of them are ruined; and many of them were ruined at my store. And there is not a store in the country that sells ardent spirit, but what tends to produce similar results. Oh, it is a horrible business.” And are not the laws which sanction it horrible

laws? Do they not tend by their whole influence to render the business respectable, to perpetuate it, and permanently to produce such results? results none the less horrible because produced according to law; and which stamp the law that sanctions the business which produces them, with the dark, deep and indelible impress of vice?

Nor was it by any means the greatest of the evils, that those farmers were ruined. In many cases too, their children were ruined; and the community was deprived of the benefits which they might otherwise have conferred upon it. Nor was this all, but many of them were thrown as a public burden into the alms-house, to be supported by a tax on the sober and industrious. Another part were corrupting the children and youth, and demoralizing society by the influence of their loathsome and pestiferous example. Was not that merchant then prosecuting a business which, toward the community, was palpably unjust? And are not the laws which sanction it, equally unjust? What moral right have legislators to pass laws, which enable men *legally* to injure their fellow men, to increase their taxes, and expose their children to drunkenness and ruin?

And what was the effect ultimately on the merchant himself? We say *ultimately*; because it does not follow, even if he for a time increased his profits by selling spirit, that it would ultimately promote his benefit. A passer of counterfeit money, may sometimes increase his present profit; but it does not follow that it will ultimately promote even his pecuniary interest.

The permanent, valuable customers of that merchant, were constantly diminishing, as their ability was diminishing to purchase his goods, or to pay for them. Their farms were growing up to briars and thorns, the enclosures were falling down; their buildings were in ruin, their implements of husbandry scattered, or worn out; their children were at the grogshop or the scene of revelry and dissipation, and their whole interest was withering under the indignation of the Almighty. Of course, should they buy they had next to nothing with which to pay. Many died insolvent, and the merchant not unfrequently lost in bad debts from his rum customers more than his profits. And as the value of property around him diminished, as is generally the case around those death-fountains, the value of his custom diminished.

Said another merchant, who has made a great estate, but never sold a drop of spirit, "When you shut up a grogshop, or tear it down and build on the spot a respectable store, it is surprising how rapidly property in the neighborhood begins immediately to rise."

Suppose that the merchant first referred to had sold only to productive consumers; and such articles, as in the consumption

would more than have replaced their value ; as was the case with the shoes, as is the case with needful clothing, provisions, and other useful things. The property of the farmers would have been constantly increasing, and of course the value of their custom to the merchant, and of their wealth to the community. Their children with increased advantages, might more than have filled the place of their fathers, and thus, without injury to any, the good of all been promoted. The enormous taxes, for the support of paupers, and the prosecution of criminals, with which the community were burdened, might have been prevented ; and also the peculiar exposure of the rising generation to drunkenness, death and hell.*

So with all farmers and all merchants, and all other classes of men throughout the country. The traffic in ardent spirit is a curse to the whole community ; a cancer on the vitals of all the sources of national wealth. Even if the present profits of those who sell to unproductive consumers were more, vastly more than those who sell only to productive consumers, as the property of their customers diminishes, and of course their ability to purchase, their future profits must be less. On the other hand, the ability of productive consumers, who replace what they consume with something of greater value, constantly increases ; and of course their value as customers. They can purchase next year, not only as much as they have purchased this, but more ; equal to the value of the addition which they have acquired, or a proportion of it. And thus what they consume becomes a source continually of increased reproduction, not only to them, but to the nation.†

On the other hand, what is consumed but not replaced by something of a greater, or an equal value, is ultimately lost—and is, to that amount, a loss to the country. Whatever causes an increase of unproductive consumption therefore, causes a decrease of national wealth. And this evil attaches in a high degree and to an enormous extent, to the traffic in ardent spirit. If the property which the consumers pay were burnt, all would acknowledge it to be a total loss ; though the merchant and the distiller and the grain grower might all have received their pay. But it would in that case be a loss vastly less than it is now. It is now not only an entire loss, but it diminishes, as we have seen, beyond almost any thing else the sources and the power of future reproduction. It is therefore not only a source of great present loss, but also a prevention of vast future gain. It diminishes in both ways, the wealth of the nation, and to an amount, equal,

1. To the whole sum which consumers pay for ardent spirit ; estimated by those who are best acquainted with the subject at about \$50,000,000 annually.

* Appendix E.

† Appendix F.

2. The loss of all the time which it occasions.
3. The diminished productiveness of land, labor and capital.
4. The loss of health and reason ; and all the expenditures which it occasions.
5. The cost of supporting the paupers, and prosecuting the criminals occasioned by it.
6. The property lost in consequence of it by casualties on the land and on the ocean.

7. The shortening of human life and the consequent loss of human labor ; amounting in all, as all acquainted with the subject admit, to a sum much greater than the cost of the liquor. One hundred million dollars a year is a sum far less than is lost to the United States by this destructive traffic. And yet this, and the diminution of future gain which it occasions, would in one generation amount to a sum greater than the present value of all the real estate in the country. And this loss, to a vast extent, is borne by those who are least able to bear it, the laboring classes of the community. It may not be amiss to advert for a moment to the beneficial uses to which this money might be applied ; uses beneficial to the individuals, and to the nation. It would purchase

4,000,000 sheep at \$2,50 each	- - -	\$10,000,000
400,000 head of cattle at \$25 each	- - -	10,000,000
200,000 cows at \$20 each	- - -	4,000,000
40,000 horses at \$100 each	- - -	4,000,000
500,000 suit of men's clothes at \$20	- - -	10,000,000
1,000,000 boys' do. at \$10	- - -	10,000,000
500,000 womens' do. at \$10	- - -	5,000,000
1,000,000 girls' do. at \$3	- - -	3,000,000
1,200,000 barrels of flour at \$5	- - -	6,000,000
800,000 do. beef at \$10	- - -	8,000,000
800,000 do. pork at \$12,50	- - -	10,000,000
3,000,000 bushels of corn 50 cts.	- - -	1,500,000
2,000,000 do. potatoes at 25 cts.	- - -	500,000
10,000,000 lbs. sugar at 10 cts.	- - -	1,000,000
400,000 do. rice at 5 cts.	- - -	200,000
and 2,000,000 gallons of molasses at 40 cts. a gallon	- - -	800,000

It would also build,

1000 churches at \$5,000 each	- - -	\$5,000,000
support 2000 ministers of the gospel, at \$500 each	- - -	1,000,000
build 8,000 school houses, at \$500	- - -	4,000,000
furnish 500,000 newspapers at \$200	- - -	1,000,000
and establish 5,000 parish libraries at \$600 each,	- - -	3,000,000

—and all in a single year. This might be repeated, year after year, making in one generation of thirty years, thirty times the above amount.

Who then in our land need to be poor, or wretched ? And what

need to hinder this land, as soon as its population might wish, from becoming Immanuel's land; its peace flowing as a river, and its righteousness and blessings as the waves of the sea?

But the loss of property, great as it is, and enough to stamp the laws which authorise the business that occasions it, with everlasting execration, is still among the least of its evils.

V. The traffic in ardent spirit as a drink impairs the health of the nation. Health depends on one great law; viz. The action of certain agents, upon their appropriate organs in the human body, which agents and organs, "the product of the Divine hand," are so perfectly adapted one to the other, that in view of all their consequences to endless being, their author himself pronounced them to be, "very good;" perfect, good enough to satisfy the mind of Jehovah. Light, for instance, was made for the eye; air for the lungs; and food, nourishing food and drink, for the digestive organs; causing by their operations the functions of vision, respiration, nutrition, and the various movements on which health and life depend. But for what organ in the human body was ardent spirit made? There is none.

What organ in the human body needs its stimulus in order to perform in the most perfect manner, healthy action? There is none. What gland can extract from it the least portion of nutriment, or any thing which can contribute to health, or be in any way useful in the animal economy? There is none. The anatomist, the physiologist, the chemist and the physician examine with the minutest care every part throughout the whole body, and they can find none. God has made none, and there is none. Nor is there an organ whose healthy action is not disturbed by ardent spirit; and which does not instinctively reject it. The blood by its circulation conveys to each part of the body the materials of which it is composed, while each organ by its Creator is endowed with the power of selecting from the mass what it needs for nourishment, and the performance of its appropriate functions, and of rejecting the refuse to be thrown out of the system. "The blood is therefore a sort of common carrier, conveying from part to part what is entrusted to it, for the common benefit." When *obliged* to carry spirit, it presents it on its way, as it does other materials, to each organ; and each starts with mighty effort, not to welcome and receive, but to *repel* it. And if not crippled by the overpowering force of the enemy, it succeeds; and rejected, not suffered to stop, because it is worthless, the carrier, though vexed with its burden, is obliged to take it on to the next; rejected by that, it must carry it on, till, rejected by all as a common nuisance, "it is seized upon by the emunctories, the scavengers of the system, and unceremoniously excluded." This is not for any want of kindness in the system toward friends, but because ardent spirit is an enemy,

a mortal enemy. It would be treason to harbor it, and suicide to use it. Nature, through unerring laws stamped by the Divine hand, true to herself and her God, is incapable of such an offence; and till poisoned and perverted by the enemy, will never submit to it. On every organ it touches, spirit is a poison; and as such it is chased from organ to organ, marking its course with irregularity of action, and disturbance of function; exciting throughout the system a war of extermination, till the last remnant of the intruder is expelled from the territory. Till vital power is prostrated the enemy can never have a lodgment. And if, through decay of organic vigor, by the mighty force of the intruder, or the long continuance of the war, and by perpetual successions of new recruits, it cannot be expelled, the work of death is done; the last citadel of life surrenders, and the banner of universal ruin waves over all. Thousands of such conquests are made every year, and of territories more valuable than all the material wealth of creation. Before, the prospect was like Eden; and after, a land of sepulchres, with uncovered, putrid carcasses of drunkards, sending up in clouds their poisonous exhalation, wafting contagion and death through the land.

To sanction by law the recruiting and equipping of such an enemy, and the sending of him out to desolate the fairest portion of God's heritage, is an outrage upon all principles, not only of patriotism, but of humanity, which bids defiance to parallel in the history of legislation. It is an outrage almost too gross for sober consultation. It would seem to be hardly possible, in view of its fruits, that it should be tolerated, we will not say in any christian, but in any civilized State. Even paganism, under the first rays of civilization, has almost instinctively denounced it.* And were it not for the pestilential moral atmosphere which it produces, and the deteriorating and stupifying effects which that atmosphere occasions, its continuance would seem to be hardly possible; or its removal need any thing more than its own doings.

It is now known from the evidence of facts, that more than one in ten over wide regions of country, who have used ardent spirit, and more than one in five who have mixed and sold it, have, themselves, become drunkards, and so wicked as often not to live out half their days. It is known also from the highest and most abundant medical authority, that more than one in five of the men who have habitually used it, have been killed by it; and that multitudes who were never intoxicated, and never thought in time past to be intemperate, by the habit of using it, even moderately, have shortened life many years; and that it tends in its whole influence from beginning to end, to induce and aggravate disease, and to bring all

who drink it to a premature grave. There is no reason to doubt, that of the last generation in the United States, it cut off more than thirty million years of human probation, and ushered more than a million of persons, uncalled, into the presence of God.

The last year its deadly influence has been still more strongly marked, especially over those regions which have been visited by the Cholera. In the city of Albany, with a population of about twenty-five thousand, of whom three hundred and thirty-six, over sixteen years of age, died of the Cholera, of the five thousand members of Temperance Societies there were only two deaths; showing that such persons were not one fortieth part as liable to death, by that disease, as other persons. Of the rest of the population one in sixty died, while of the members of Temperance Societies, only one in twenty-five hundred.

Of about six hundred who were brought to the Park Hospital in the city of New York, but about one in five called themselves even temperate drinkers. And many of them, after they recovered, were soon intoxicated. The number was extremely small, who died of that disease, who had not for two years used ardent spirit. Some such cases there were; but they were strongly marked exceptions to the general rule. Said a distinguished gentleman in that city, after paying special attention to this subject, "facts abundantly authorise the conclusion, that had it not been for the sale and use of spirit, there had not been Cholera enough in the city of New York to have caused the cessation of business for a single day."

And says another gentleman of that city, "a quantity of spirit was taken from a certain store in the morning, and distributed to a number of grogshops. In the evening the workmen assembled and received their accustomed quantity. The next morning one and another, and another were carried by my door to the hospital, and in the afternoon were taken to the Potters Field. And so from day to day, disease and death followed round after ardent spirit, seizing upon those who drank it, and hurrying them to destruction, till so obvious and striking was the connection, that some even of the sellers, seared as were their consciences, said, This will never do; the way from the grogshop to hell is too short;" and abandoned the business. Others shut up their shops and fled. "In my neighborhood," says another gentleman, "there was not a retailer left; they were actually afraid to encounter the dangers of their own business." It made the arrows of death fly so thickly around them, that they dare not risk it. Had they been sure that those arrows would strike only their neighbors, they might have been willing to stay and drive the business. But when there was danger that the shafts from their engines of death would strike themselves, they closed their doors and fled. How many lives had

been spared, how many families saved from ruin, and how many evils averted from the community, had they never returned, and their cholera manufactories remained closed forever.

How many who were consigned the last summer to an untimely grave, and we fear to a miserable eternity, had now been in the land of the living, and prisoners of hope, had none been found reckless enough to keep such establishments open. But some there were who professed to be friends of humanity, who continued with a steady hand to deal out the poison. And as their customers might not live to come again, they sold them instantly, on the spot, what they would buy. When the husband fell, and the children were seized, they sold his widow the cause of death; and when the neighbors came to bury the children, their widowed mother, with what the rum-seller furnished her, was found intoxicated on the floor. On the day that was set apart for humiliation, fasting, and prayer, that God would spare his people and not suffer the destroyer any longer to smite them, one, lest praying, though it should not make him leave off sinning, should at least for a day deprive him of its gains, kept his liquor store open, and sold to all who would purchase, till the time for public worship. He then hastened to be in his place, and join, apparently, with devout gravity, in supplication to the Lord, that he would keep off the Cholera; and when public service was closed, he hastened again, as if to make up lost time, to his store; and spent the day in furnishing a chief cause of Cholera to all who would buy. If he did not produce as much Cholera on that day as on other days, it may be attributed, not so much to his prayers for its prevention, as to the time which they hindered him from furnishing its cause. And if prayers are answered, not according to words, but to deeds, instead of having lessened the number of the dying and the dead, his may have increased it; and they may increase too the awfulness of his retribution, when he who, on probation sells death, shall, without repentance, reap also death.

Were retailers of spirit in their own persons and families to bear all the evils which they occasion to others, they would soon close their business. Or were these evils all concentrated on the heads of legislators, they would cease to make laws which should authorise the business that produces them.

Instead of "An act, entitled an act, to regulate the sale of spirit for the public good," any longer disgracing the statute book and vitiating the community, they would see that the proper title for every such act, when determined by its consequences, is, "An act for the destruction of mankind." But would it be any more dreadful for the man who sells ardent spirit, or the man who makes the law which authorises the sale of it, to endure these evils, than it is for the community?

Suppose a man who buys a gallon of a man authorised by law to sell it, should under its influence go into the family of the man who made the law, and for a few days take the direction, and do what he now does in his own family ; break the looking-glass, turn over the tables, strike the children with the tongs, and their mother with the chairs ; and to save their lives, make them flee, naked and barefoot, through the snow, to the neighbors for help ; and suppose that this is a common fruit of the law which authorises the business ; would he make such a law again ? And would he not raise both hands, his voice, and his heart, to have that which he has made repealed ? or so modified as no longer to sanction such a business ?

Or suppose again, that the intemperate appetites which the legal traffic forms, and the cases of drunkenness and death to which they lead, instead of being, as they now are, scattered through the community, should all be in the families of the legislators, of spirit venders and their nearest friends ; and that they should have to endure all the sickness and sorrows, and heart breaking wretchedness, which they occasion, and which they will occasion to endless being, would they any longer sanction the cause ? or would any one, because he could do it legally, perpetuate it ? Though the evils would be no greater if they were all endured by them than when endured by others, yet who can doubt but that they would be great enough, and be felt to be great enough, to stamp the cause of them, and the sanctioning by law of the business which produces them, with everlasting abhorrence. Who can doubt but that the licensing of such a business would cease at once, universally and forever ? Oh, if that would cause it to cease, and nothing else can, what an unspeakable benefit would it be to the world, and what an inestimable saving of property, character, health, reason, life and soul, to all future generations, could these evils, past, present, and to come be all concentrated, and poured out, for a time, in one dark, desolating current on the heads of legislators and venders of spirit. But the Committee, with all their hearts, would deprecate such a thing ; and rejoice with inexpressible delight, that a fellow feeling for others' woes will certainly, unless this cause be abandoned of God, lead to the same glorious result.

VI. The traffic in ardent spirit, tends to derange the intellect, and to corrupt the morals of the nation.

In all cases in which ardent spirit deranges healthy functions of body, it tends also to disturb regular action of mind and to corrupt the feelings of the heart. It injures the one, not less than the other. This is the effect not only of a very free use of it, but of all use of it. It is its tendency from beginning to end, in proportion to the quantity taken, and to the power of the system, to withstand its natural effects. As it courses its way through the blood-

vessels, it enters even the capillaries of the brain, that tender and delicate organ which forms the link between matter and mind, irritating, poisoning, and stupifying that heart and soul of mental vigor. A man buying according to law, of a man who sells that which legislators by law sanction, and drinking only as much, reasoning as legislators do, "as the public good requires," becomes so blockish that his neighbors and his acquaintance begin to whisper one to another, "What is the matter of ——? how he has lost his mind. Not long ago he was one of the first men in the neighborhood, but he is becoming an idiot." What is the matter? He has been doing what legislators, by the high sanction of law, say is for the "public good," *drinking regularly*; not to intoxication, that would be bad, the law forbids it; but only as much and as often, as in his estimation, judging from his feelings at the time, did him good; only enough, this time, to make him feel well, and the next to make him feel better, and so on, "*for the public good*," till he has become, not only a blank but a blot in creation; and has set an example adapted to blast the excellence and wither the prospects of his children, and children's children, to the end of time.

The use of ardent spirit tends also to derange healthy mental action, in another way, by its irritating effect on the nerves. And this leads, in many cases, to total insanity; as the records of every lunatic asylum in Christendom testify. The drinking of it, the vending of it, and the laws which sanction it, all, by their natural and constant effects, tend to weaken the understanding, blunt the perception, and derange the intellect of the nation.

They tend also to harden the heart, sear the conscience, pollute the affections, and corrupt the morals of the people. Hence the wonderful fact, that three fourths of the crimes which are prosecuted, are committed under the influence of spirit; not under its influence when taken to intoxication, but when taken moderately, and often in no greater quantities than the law contemplates. That use of it, which the law sanctions, by its violation of the laws of nature and of God, is carrying on continually a process as extensive and as criminal as its effects, of bodily and mental, physical, intellectual and moral deterioration; tending to change gigantic strength to pigmy weakness; celestial order to infernal discord; and heavenly purity, light and love, to hellish pollution, darkness and hate.

Through sin, man has already in himself the elements of disorder, the seeds of death. This makes them vegetate, grow rank, and produce a speedy and superabundant crop. It generates impure thought; and excites unhallowed feeling. It kindles polluted desire, fires abandoned purpose, and fiendish malignity.

The harmony established by the divine hand between the mental and moral powers, the appetites of the body and the passions

of the soul, having by transgression been broken, and reason and conscience often through sin been brought into vile and hateful subserviency to appetite and passion, ardent spirit increases that subserviency, renders it more entire and perpetual. It operates on all the powers of man, but satan-like, on different powers, in totally opposite ways. The understanding, already too weak, it weakens still more; the conscience, too torpid, it renders more torpid still; and the heart, already hard, it makes still harder; and the affections polluted, it pollutes still more. While the appetites, already too keen and headstrong, it makes still more so; and the passions it vitiates, strengthens and inflames. The man, already reckless, it makes still more reckless; saying, "Let us eat and drink, for tomorrow we die." Thus it comes in, with its whole influence in every stage of its operation, to aid the great adversary in the destruction of men. Depravity it depraves, pollutes even pollution, and makes vileness itself still more vile. All the mischiefs which sin and Satan have occasioned in the soul, it increases; while with a mighty force, it counteracts all the beneficent designs of Jehovah for its deliverance from sin and hell, and its restoration to the dignity and beauty of his image; the light and purity, the bliss and glory of heaven. Thus, by a twofold process, throughout its whole course, increasing voluntary wickedness, and counteracting the means of divine appointment for its extinction, it is working out the eternal damnation of men.

Here is the philosophical reason, the *rationale* of the facts, that ten times as many in the United States who drink ardent spirit, in proportion to the number, are idle as of other men; ten times as many who drink it commit crimes, as of those who do not drink it; and ten times as many in proportion to the number, who do not drink it, become hopefully pious, embrace the gospel and confess the Saviour before men, as of those who do. The opposite in all respects to godliness, and its grand opposer, it is unprofitable unto all things, destructive to the life that now is, and also to that which is to come. Whether we look at the body or the soul, at time or eternity, in the light of principles and facts, we see upon it the broad image of death. This results from its nature, from the nature of man, and from principles deep in the government of God, all pervading, irresistible, and which will be as durable and unchanging as the eternal throne. So long as the traffic continues which violates them, the result, by laws established by the divine hand, must be death; and the legislation which sanctions it, have inscribed upon it in broad capitals for creation to look at, **OPPOSITION TO THE LAWS OF GOD.** And its consequences, with a voice like the noise of many waters, and of mighty thunderings, will break on every ear in creation, saying, "The way of transgressors is hard." Father, mother, brother, sister, husband, wife, children, all are

sacrificed ; God, Christ, heaven, the soul, eternity, every thing dear and every thing momentous for both worlds are madly spurned away in that state of mind which this foul spirit is, from its nature, adapted universally to produce. Can there be a doubt but that the vending of it to be drunk, and the laws which sanction it, are *wicked* ; and tend to array a mighty influence against the influence of the Son of God ?

Only a small quantity, taken so prudently as to leave a man the possession of his reason and the control of his limbs, is, nevertheless, adapted to bar the mind to good and to open it to evil. Motives to the one it weakens, and to the other it strengthens. In direct and palpable violation of what the Saviour inculcates, as the proper desire and daily petition of every soul under heaven, it leads men into temptation and delivers them to evil. Taking “day by day,” not “daily bread,” but poison, and of the most deceitful and malignant kind, that Divine Agent who loathes it, and all its effects as an utter abomination, and who would otherwise illuminate and purify and save with an everlasting salvation, is grieved away. The unrighteous and filthy not only remain, but become more unrighteous, and more filthy ; till, having been often reproved, and hardened their necks, they are suddenly destroyed, and God saith, “without remedy.”

Over wide regions of country, where the facts are known, and a part of the people abstain from the use of ardent spirit, and from the traffic in it, and a part do not,—as the Committee behold ten times as many in proportion to the number, of one class enlisting apparently under the banners of Immanuel, as of the other ; and see the number from one, as light increases, constantly and rapidly increasing, and from the other as constantly and rapidly diminishing,—they cannot but feel, that the laws which sanction the traffic and use, and proclaim them to be right, are radically and morally wrong ; offensive to the Saviour, and hostile to the temporal and eternal interests of men. And they cannot but most respectfully and kindly, earnestly and perseveringly entreat the legislators of our country, by the rich mercies which he has so bountifully bestowed upon it, and by the agonies which he so freely endured for our race, and the glories which he so graciously proffers them, no longer to sanction these iniquities ; or say by legislation that they are either useful or right. As He poured out life to redeem them, and would have all men come to the knowledge and love of his truth, and be his obedient and glorified people, they would beseech legislators no longer to do what tends so powerfully, extensively, and fatally to hinder it. As there is joy in heaven over one sinner that repenteth, and a new burst of praise breaks forth at the proclamation of a soul born of God, what must be the grief, the indignation and wrath in that world at the continuance

and encouragement of what is known, with all who come under its influence, to tend infallibly and forever to prevent it. If those who have been wise to turn men to righteousness shall shine as the brightness of the firmament and as the stars forever and ever, what shall they be who have been instrumental in preventing it, and sinking those who might have risen from glory to glory, into the blackness of darkness forever.

The Committee would not apply what they say, to the days of darkness and ignorance that are past, but only to the continuance of the evil in future, when, and where the facts on this subject are, or might be known.

What they ask of legislators is, that they will not by legislation hinder the progress of the Temperance Reformation, or sanction by law that which opposes it; but let its friends, in dependence on God, by the universal diffusion of information and kind moral influence, unobstructed by law, carry it onward from conquering to conquer, till there shall not be a drunkard, or a drunkard-maker, or a legislator who sanctions the business that produces either, under heaven.

This Reformation first had to meet the numerous and mighty army of moderate and respectable drinkers; but they soon gave way, and their ranks were broken; a million deserted the enemy, and came over in triumph to the temperance cause.

It next had to meet the more formidable array of church members, headed by many a deacon, not a few magistrates, and some preachers, in word at least, of the gospel. They were equipping the enemy, furnishing him with provisions and implements of war. As his numbers by desertion and death were diminished, they were with fearful rapidity raising up new recruits; and tempting those who had deserted and seemed for a time to have clean escaped from the destroyer, back to fight again under his standard. The battle here was more serious. The characters engaged gave importance to the conflict. But this mighty phalanx has also been broken. They are flying in multitudes, not away from, but to the ranks of Temperance, and becoming, many of them the first and the bravest, the most self denying and devoted in the promotion of the cause. Having before not only slain their thousands, but, unwittingly, fastened the poisoned arrow in the heart of tens of thousands more, they are doubly anxious softly to extract it, and point the agonizing and often dying sufferer to the balm in Gilead, and the physician there.

Under the Captain of Salvation the conquest has advanced, till it now meets, in open day, the thoroughly disciplined, and long tried bands of legislators.

The great contest, which is to decide whether this work of mercy is to go immediately and rapidly onward, to its consummation, is to be with *them*; not for the purpose of a conquest over them,

but for the purpose of reaching those who lie entrenched behind them; around whom is thrown the mighty rampart of legislation, and before whom are drawn up in solid column, the mighty phalanx of legislators; and who with such a front, bid defiance to those who would be their benefactors, and pour the swelling tide of mercies down upon them and their children after them through all generations to the end of the world, and onward to eternity.

The Committee would state explicitly, that they do not address legislatures as bodies, but they address legislators as individuals; each of whom has a soul, and like each one of the people is responsible to the same high tribunal of public opinion here, and of unerring rectitude hereafter, and who, as a part of the people, is himself and his children after him, to bear the blessings or the woes of his legislation; and they say to them, We have no wish for any contest with you; we deprecate such a thing; we see among you many of our friends, and when disbanded and acting as individuals, the friends and helpers of our cause. With thousands we rejoice in the aid thus afforded by your example and influence. But as legislators you are organized, and on the wrong side. You license the enemy; and it is under your flag that he makes his depredations upon all that is dear and lovely in possession, and all that is fair, and excellent and glorious, in prospect. You have thrown around him the mighty breastwork of your sanction, and stand yourselves in front. It is only through your bodies that he can now be reached, and when the shafts strike him, the dense medium through which they pass breaks their force; and with the shield of your sanction, their point is warded off, and execution prevented. While his shafts, dipped in poison, and nerved by legislation, are flying and spreading destruction on every side.

Legislators, Friends, called to be Benefactors, and to do good as you have opportunity, we most affectionately and earnestly, as the destinies of our country, of the world and its unborn millions are at stake, beseech you to remove yourselves, and your legislation out of the way. Let the fire of light and love break unobstructed, in its naked and all-subduing brightness, on the heart of the enemy behind you, and the victory shall be ours, shall be yours; and the joy, the joy of all; and the glory of all, be given to Him, of whom, and through whom, and to whom are all things; while the fruits of the victory shall flow down with ever growing richness and fertility, fulness and beauty, to endless ages.

The only reason why it was ever thought proper to license any one to sell ardent spirit, and thus teach by law the propriety of the traffic, was the erroneous idea, that to drink it moderately is useful; and therefore right. But as the drinking of it moderately, would strongly tempt men to drink it immoderately, and many, if it were sold to them, would be ruined, and become a nuisance to

society, legislators thought to guard against these evils, by providing that none should sell it except respectable men; and no more of them than the public good required; and that they should sell only to such men as would not be injured by it.

But as it is now known that all who drink it are injured by it, and that the public good, instead of requiring, forbids that any should sell it; and that licensing it, while it authorises, and perpetuates the traffic, does not and cannot prevent its evils, the whole foundation of that legislation which authorises and licenses its continuance is entirely swept away. It has nothing to stand upon; and were the traffic not upheld by the rum party, and those who hope to make money by it, it would fall of itself; and under the long accumulated and mighty weight with which it has burdened the community, it would sink to rise no more. Let legislators and all respectable men cease to sanction it, and the last relic which makes it even tolerable in a civilized community, will be removed. None will engage in it but the abandoned, who carry the mark of infamy on their foreheads, and who are hastening rapidly, to their own place.

But it is said, "The licensing of the traffic is a source of revenue to the State, and therefore the public good requires it." This revenue is much like that of the woman who sold her grain and her rags to purchase whiskey for her children. She said it was cheaper to keep them on whiskey, than on bread; and as it made a market for her rags, it was a source of profit; in governmental language, of revenue. Her garments and those of her children were soon nearly all rags, and all sold; when her revenue had become such that she and her children, as a public burden, were obliged, by a public tax, to be supported at the almshouse.

This well illustrates the principle and the effect of raising revenue from ardent spirit. What are the facts? In the county of Baltimore, Maryland, the support of pauperism, nearly the whole of which was occasioned by the sale and use of spirit, cost in 1830, more than \$21,000. From which, deduct between eight and nine thousand, the revenue obtained, leaving between thirteen and fourteen thousand dollars, in that single item, to come from the same source with the support of the woman whose revenue was so important, the pockets of the people. To this also ought to be added in balancing the account, the cost of crimes, idleness, dissipation, sickness, and the various other evils occasioned by it. And will not the people, for the sake of being relieved of the burdens, be willing to dispense with the revenue? Is there a man in the community, unless a rum-seller, or drinker, or one who hopes to make money, or obtain influence by the use of spirit, who will wish to retain it? If so, let him be called to bear in his own person and family all the evils which it occasions. and he will change his mind

The warden of the prison in Baltimore states that 2322 criminals were the same year committed to that prison; and that 424 of them were intoxicated, when they were brought there; and that in his opinion, eight tenths of the whole were intemperate men.

The expenses of the city of New York in 1832, as stated in the Report of the Comptroller, were \$893,886 29,—\$685,385 74 of which were raised by a direct tax. The support of the criminal, pauper, and civil establishment cost \$315,782 98; and the Cholera, in addition to all public and private charities, and individual expenditures, cost \$102,575 85,—making \$418,358 83; by far the greatest proportion of which, as well as almost innumerable other evils, were the fruits of about 3000 spirit venders, licensed to deal out the poison to about 210,000 souls. And what do these men pay as a compensation for the enormous mischiefs which they occasion? \$22,157. And, say a most respectable committee of gentlemen in that city, after investigating this subject, “We, the people, pay about \$400,000 more than we should if no drams were sold or drunk in the city. Suppose that only half of the expenses of Cholera were occasioned by drinking, and five sixths of the criminal, police, and pauper establishments; and one half of the salaries of officers, it would amount to \$302,099 15, which is now paid as a tax for licensed vices; over \$10,000 taken from the earnings of the people for every licensed grogshop which pays \$10 into the treasury.” What right have legislators to make laws, which in their operation thus tax the community, and take away the hard earnings of the people?

The grand jury of the city and county of New York, after careful examination, say that they have come to the deliberate conclusion, that if this source of vice and misery were at an end, three quarters of the crimes and pauperism of the city would be prevented, together with an incalculable amount of wretchedness, that does not come under the cognizance of law. And they add, “*It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of, by granting licenses for the purpose of vending ardent spirit; thereby legalising the traffic, at the expense of our moral, intellectual and physical power.*”

Of 653, who were in one year committed to the house of Correction in Boston, 453 were drunkards. And the overseer states, that many of the others who were committed as vagabonds, might, with equal propriety, be called drunkards; and that his opinion is, that there were not ten among the whole who were not in the habit of the excessive use of ardent spirit; that intemperance is almost the sole cause of all the commitments, that those who were committed as pilferers were almost all drunkards, and that probably they would not pilfer if they could not procure rum with the articles which they have stolen.

Is it not manifestly vicious for legislators to sanction a business which produces such results? They are elected by the people, and sent to legislate for the purpose of preventing crime, not producing it. And a vast portion of all their time is now occupied in making laws to punish crimes, which their own legislation produces. And the people are taxed millions of dollars annually, to sustain the burden occasioned by that legislation. Will the people of this free country longer endure it? They punish the criminals, and legalise the traffic that makes them. Like the father, who, to prevent his son from swearing, swore that if he did swear, he would visit him with his wrath; and with about as much wisdom as the man, who, when asked what should be done by fathers to keep their sons from being ruined by ardent spirit, answered, "Why, they must drink it all themselves."

They build prisons, and license men to carry on the trade that fills them; erect lunatic asylums, and furnish their tenants; the people build almshouses, and the magistrates license pauper-making manufactories to fill them, augment fourfold the public burdens, and tenfold the personal and domestic wretchedness of the country. And when the people rise, as they now often do, and will more often in future, and vote that they will not have such nuisances among them, the county commissioners, or some petty officers clothed with a little brief authority, come in and gravely declare, that "the public good require them;" and thus again load the community with burdens. This is legal oppression, legislative tyranny; and it leaves behind it a deep and stinging sense of injustice. A few retailers have the profit of making paupers, and the people have to support them; and then when they complain of the palpable injustice, to be told, "The public good requires it!" This is too much; and it needs no spirit of prophecy to announce that the time is not distant when men born to be free, who have the power and the heart to be free, will not endure it.

A few men, for their own pecuniary profit, will not long be suffered, under the sanction of law, thus to burden the community.

Of 3000 persons admitted to the workhouse in Salem, Mass., the superintendent states, that in his opinion 2900 were brought there directly or indirectly by intemperance. The superintendent of the almshouse in New York states, that the number of male adults in the house is 572, of which there are not 20 that can be called sober men; that the number of females is 601, and that he doubts whether there are 50 of them, that can be called sober women.

In the city of Boston, for six years, there were upon an average, 247 commitments annually to a single prison, for drunkenness; and 95 drunkards were committed to the penitentiary, in a single month.

A distinguished jurist in the city of New York, acquainted with the courts, stated, that he could find but three cases of murder

committed in that city for fifteen years, except under the influence of liquor. Legislators hang murderers, and license the business that makes them; but not without becoming, if they know what they do, sharers in the guilt. They expend millions to prevent disease, and license the business which produces it, and renders it doubly fatal; but not without being accessory to the consigning of multitudes to a premature grave, and a miserable eternity.

Is it not true then, and may not long afflicted and suffering humanity lift up her head with exultation, that the time is approaching, when, in the language of the chancellor of the State of New York, “reflecting men will no more think of erecting and renting grogshops as a means of gain, than they would now think of poisoning the well from which a neighbor obtains water for his family; or arming a maniac to destroy his own life and the lives of those around him?” And may we not add, when reflecting legislators too, will no more think of sanctioning the one by law, than they would now think of sanctioning the other? And when there shall not be a christian legislator under heaven, whose countenance would not turn pale, and whose tongue would not cleave to the roof of his mouth, should he attempt to speak in favor of it. In the city of Washington, the revenue from the sale of ardent spirit was about \$6000; and the loss, as estimated by Judge Craneh, occasioned by it, was probably not less, all things considered, than \$100,000. Revenue then does not require the sale of ardent spirit.*

But it is said, and grave legislators sometimes echo the declaration, “It ought to be licensed, and the use of it encouraged, to make a market for the coarse grains, in order to promote the agricultural interests of the country.” But where the drinking of spirit prevails most, agriculture, other things being equal, uniformly flourishes least, and thus, like every show of argument on that side, it is totally opposed to facts; as well as to reason, religion, morality, patriotism, and even to humanity.

Many grain growers will not now sell to distillers. They deem it a crime to feed those fountains of death, yet their grains find a market, and they are often among the most prosperous men in their vicinity. It does not appear, that any more dismal prospect than that of others, is opening before their children.

In the year 1810 it was estimated that between five and six million bushels of grain were distilled in the United States. Suppose in 20 years it was doubled, and that in 1830, 12,000,000 bushels were thus destroyed; and that this, to the growers who of course obtained their pay, was worth 50 cts. a bushel, \$6,000,000. The annual cost of crime and of pauperism produced by the use

of ardent spirit has been estimated at \$7,050,000. Subtract from this the price of the grain, and you have from these two items alone, a loss of \$1,500,000. Say the Committee of the New York State Society, "Since the farmers have begun to open their eyes to the evils growing out of the turning of the staff of life into a substance to destroy it, and have made use of their coarse grains for bread stuffs, or to feed their cattle, they have steadily advanced in price." And they calculate that the change produced by the Temperance Reformation, now saves the State of New York several million dollars a year.

Let all farmers use their grains to increase the number and value of their horses, cattle and hogs; not to diminish the number and value of men, and they will find it to be, to themselves and their country, *great gain*.

Others say, "The object of licensing is not to encourage the sale and use of spirit, but to restrain and prevent it." To this there are two answers. The first is, it does not restrain and prevent it. It has been tried effectually, for more than half a century; and its fruits have been manifested in the living wretchedness, and in the dying agonies of more than a million of men. Notwithstanding all such restraints and preventions, the evil constantly increased, till it had well nigh proved our ruin. The other answer is, *the licensing of sin is not the way to prevent or restrain it, but it is the way to sanction and perpetuate it; by declaring to the community that, if practised legally, it is right; and thus preventing the efficacy of truth and facts in producing the conviction that it is wrong.*

But says one, "By saying that none except respectable men shall sell ardent spirit, and they only in limited numbers, we do not say that for them to sell it, is right. Would a law which should forbid men to ride horseback, upon worldly business, on the Sabbath, be saying, or would it imply, that for them to journey on that day for such a purpose on foot would be right?" Suppose it would not; but suppose also that legislators should go farther, and make a law, that as many as the public good should require, and should pay a dollar, should have a legal right to travel in that way, on worldly business, on the Sabbath; and that certain men should be appointed actually to license a number in every neighborhood for that purpose, and should license them, notwithstanding all reasons and remonstrances against it; would it not be saying, and by the whole weight of legislation, in opposition to truth, that it is morally right for those men to travel as the law prescribes? or else, that legal right and moral right are in this case, in opposition? And would it not be declaring also, in opposition to truth, that the public good requires this? and thus tend to increase the difficulties, by moral means, of convincing men that it is wicked? Who can doubt but that it would operate, and from the nature of the case

must operate in this manner? So with the laws that sanction and approbate the traffic in ardent spirit, and imply that the public good requires it. They teach a falsehood; not in time past understood and designed by legislators, but on that account, none the less false. Nor did their ignorance, and that of the community in those days of darkness, hinder its desolating effects.

“The law,” says Judge Platt, “which licenses the sale of ardent spirits, is an impediment to the Temperance Reformation. Whenever public opinion and the moral sense of our community shall be so far corrected and matured as to regard them in their true light, and when the public safety shall be thought to require it, dramshops will be indictable, at common law, as *public nuisances*.”

Suppose a law should be enacted providing that none should counterfeit the public coin, or be authorised to pass counterfeit money, in small quantities, except men of a certain character; and that no more of them should be permitted to do this, than certain other men, who might, or might not be interested in its circulation, should judge would be for the public good; and that they should not be authorised to pass it to drunkards, as it might injure them, would it not be saying, that for those men to do it, as the law prescribes, is right? Would it not present a mighty barrier in the way of convincing them, by moral means, that it is wrong? And suppose, in some rare cases, the license should be withheld from those who had passed it to drunkards, would that prevent the mischief? Apply this principle to any other vice. And that it does apply with all its force to the traffic in ardent spirit as a drink, which tends only to injure mankind, is most manifest.

But says another, If you do not license men of conscience to sell it, men of no conscience, in such great numbers, will sell it, that the evil will be overwhelming. But it is not necessary to license counterfeiters to prevent the community from being deluged with base coin. It is not necessary to license gamblers, or swindlers, in order to prevent the community from being overwhelmed with their mischief. No more is it needful to license men to sell ardent spirit. If wicked men, in opposition to the influence of moral means, will prosecute a wicked business, which corrupts our youth, wastes our property, and endangers our lives; the community, in this free country, this land of liberty, have the power and the right, without licensing iniquity, to defend themselves from its evils. *This opens the door, and the only door, which truth and duty ever open for legislation with regard to sin; not to license and sanction it, but to defend the community from its mischiefs; and in such a manner as is best adapted to deter the wicked from transgression, and promote as far as practicable their good and the good of the community.* And this is the change in legislation with regard to the sin of trafficking in ardent spirit, which the cause of temperance, &c

patriotism, of virtue, and of God, now imperiously demands. Treat this vice, as other vices are treated, and there will be no difficulty in branding it with infamy.

Let legislators, chosen by the people and respectable in society, license any sin, and it tends to shield that sin from public odium; and to perpetuate it, by presenting for it a legal justification. "He that justifieth the wicked, and he that condemneth the just; even they both are an abomination to the Lord."

Let all sanctioning by law of this abominable traffic be forever abandoned; and if the rising indignation of a deeply injured, and long suffering community does not sweep it away, and men are still found base enough to continue to scatter the estates of their neighbors, to fill our almshouses with paupers and our penitentiaries with convicts, to make wives more than widows, and children doubly orphans; to decoy our youth, and sink them to a premature and an ignominious grave.—the people, if they choose, by the arm of legislation can undertake the holy, righteous, and indispensable work of *self defence*. And as all political power is in their hands, it will be found to be a work which is practicable. The wisdom of legislators chosen without the aid of ardent spirit, and the patriotism of statesmen who do not use it, or rely upon it for support; but who rely on the righteousness of their cause, the good sense and virtue of their constituents, and the gracious aid of their God, will be abundantly sufficient to the exigency of the case. If necessary to protect our property, our children and our lives, and there is no other, or no better way to do it, how perfectly easy, and how perfectly just, whenever the people generally shall desire it, to indict at common law the keeping of a grogshop as a public nuisance; or to provide by statute that those who make paupers shall support them; and those who excite others to commit crimes shall themselves be treated as criminals. And in the necessary, the magnanimous, the glorious work of legal self defence from an evil, which, in defiance of public sentiment, of reason, religion, humanity, and of God, would roll over earth a deluge of fire, and annihilate the hopes of the world, legislators may expect, in proportion as the subject is understood, the united and cordial support of all good men.

The point to be decided, to be decided by legislators of these United States, to be decided for all coming posterity, for the world, and for eternity, is,

Shall the sale of ardent spirit as a drink be treated in legislation, as a virtue, or a vice? Shall it be licensed, sanctioned by law, and perpetuated to roll its all pervading curses onward interminably? Or shall it be treated, as it is in truth, a *sin*? And if there shall in future, be men base enough to continue to commit it, shall the community, in self defence, by wise and wholesome

legislation, as far as practicable and expedient, shield themselves from its evils; and if these evils must, through the wickedness of men, continue to exist, let them fall as leniently as the public safety will permit, alone on the heads of their authors?*

On the decision of this question, to a great extent, hangs the endless destiny of countless millions. In England, Ireland, and Scotland; Sweden, Denmark, and Russia; Germany, India, and China; Africa, and the islands of the sea, men are now awaking from the slumber of ages, and on this subject are following our example. They look to us, ask for information, acknowledge their obligations to our priority, and cheer us onward. Their voice seems to rise as on the wings of the wind, and to cry from the four quarters of the earth, Ye who were blessed with the power, and heart to be free, and to commence the world's emancipation, stop not, or falter till it is finished. Aid not by example, or business, or laws, what you labor to remove. Sanction not, by legislation, the continuance of the burden under which creation has so long groaned, and which she is now agonizing to throw off. Cheer her, and help her; or at least let her have the full benefit of her own efforts, the efforts of her friends, and the aid of her God; and through the grace of Him that worketh all in all, His people shall be free, eternally free; and the glory shall be given to Him, to whom it is all due, forever.

* In 1773, it was represented to the Legislature of Massachusetts, that spirit, distilled through leaden pipes, was unwholesome, and hurtful. A law was therefore passed that no person should use such pipes, and no artificer make them for the purpose of being used in distilling, under penalty of one hundred pounds. Assay masters were appointed, who were put under oath, to examine, and prove to the best of their abilities, all pipes that were used in distilling, and if any one was found to contain alloy of lead, or base metal, they were to give notice to the distiller, who was forbidden to use it afterwards, under penalty of one hundred pounds. (Mass. Laws. Vol. II. p. 1001. Boston Ed. 1807.)

Why might they not use leaden pipes, if they were cheaper than others, and by using them they would make more money? Because they were injurious to health, and endangered men's lives. They were therefore forbidden to use them under penalty of one hundred pounds. But what was the injury done to health, and what the loss of human life, by the use of leaden pipes, compared with that occasioned by the sale of ardent spirit? And shall legislators forbid the one, and license the other? Can they continue, after the poisonous nature and destructive effects of ardent spirit are known, to license the sale of it without great guilt? If they do continue to do it, will they not, at the divine tribunal, and ought they not at the bar of public opinion, to be held responsible for its effects?

Let the people, who have long been suffering its destructive effects, judge.

THE TRAFFIC IN ARDENT SPIRIT,

TO BE USED AS A DRINK, IS A VIOLATION OF THE LAW OF GOD,
AND IS AN IMMORALITY.

BUT it is said, the civil law allows it; therefore it is not an immorality. That this traffic is licensed by the civil law, is admitted. But this neither makes it moral, or proves that it is so. The law itself may be immoral. It has often been the case with laws. Of this, Jehovah complained, Isa. x. i. 2. "Wo unto them that decree unrighteous decrees — that take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." No decrees, probably, or laws, have ever made so many wives widows, and children fatherless and wretched, as those which decreed that men might sell ardent spirit; and none ever made such mighty havoc with the character and souls of men. Immoral acts, are not less really immoral because the laws allow them; nor the laws less immoral, because they exist in Christian lands. The laws, in some cases, license gambling houses, and in other cases, brothels. They license even the slave trade, and the selling of indulgences for the commission of sin. But are not those practices immoral? And are not the laws which license them, immoral? And are not those immoralities more aggravated, from the fact that they exist, or have existed, in Christian lands? Morality is accordance with law; immorality is contrariety to law; not always to human law, but the divine law. The standard of morality, or immorality, is not human law. That, like man, may be wrong. But it is the divine law. What accords with that, is moral; and what is against it, or opposed to it, is immoral. And it is not in the power of man, by legislation, or in any other way, to make it otherwise than immoral.

It is not, therefore, correct, to say that a practice which is contrary to the divine law, is not an immorality, because human laws allow it; or that it is an immorality when prosecuted by one person who has light on the subject, and knows it to be contrary to the divine law, and *not* an immorality when practised by a man that does not know this. *The morality or immorality of an action does not depend on the light, or knowledge which a person may have, but on its accordance with, or contrariety to, the divine law.* The guilt of the person, or his liability to punishment, in practising an immorality is varied by the light which he has, or which, if he used proper means, he might have on the subject; but not the immorality of the practice itself. That depends solely upon this, whether it is, or is not in accordance with the divine

law. The standard of morality, or immorality, does not vary with the conviction and opinions of men, but is fixed and unchangeable as the law of God. Morality is accordance with that law, and immorality contrariety to that law. The killing of infants by mothers, in heathen lands, is an immorality, and ought to be universally abandoned; though some mothers do not know this truth. Their guilt may vary according to the knowledge which they have, or might have; but the immorality of the practice, which is measured by another standard, remains unchanged.

So when it is declared that the traffic in ardent spirit, to be used as a drink, is an immorality, the meaning is, that it is contrary to the divine law; a practice which that law forbids and condemns. Of course it ought to be abandoned. The *guilt* of the men who prosecute this traffic; their liability to punishment may depend somewhat upon the light which they have, or might have on the subject; but not the immorality, as compared with the divine law, of the traffic itself.

And the object of proclaiming that the traffic is immoral, and of showing that it is immoral, is to lead those who doubt, or disbelieve, to examine the evidence of this truth; and to lead them, if practicable, to abandon the immorality, and thus escape its awful retribution, and prevent its destructive effects upon their fellow men. Their disbelief does not change the nature of the practice, nor does it lessen the ruin which it produces to others.

But it is said, "you did not, a few years ago, think the traffic to be contrary to the divine law. And how comes it to pass, that it is contrary to the divine law, now? Has the divine law, that unerring standard of morality, changed; so that things which once were not immoral, now are immoral? Is the divine law improved?" We answer, no. But our understanding of it may be improved; so that what was immoral, though we did not see it, may now be seen in its true light. That polygamy was once not seen to be contrary to the divine law, does not prove that it was not so; any more than the fact, that the licensing of gambling houses, is, by some, not believed to be contrary to the divine law, now proves that it is not so.

For a practice to *be* contrary to the divine law, and of course, immoral, is one thing; and for it to be believed, or known to be contrary to the divine law, is quite another thing. The belief or disbelief of a man concerning any moral practice, does not change its nature. One does not depend on the other. The fact that the slave trade was once not thought to be immoral, does not prove that it was not so; or that the practice of nations, founded upon clearer and better views, in denouncing it as piracy is not right.

When men thought the traffic in ardent spirit was in accordance with the divine law, they thought that the drinking of it was useful,

and of course proper. This is now known to be false. All, even apparent, foundation for the former opinion, therefore, is by facts swept away. Of course all foundation even for the supposed propriety of licensing the traffic, is swept away with it. The fact that men, in times past, did not consider the traffic as contrary to the divine law, instead of proving that it was not contrary to it, only proves that they were under a gross delusion; which delusion has been sweeping its millions down to death.

“But the Bible,” it is said, “does not forbid this traffic.”

That the Bible does not mention it by name, and say in so many words, it is wicked, is admitted. And as ardent spirit was not known till hundreds of years after the Bible was written, there is a good reason why it should not mention it. But it does not follow from this, that the Bible does not forbid the drinking of it, and the traffic in it, and the making of laws to license this traffic. Nor does it follow that they are not all immoralities. What does the Bible say, by name, about gambling? about killing a man with a pistol? The words are not once named in the whole book. But it does not follow, even if some men do not know it, that they are not both gross immoralities, and both forbidden.

The killing of children with poison, by heathen mothers, or drunken fathers, is forbidden in the Bible; though it does not say in those words exactly, that such a father or mother shall not poison a child. Still it is an immorality, and it is forbidden. And should human laws allow it, and license men to do it; and even if it never had been known by some, to be wrong, till now, still it would remain a truth, that it always was wrong, contrary to the Bible,—was always forbidden, and was always an immorality.

The Bible is not constructed on the plan of mentioning every practice by name, and saying in so many words, it is right, or wrong; but on the plan of revealing certain great principles of right and wrong, by which every practice in which men ever did, or ever will engage, may be tried; and be seen to be right or wrong. The proper question is not, does the Bible mention this, or that thing by name; but do the principles of the Bible approve, or condemn it? When the nature of the thing is seen in the light of its effects, is it found to accord with those principles, or to violate them? If it is found to violate them, it is forbidden. It is an immorality, and ought to be abandoned. And as certainly as the Bible shall govern men, it will be abandoned throughout the earth.

What then are the facts with regard to the traffic in ardent spirit, to be used as a drink? What is the nature of this traffic, as manifested by its effects? Does it accord with the principles of the Bible, or does it violate them? This is the question to determine its morality, or immorality. And it is the only question. What

then are the principles of the Bible, by which this traffic is to be tried?

One of them is in Matthew vi. 13. "Lead us not into temptation, but deliver us from evil." This is a principle so important, that the Saviour of men, who was willing, for their good, even to die, would have them in their supplications and conduct, *daily* regard it. Does the traffic in ardent spirit, to be used as a drink, tend to lead men into temptation; and give to temptation peculiar power to overcome them, so that they fall by it into sin, when they otherwise would not fall? And is this its natural tendency? If it is, the Bible forbids it; and to pursue it, is manifestly an immorality. What then are the facts?

I. With regard to the sin of idleness, that prolific parent of sins; does the drinking of ardent spirit tend to make men idle?

From a careful investigation of Almshouses in various states in different parts of the country, it is found that of all the persons who, by idleness and improvidence, have been reduced to poverty, from two-thirds to seven-eighths were intemperate; and that more than nineteen-twentieths drank ardent spirit. More than ten times as many in proportion to the number are reduced by idleness and dissipation to poverty, from those who drink ardent spirit, as from those who do not drink it. Hence it is certain that it leads them into temptation, and instead of delivering them from evil, or having any tendency to do it, it exposes them the more to evil, and gives to that evil peculiar power to overcome and destroy them. The traffic in it is thus palpably at variance with the law of God, and opposed to his will as revealed in the Bible. It is an immorality.

Of 253 paupers in the county of Oneida, New York, 246 were made such by ardent spirit. Of 1134 in the county of Baltimore, Maryland, 1059 were made paupers in the same way. Of 3000 admitted to the Almshouse in Salem, Mass., the superintendent, who is as well able to judge as any other man, states that, in his opinion, 2900 were brought there by intemperance. Of 572 men in the Almshouse in New York, the superintendent states, that there are not 20 that can be called sober men; and that of 601 women, he doubts whether 50 of them can be called sober. 95 drunkards were committed to the Penitentiary in Boston in a single month.

Of 1969 paupers in different Almshouses, 1790, according to the testimony of the Overseers of the Poor, were brought there by spirituous liquor; and of 4969, in different Almshouses, 4690 were brought there in the same way. And very few individuals are found in any Almshouse, but what have been in the habit of using strong drink. It has been the grand cause of pauperism throughout the United States.

Let the traffic in it cease, and nearly the whole of the pauperism of the United States will cease with it. Husbands and fathers, now more than dead, would, in great numbers be restored to their more than widowed wives, and their doubly orphan children. It is then an *immorality*.

II. Look at it in another light, as increasing the power of temptation to the commission of crime. What are the facts? Four times as many crimes are committed in places in which it is sold, as in places in which it is not sold. And in a number of cases after the sale of it has been abandoned, and the use of it has ceased, the criminal docket has been cleared, and the jails become comparatively empty. It increases then the power of temptation to crime, and is thus a palpable violation of the revealed will of God.

In the county of Schenectady, N. Y., 145 persons were committed to prison in one year. The sheriff classes them as follows : temperate 16 ; doubtful 22 ; intemperate 107. But all of them, it appears, were in the habit of drinking spirit. And an old respectable inhabitant of the county, who was present at the examination, states, that while he approves of the caution of the sheriff in making the classification, he does not believe that a single person was committed during the year, who was strictly temperate.

In the same county, there were assisted as paupers, 117 ; classed by the overseer, as follows : not from intemperance 3 ; doubtful 20 ; obviously from intemperance 94.

From the 25th Nov. to the 25th Dec. 1833, 114 persons were, for various crimes, committed to the Albany jail,—82 of whom are stated, by the intelligent deputy-sheriff, to be intemperate,—14 of the remaining 32 were known to be free drinkers of ardent spirit. The remaining 18 were doubtful cases, having come from a distance, and having had time to become sober before reaching the jail. But from the nature of their crimes, assaults and battery, whipping their wives, and abusing their children, little doubt can be entertained as to the exciting cause. The whole number of committals during the year ending 19th Dec., was 1216. During the year there has been more than one hundred cases of delirium tremens, and a considerable number of them females. The indefatigable police justice states that there is hardly a case of committal without rum being the exciting cause. Here, let us turn our attention to the Almshouse. In one year the superintendent states, that 633 persons have been received there. He classes them as follows : **SIX HUNDRED AND SIXTEEN** brought there directly or indirectly by rum ; one an insane person ; seventeen others being sent from remote towns in the county could not be ascertained to a certainty, but the cause of this poverty can hardly be doubted. Two hundred and

ninety-seven persons were in the Almshouse when the present incumbent took charge, so that **NINE HUNDRED AND THIRTY** have been relieved at the public expense during the year,—these added to the commitments to the jail, make **TWO THOUSAND ONE HUNDRED AND FORTY-SIX** in Jail and Poor-house during the year,—about one to every fourteen of the whole population!!!

Of 643 who were committed to the House of Correction in Boston, in one year, 453 were drunkards. And the keeper states, that intemperance is almost the *sole* cause of commitments, and that he does not believe, there were ten among *the whole, who were not intemperate*.

An examination has lately been made, by the Secretary of the Prison Discipline Society, of the Institutions in the city for the support of paupers and the punishment of criminals. The result shows that the prosecution and support of the intemperate has cost the city, within the last ten years, about \$500,000. One person has been committed to the House of Industry twenty-two times. Others have been committed ten, twelve, and fifteen times each. Fifty persons have been committed three hundred and twenty-one times; upon an average, more than six times each. Of these forty-five were drunkards.

The following facts have been published by the Council of the State Temperance Society :

“ Plain Facts, showing over *five hundred thousand dollars*, paid in Taxes for the Support of Pauperism, Vice, and Crime, in Boston, for ten years, from April, 1824, to April, 1834, obtained from official sources.

Criminal Jail.—9936 commitments in ten years, at an expense of \$20,797 49, as taken from the records.

Debtors' Jail.—9306 commitments for *debt* in ten years, at an expense of \$137,921 44, estimating the cost to creditor and debtor, including the costs of suit, citation of creditor, expense of bail, fee of turnkey, price of board, loss of time (at fifty cents per day), and fee for oath, for ten years.

House of Correction.—5611 cases of conviction, and sentence to the House of Correction in ten years, at an expense of \$78,251 25.

House of Industry.—7588 admitted to the House of Industry in ten years, at an expense above their earnings, \$194,087 67.

Grand total of expenses for these four institutions, \$431,057 85 for ten years. Add to the foregoing the expense of out-door poor, furnished by the City Auditor, viz. \$131,370 92, and we have the enormous sum of \$562,428 77! and of cases, 32,441, which averages over \$50,000 expenditure per annum for *Pauperism, Vice and Crime*, every year for the last ten years, in the

city of Boston. We leave out of the estimate other institution, rendered necessary from the same cause, and the interest on the capital invested in Jail, House of Correction, and other institutions.

Fellow-Citizens,—Why this expenditure of over one half a million of dollars? Let the *Judges* of our Courts, the *Sheriff* and other offices of our *Prison*, the *Superintendents* of our *House of Industry*, and *House of Correction*, with their Directors and Overseers, and their *Physician*, be heard in their answer to the following questions, recently proposed to each separate department of the Institutions referred to, as they gave it, independent of others :

What is the cause of these commitments ?

‘ In regard to the Criminal Jail, I am induced to believe that more than half of the prisoners have been in the habit of indulging in the excessive use of ardent spirits, and probably more than half the commitments were caused by intemperance.

Boston, April 10, 1834.

STEPHEN BADLAM.’

Mr. Badlam held the office of jailer in Boston more than thirteen years.

‘ Of those committed to the criminal department of our jail, I have no doubt that more than three-quarters are hard drinkers, and considerably more than half confirmed drunkards.

Boston, April 9, 1834.

JOSHUA FLINT, *Physician.*’

‘ I believe that about three-fourths of the criminals, and that about half of the debtors, in all our jails, are addicted to intemperance.

C. P. SUMNER.

April 24, 1834.’

Mr. Sumner has been the Sheriff of Suffolk county about seven years.

‘ *House of Correction, South Boston, April 7, 1834.*

Since my first appointment as Assistant Master of the House of Correction on the 6th of June, 1823, all the prisoners have been under my immediate observation.

Of those committed by the Police Court, which are as 3083, to 228, nineteen out of twenty have *delirium tremens*. Of those committed by the Municipal Court, which are as 228 to 3083, I cannot judge from their appearance, as they are sometimes confined in jail before trial. But, from careful inquiry and investigation, and many of them having been committed previously for intemperance, I feel no hesitation in stating (with very slight exception), that all who have been sentenced here for the various crimes and offences against the peace, originated from intemperance in the use of ardent spirits.

CHARLES ROBBINS, *Master of House of Cor.*’

Mr. Robbins has held the office of Master since June, 1833. Before that time, for ten years, he was Assistant Master.

‘The Overseers of the House of Correction of the city of Boston, having been requested to make a statement of their opinion,—how far the habit of intemperate drinking has been instrumental in producing the crimes for which the inmates of that house have been sentenced to confinement, have used their best judgment in the consideration of this interesting question, and have come to the result by an average of their individual opinions, that seven-eighths of all the sentences of imprisonments were occasioned more or less directly by the vice of intemperance.

LUTHUR FAULKNER,	} Overseers of the House of Correction.
DANIEL HASTINGS,	
WILLIAM T. ANDREWS,	
GEORGE DARRACOTT,	
BILLINGS BRIGGS,	

Boston, April 28, 1834.’

‘I certify that of the many persons who have been subjects of criminal punishment within the Municipal Court of the city of Boston, since I have been judge of the same, three-fourths, at least, have reason to impute their disgrace and ruin to the intemperate use of ardent spirits.

P. O. THATCHER.

Boston, April 15, 1834.’

Hon. P. O. Thatcher has been Judge of the Municipal Court since May, 1823.

‘I have been a Justice of the Police Court for the city of Boston from its establishment to the present time, twelve years, and am of opinion that three-quarters of the criminal conduct complained of in that Court, is to be attributed to the use of intoxicating liquor.

WILLIAM SIMMONS.

Boston, April 17, 1834.’

‘I concur in the foregoing opinion.

JOHN GRAY ROGERS, *One of the Just. of P. C.*’

Boston, April 17, 1834.

‘During the short time which I have acted as a Justice of the Police Court, I have seen and heard enough to satisfy me that the above statement is substantially correct.

Boston, April 17, 1834.

JAMES C. MERRILL.

What is the principal cause of all this crime?’

‘Having been an officer of the Massachusetts State Prison since June, 1828, I should not doubt that three-fourths of all the convicts committed to this institution, from the city of Boston, were persons who had been in the *habitual practice of using ardent spirits to excess*; and, from the appearance of the men, on their

reception, it is probable that *seven-eighths* of those received were of the *same character*.

CHARLES LINCOLN,
Warden of the *Mass. State Prison*.'

What is the great cause of this amount of Pauperism, and expense for its support?

'The whole number of inmates of the House of Industry, or Almshouse at South Boston during the year 1833, was 1273, of whom 930 were adults, and 343 children.

Of the adults, there have been intemperate, 670; supposed to be temperate, principally insane, idiotic and disabled, 101; unknown, probably a majority of them intemperate, 159.

Of the 343 children, there are known to have had intemperate parents, 257; and of the remaining 86, not twenty are known to have been the offspring of temperate fathers and mothers.

This statement, concerning the proportion of intemperate in the House, was made to the Secretary of State, in 1833. Since that period, I have ascertained that three of the 101 supposed to be temperate, were drunkards. And I have no doubt that at least three fourths of the 159, whose former habits are returned as unknown, have been drunkards.

ARTEMAS SIMONDS, *Superintendent*.

House of Industry, April 8, 1834.'

Of 119 commitments, the last year, to the State Prison in Charlestown, Massachusetts, it appears that 100, at least, were occasioned by intemperance. And the 15 recommitments, were all occasioned in the same way. Of 120 in the State Prison at Wethersfield, Connecticut, more than 90 were intemperate. Of 647 in the State Prison at Auburn, New York, 467 were decidedly intemperate; and of 134 in the State Prison at Columbus, Ohio, only 36 even pretended to be temperate men. And nearly all, in all the above cases, when at liberty, drank ardent spirit freely; and in a great portion of the cases, persons not classed among the intemperate, committed the crimes for which they were imprisoned, when under the influence of intoxicating drink. From two-thirds, to four-fifths of all the crimes committed, appear to be occasioned by the use of intoxicating liquor. It leads men into temptation. It gives to temptation a peculiarly destructive power; and multitudes are ruined, when they otherwise would not be. The furnishing of it, is of course a sin, and forbidden by the Word of God. Of 44 persons found dead, the Coroner's inquest is, that 38 of them came to their death by intoxicating drink. And of 44 cases of murder, investigated by three attorneys, 43 of them were committed either by intemperate persons, or by persons, or upon persons, under the influence of liquor.*

* Appendix D.

Look at it in another light, as increasing the temptation to drunkenness, and giving to that temptation peculiar power. What are the facts with regard to this? More than ten times as many of those in the United States, who drink ardent spirit, become drunkards, as of those who do not drink it. It is indeed the grand cause of prevailing drunkenness, throughout the country. And is drunkenness forbidden; and yet the furnishing of the natural, the known and the principal cause of drunkenness, not forbidden? Is drunkenness an immorality; and yet the prosecution of a business which increases more than four-fold the number of drunkards, not an immorality? Will drunkards be shut out of heaven and drunkard-makers not be condemned? As drunkenness is an immorality; continuing to furnish the natural, the known cause of it, is also an immorality. It increases the power of temptation, and makes men more wicked, and more wretched, than they otherwise would be. It is of course a violation of a great principle of the Bible, an immorality, which is forbidden by the word of God.

III. Another principle of the Bible, is, "Thou shalt not kill." (Ex. xx. 13.)

It does not say, thou shalt not kill with a knife, a pistol, or a halter; nor does it say thou shalt not kill with opium or arsenic; nor does it say thou shalt not kill in an instant, or a day, or with malice prepense, or a real intention, at the time, to kill; or for the sake of making money. But it lays down the broad principle, and throws around that inestimable treasure, human life, the mighty rampart of divine command, "Thou shalt not kill." This command utterly forbids the taking away of human life, by any means, in any case, except for good reasons; reasons, in view of which, the Bible justifies and requires the act.

If a man throw a stumbling-block into the highway for the purpose of sport, or to save himself the trouble of removing it, when he has reason to believe, that it will endanger human life, and a man is killed by it, he violates this command. If a man let loose a beast which he knows is wont to kill, and it does kill, he violates this command; and in such a manner, that Jehovah, in righteousness, when judging among men, commanded that such a man should be put to death. We are not required to execute that law now. But the reason of the law remains. It is founded in justice, and its principle will be carried into execution at the Great Day.

If a man pursue a business, or do an act, the natural or probable consequences of which are death, and it produces death, he violates this command. It is an immoral business, or act, and is forbidden by the word of God.

What then are the natural and probable consequences, of selling ardent spirit, to be used as a drink? Does it tend to kill? And does it really kill? What are the facts? In the judgment of

the most eminent and sober physicians, the highest evidence in such cases, and that which is relied on, in courts of justice, the facts are, that ardent spirit is not suited for a drink, and cannot be used as such without injury; that it is a *poison*, which naturally tends to kill; and actually *does* kill a great portion of all who drink it. (See v. Report Am. Temp. Soc. pp. 79, 93, 94, 95, &c.)

As a specimen of the opinion of medical men, take the following examples, viz.

The testimony of 75 Physicians in Boston, Massachusetts.—“Men in health are *never* benefitted by the use of ardent spirit; on the contrary, the use of it is a *frequent* cause of disease and death; and often renders such diseases as arise from other causes, more difficult of cure and more fatal in their termination.”

The testimony of forty-five physicians of Cincinnati, Ohio.—“Ardent spirit is not only unnecessary, but absolutely injurious in a healthful state of the system; it produces *many*, and aggravates *most* of the diseases to which the human frame is liable—it is equally poisonous with arsenic, operating sometimes more slowly, but with equal certainty.” Such is the opinion of the great body of Physicians in the United States.

The testimony of Physicians in England, which was presented to the British Parliament.

Physicians of Bradford.—“In our opinion nothing would tend so much to the health of the community as the *entire* disuse of ardent spirit; which we consider as one of the most productive causes of disease and immorality.”

Physicians of Cheltenham, England.—“Ardent spirit, as an article of diet, has not the property of preventing the accession of any complaint, but may be considered as the principal source of numerous and formidable diseases, and the principal cause of the poverty, disease and crime which abound in the country.”

Physicians of Dublin, Ireland.—“In our opinion nothing would tend so much to improve the health of the community as the *entire* disuse of ardent spirit.”

Physicians of Edinburgh, Scotland.—“The *entire* disuse of ardent spirit, would powerfully contribute to improve the health and comfort of the community.”

Physicians of Leith, Scotland.—“Ardent spirits, *in any form* are highly prejudicial to health—they contain no nutritive quality, on the contrary, the daily use of them often gives rise to disease, and leads to poverty, misery and death.”

Similar testimony has been given, the past year, by several thousands of physicians, both in this country, and in Europe. Similar testimony had been given by numerous physicians before, and the truth of it had been exemplified by the bills of mortality throughout the world.

Can any one doubt then, but that ardent spirit tends to kill, and that it actually does kill? Can it be, as testified by the most eminent physicians, a *poison*, the drinking of which is not only needless, but hurtful; a principal cause of disease and death, and not kill? And can men carry on the business of furnishing it, and not break the command, "Thou shalt not kill?" It is impossible.

A physician from the State of New York, writes, that he has lived more than forty years in a town, which, at the last census, contained less than 5,400 inhabitants; that the whole number of deaths, of adult males, from December, 1829 to January, 1834, was 25; that 16 of them were drunkards; and two of the other nine were young men, who were suddenly killed. The average age of the drunkards was $44\frac{5}{8}$ and they lived after they became drunkards $11\frac{3}{8}$ years. The average age of the seven who died a natural death was $74\frac{3}{7}$ years.* Here is a difference between the life of the sober and the drunken, of about 30 years. Dr. Cheyne of Dublin, after more than 20 years extensive practice, has given it as his opinion, that, let 10 young men begin at 21 years of age, to use but one glass of ardent spirit, of two oz. a day, and never increase the quantity, such are its poisonous qualities, 9 out of 10 will upon an average, shorten life more than ten years. But let us take only half of this, and two-thirds of the other number. Suppose that moderate drinking shortens life upon an average, five years, and drunkenness 20; that we have only five moderate drinkers to one drunkard, and that there are 300,000 drunkards in the United States, it would cut off in the course of 30 years 40,000,000 years of human life. This would be equal to the loss of 20 years of human life for 2,000,000 men. Who can avoid the conclusion, that the traffic in ardent spirit, to be used as a drink, tends to kill, and that it does kill, and is, of course, a palpable violation of the law of God?

But it is said, it is not the traffic in ardent spirit which kills, or that makes men idle, and vicious; but it is the drinking of it. The immorality attaches only to that, not to the selling of it. But does not the selling minister to the drinking? and does it not teach that the drinking is right? and thus tend to perpetuate and increase it? And is not the promotion of immorality, immoral? The perpetuating, and increasing of vice, vicious?

As well may the traitor, who furnishes arms and ammunition to the enemy in time of war, say, that it is not the furnishing of arms to the enemy that does the mischief; it is only the using of them. Of course the crime of treason attaches only to that. But would this save him from the gallows?

Others might say, that it is not the *making* of firearms for

* The Committee of the New York State Temperance Society say that they are acquainted with this man and vouch for the correctness of his statement.

the enemy, or the selling of them by wholesale, but that it is dealing them out by retail, that does the mischief; of course, if the crime of treason is to be extended to any thing beside the use, 't should be confined to the *retailing* of firearms to the enemy. But would this save them? Is not the making of firearms for the enemy, the transporting of them to him, the leasing of store-houses in which to keep them, and the selling of them, by *wholesale*, as well as retail, all treason? The common sense of mankind has decided this question. If the use of them is wrong, the making and furnishing of them, to be used, is also wrong.

Is not the maker of counterfeit money, the wholesale dealer, and the retailer, as really guilty, as the man, who, to appease his hunger, or quench his thirst, or to provide for his family, passes a little of it? Shall the last be sent to the State Prison, and the others, because they were a little farther back from the result of the mischief, escape? Counterfeiters, perhaps, might so decide; and traitors conclude that none but such as actually engage in battle, should be hung; but would this decision be sustained by reason, common sense, or the Bible? No. The decision of justice, is, "the perpetrator of crime and the accessory to it," are both guilty. As the drinking of ardent spirit tends to kill, and does kill; the making of it to be drunk, the furnishing of it by wholesale or retail; and the leasing of stores, in which to deal it out, are all a violation of the law of God; and as such, will at his tribunal, and ought at the bar of public opinion, to be condemned. So, also, ought the laws which sanction this traffic, by licensing men to pursue it. They legalize a business, which, from beginning to end, tends, even when pursued according to law, to shorten human life, and is thus in its nature, a manifest violation of the command, "Thou shalt not kill." Nor will the fact that a man has a license from the magistrate, screen him in the final day. The very law which gave the license, was itself unlawful; and such a law as no man, rightly understanding this subject, could be instrumental in making, or continuing, without a violation of the law of God. Nor can any man take advantage of that unlawful law, and be instrumental to the premature death of his fellow men, without great guilt.

IV. Another great principle of the Bible, is, "Whatsoever ye would that men should do to you, do ye even so to them." (Mat. vii. 12.) Treat them, as under a change of circumstances, you ought to wish, that they should treat you.

1. If the furnishing of ardent spirit, to be used as a drink, tends to bring upon the men that drink it, or upon their families, evils which the seller would not like to have come on himself, or his family, then the Bible forbids it. And the great question to determine its morality, or immorality, is, does it tend to bring upon

the drinker, or his family, evils that the seller ought not to wish to have come on his family? To determine this, let him suppose that every intemperate appetite, which the spirit that he sells forms, and every instance in which it leads to drunkenness and ruin, should be in himself, his own family and his nearest and dearest friends. And that all the misery and wretchedness, the blighting of hope and prospect, the sickness, the poverty, the crime, the shortening of human life, the despair, and the destruction, should be among them. Can there be any doubt that it would be, what he ought not to wish to have come upon them? If it would, the Bible forbids him for the sake of money, or any other reason, to prosecute a business which tends to bring it upon others. And if he, with the facts before him, does this, it is at the peril of his soul.

And to set the matter for ever at rest, let him suppose that some man to whom he sells, should, under the influence of the liquor, come into his family, and for a day or two, each week, take the direction, and do as he now does in his own family; turn them out, naked, and barefoot, occasionally, amidst the damps and storms of night, and of winter, would it be such treatment as he ought to wish to have come upon his family? If not, the Bible forbids him to be accessory to the bringing of it upon other families.

Does he say, that he does not sell to drunkards; that that would be enormously wicked, and that he sells only to sober men? Let him then suppose that one of those sober young men, to whom he sells, and who will form an intemperate appetite and die a drunkard, is his only son. Ought he to wish that his son should come to such an end? Even supposing that the man who makes him a drunkard does it according to law, and does not, after he becomes a drunkard, continue to sell to him, but turns him over to some other man, who is wicked enough to sell to drunkards till they die; does that help the matter? Will he not look upon the man who made him a drunkard, as guilty as the man that killed him?

Which does the greatest mischief to the community, the man who kills drunkards, or the man who turns sober men into drunkards; and thus prepares them, as fast as drunkards are removed, to step forward and fill their places, and roll the horrors of drunkenness onward from generation to generation?

Here is a country that has in it 300,000 drunkards. One class of merchants sell to them, and thus upon an average, kill about that number in ten years. Had these drunkards no successors, drunkenness would soon cease. The man who sells to them, would remove the whole, and if no new drunkards were made, the land would be free. But there is another class of merchants who sell to sober men; and as fast as one generation of drunkards is removed, they raise up another. Thus while selling poison to

drunkards kills them, and would in a short time remove drunkenness from the land ; selling it to sober men perpetuates drunkenness ; and while it is continued, cuts off the possibility, that it can ever be removed. It causes the fire of human passion, vice, and wickedness, to burn with an intensity, and to blaze with a fierceness that never can be quenched. Which, then, does the greatest mischief to the community ?

The Philadelphia Medical Society, as before mentioned, appointed a Committee to investigate the effect of intemperance on human life in that city. After careful inquiry, they reported that in their opinion, out of 4292 deaths, 700, at least, or more than one in seven of the whole number, were occasioned directly or indirectly, by strong drink. Suppose that these deaths had been occasioned by the use of poisoned flour, which some of the merchants had sold ; and after careful investigation by the medical society, the fact is published to the world. Would it not be an immorality to continue to sell that flour ? Even if they should not sell it to any that were already poisoned ? Would it not be a violation of the command, "Thou shalt not kill ?" Or would it be enough to say, that it is not the selling of the flour that does the mischief, especially if sold by wholesale, but only the eating of it ; or at most, the retailing ?

Would not the selling of that flour in any way, to be eaten, tend to kill ? and to bring upon the wives and the children of the men who should eat it, evils, that the sellers ought not to wish to have come on their wives, and their children ? Suppose some of them should say, "We never sell to men who are poisoned to death already, or who are so poisoned that they cannot attend to business ; especially enough to pay us for what they buy. We sell only to the healthy. And when we perceive that a man begins to stagger, or lose his reason, we instantly stop ; and let others who are willing to take the amazing responsibility of killing men, do the rest. Therefore, our business is not immoral." Is it therefore not immoral ? If a man is to be killed by twenty blows, is he only guilty who strikes the last ; or he only, who hastens death a few hours sooner, than his fellow would have done it ?

Suppose those merchants should change and sell this poisoned flour to those only, who are poisoned already, even to death ; how long would it be before all the sick would be removed, and none remain but the healthy ? But ah, some sell to the healthy, and thus, the diseased and the dying never cease.

Let sellers of the drunkard's poison, sell to none but drunkards, and the last of them will soon be removed, and the spectacle of an immortal being,—who might bear the image, and shine for ever in the presence of his Maker,—polluted, debased, and ruined by drunkenness, will never again be seen.

But the crime, of most peculiar aggravation, when measured by the mischief which is done to the community, is, some men will sell to the sober. And these often are sober men; of course their example has greater weight. The pure unvitiated appetite, which God has given for useful nourishment, they by the drunkard's poison, pervert; which perversion is, by the laws of nature, like the letting out of great waters. The only way to prevent its mischief, is, that which is required by the first principles of morality and religion, "the letting it alone before it is meddled with." Every step from this point, is a step in the way of transgression; the tendency of which, growing greater and greater, the farther you proceed, is, like that of every sin, toward eternal death.

2. There is another light in which this traffic may be viewed, as *dishonest*; and that not merely on account of the enormous frauds that are often practised in it, but on account of the nature of the business itself. Honesty requires that a valuable equivalent should be furnished for money which is received. But the trafficker in ardent spirit, renders no such equivalent. He gives to the buyers that which is not only absolutely worthless, but positively hurtful, and is thus, in principle, guilty of gross dishonesty. It is doing, in this respect, directly contrary to what he ought to wish, that others should do to him.

3. It is unjust towards the community.

Not only does it increase the sickness and the deaths, but by increasing the pauperism and crimes, and public expenditures, it adds greatly to the pecuniary burdens of every people among whom it is continued. It increases the taxes for the support of pauperism, and the prosecution of crimes, above what they otherwise would be, as we have seen, more than four-fold. This is palpably unjust. No man has a right to carry on a business, which, for the profit of a few, burdens the many. Justice forbids it. Here is a county which has in it 1000 paupers; 750 of them were made such by drinking. The profit of making these paupers is enjoyed by a few; the burden of supporting them comes on the whole community. This is unjust. It is a violation not only of the principles of morality, but of equal rights and common honesty. No man can pursue it, and not injure his fellow men. Instead therefore of infringing the rights of the sellers, when the community complain of their business, and wish the civil law to refrain from obliging the public to bear its burdens, as the sellers pretend, the sellers are constantly trampling on the rights of the community, and unjustly burdening the public with taxes to support the paupers and prosecute the criminals that the sellers make. Of this, every community has just cause to complain. It is injustice and oppression, under the cover of law. And of such

laws, as well as of such traffic, they have just cause to continue for ever to complain. And for their removal and abandonment, they have just cause by all suitable means to continue to labor, till their efforts are successful, and the nuisance is done away.

V. Another great principle of the Bible, is, "Abstain from fleshly lusts which war against the soul."—(1 Pet. ii. 11.) In the fleshly lusts, from which men are here commanded to abstain, are included those bodily gratifications which tend to injure the soul. With regard to such gratifications, the command is not, indulge in them moderately, prudently, but abstain from them. Abstinence, *entire*, in such cases, is the only moral course.

If the gratification which ardent spirit occasions, and to obtain which, men so often drink it, tends to injure the soul, then the Bible forbids it. And the only question is, does it tend to injure the soul? What are the facts? Can it tend, as we have seen that it does, to lead men into temptation, and give to that temptation peculiar and fatal efficacy to overcome and destroy them, and not injure the soul? Can it increase fourfold the prospect of their becoming idle, vicious, or drunken, and not injure the soul? Can it tend, as we have seen that it does, with such a mighty power to increase their diseases, and to shorten their lives, and not tend to injure the soul? Can it bring such mighty evils on others, and be so obviously dishonest and unjust toward their fellow men, and not tend to injure their own souls? No; the thing is impossible. It is one of those fleshly lusts, from which God commands men, all men, every where, at all times, to abstain.—(See Sixth Report of American Temperance Society, p. 57 and 58.) And not only does it injure the soul by increasing its wickedness, but by counteracting the efficacy of the gospel, and all the means of grace, and thus rendering it less likely that that wickedness will ever be removed. It tends powerfully to hinder the illumination and purification of the soul; and thus to prevent its salvation. Facts have set this matter at rest. Where a part of the people have abstained from ardent spirit, and a part continued to drink it, ten times as many, in proportion to the number, have appeared to embrace the gospel, and have professed publicly their faith in the Saviour, from one class as from the other.—(See Fourth Report of American Temperance Society p. 51 and 81.—Fifth Report do. p. 38, 83, and 98.—also, Sixth Report do. p. 16, 57, &c.)

It tends then to injure the soul; and as such, it is forbidden, by the God of heaven. As the salvation of the soul is the greatest of all blessings, that which tends most to hinder this, is among the greatest of evils. Of all the practices of men, few have a greater tendency to do this, than that of using ardent spirit. This results not merely from the great and increasing quantity that may be taken, but from the kind of the liquor itself. A quantity that does

not deprive a man of reason, or speech, or power of motion, and attention to business, may nevertheless prevent the effect of divine truth, and keep him in a state of hardness of heart, and blindness of mind through life; when he might, were it not for this, be illuminated, purified, and saved. The effect of ardent spirit on the mind, from beginning to end, is in direct opposition to the effect of the Holy Ghost. One tends with a powerful and fatal efficacy to hinder the other. Hence the fact, that when men wish to promote error in principle, or immorality in practice; to lead others to abandon the truth, or to make money upon their vices, nothing is more common, or more successful, than to furnish them with ardent spirit, and induce them, if practicable, to drink it. Error and delusion, immorality and wickedness, of almost every description, other things being equal, prevail most in those places in which men are most accustomed to the drinking of ardent spirit. And if they can generally perpetuate this practice, vice will be triumphant in spite of all efforts to check, or control it. In illustration of the above, we invite the attention of all, to the following facts.

A number of years ago, Christians in various countries, began with greater zeal and fidelity than before, in obedience to the command of Christ, to extend his gospel to all people. He crowned their efforts with success. Multitudes renounced idolatry, and professed their faith in the Redeemer. The illuminating and purifying influence of the gospel in the promotion of literature, science, and civilization, with all their attendant blessings, was felt throughout whole nations. The wilderness began to bud and blossom as the rose, and the desert places to become vocal with the praises of God.

Among those, thus highly favored, and who had literally been brought out of darkness into marvellous light, were the inhabitants of some of the South Sea Islands. Christians of Great Britain were the first to carry them the gospel, and for a number of years they rejoiced in the signal manifestations of divine favor. Churches were gathered; schools opened; printing presses established, and information was eagerly sought, and extensively circulated; vice, frowned upon by public opinion, was abashed; and the prospect continued to brighten, that Christianity and civilization, and learning, with all their inestimable benefits for the present and future life, would shortly be extended over all that part of the world.

But some men from this country, and from Great Britain, for the purpose of counteracting the efficacy of the gospel, and drawing men back again to their vices, or for purposes of gain, or both, introduced among them quantities of ardent spirit. They opened

numerous grog-shops, and induced the natives to engage, not only in drinking, but in the traffic. The result will be seen by the following letter from the Secretaries of the British and Foreign Temperance Society, to the Corresponding Secretary of the American Temperance Society.

“ *British and Foreign Temperance Society,* }
Aldine Chambers, Jan. 21st, 1834. }

REV. AND DEAR SIR,—The subject upon which we venture now to take the liberty of addressing you will perhaps be best introduced by at once transcribing a letter we have recently received from the Secretary of ‘the London Missionary Society;’ and we trust its contents will plead our apology for calling your attention to the distressing facts which it discloses.

‘ *Mission House, Austin Friars, 16th Dec. 1833.*

SIR,—You will doubtless have seen from some of the publications of the London Missionary Society, the demoralization produced at some of the Islands of the South Seas, by the increased use of ardent spirits; large quantities of which has been imported by our countrymen, and Americans, &c., and hawked about the settlements, as well as sold in barrels. Recent accounts from the Islands are, in reference to this subject, most discouraging. Our brethren state, that the besetting sin of Tahiti at present is drunkenness—that it had produced the greatest mischief in the churches, and had in some ports prevailed to such an extent, that in one of the churches, the administration of the Ordinance of the Lord’s Supper had been discontinued; and when speaking of the effects of increased intemperance, and of the war on Tahiti, one of the missionaries observes, “I have seen more wickedness within the last two weeks than in eighteen years before.”

The arrival of these tidings has, as you will naturally suppose, plunged the Directors in the deepest distress. The use of those deleterious articles, appears to have been greatly augmented, by foreigners of different nations having established a number of grog-shops among them for retailing spirits, and by the Chiefs having been induced to become traffickers in rum.

The extent and disastrous operation of this immoral habit, has led the Directors to devise and apply the most suitable remedies, and among many others, they have instructed me to bring the matter under the notice of your committee, with a request that they would correspond with the American Temperance Society for the purpose of adopting the most effectual measures for diminishing the use of ardent spirits among American seamen, and preventing its importation to the South Sea Islands: and also that they would direct their best efforts to the promotion of temperance

among British sailors, especially among those employed in the Pacific.

I am, my dear sir, your faithful friend and servant,

J. ARUNDEL, *Home Secretary.*

N. E. SLOPER, Esq., *Secretary of the British }
and Foreign Temperance Society.* }

Such, dear sir, are the circumstances of the case which it is our painful duty to bring under your notice. It would have been far more grateful to our feelings had it been in our power to have congratulated you, that the gigantic efforts you have been putting forth on behalf of the temperance cause had done as much for the seamen, who visit the countries in question, as it has by the blessing of God for tens of thousands on your favored continent.

We had fondly hoped this was in some happy measure the case, and when the melancholy statements referred to in the accompanying communications reached us, we scarcely knew whether the feeling of surprise or alarm most prevailed.

In our reply to the Directors we have indeed hinted that there is perhaps yet a source of consolation arising from the reflection that these very facts which we all so much deplore, may be the proof of the prosperity of the cause in your country, the effect of which may have been that the dealers in these poisonous drugs, beaten out of their own market, have been driven into other parts to find purchasers for them.

But after all it is a humiliating consideration that our cause has made so little progress and that the work of God should have been thus marred. Well may those of us on either side of the Atlantic who have been privileged to do any thing towards promoting the Temperance Reformation exclaim, 'that our hands are this day weakened.'

Were we writing to Christian brethren less zealous than those we have the pleasure to address, we might fear that our co-operation in the good work, would not be cordially welcomed; but assured as we are that its prosperity lies near your hearts, we are emboldened thus to write. You will—we know you will—allow us the honor of being workers together with you. We are indeed painfully aware how feeble are all the efforts we can bring to bear upon a system, which might well laugh to scorn our attempts to check its progress, did the success of those exertions depend on our own strength and wisdom; but our encouragement is this, that He whose cause we trust and believe it is, is greater than all those who are against us, and that his name is often magnified by the meanness of the instruments by which his mighty purposes are brought to pass.

If He be pleased to command success, 'the weak shall be as David, and David as the Angel of God.'

We are, Rev. and dear sir, yours very respectfully,

N. E. SLOPER,	} Secretaries."
JOHN W. RAMSBOTHAM,	
THOMAS HARTLEY,	
JOHN CAPPER,	

The same subject is referred to in the following communication from the Secretary of the London Missionary Society, to one of the Secretaries of the American Board of Commissioners for Foreign Missions, and by him transmitted to the Corresponding Secretary of the American Temperance Society.

London, Dec. 16th, 1833.

MY DEAR SIR,—My last to you, dated October 12th, informing you of the appointment of two of our brethren to the southeast cluster of the Marquesas, and assuring you of the satisfaction it would afford the Directors to hear that you had commenced Missionary operations in the northwest cluster of the same group, was, I hope, duly received. In my previous letter dated Sept. 3d, in that part which referred to the South Sea Islands, I informed you that our brethren gave us very affecting accounts of the demoralization produced by the increased use of ardent spirits; large quantities of which had been imported by our countrymen and yours, and hawked about the settlements, as well as sold in barrels, and that, as it had proved a source of profitable barter to the principal chiefs, it was not so much discountenanced as formerly. Recent accounts from the Islands, are in reference to this subject, even more discouraging than those previously received. Our brethren state that the besetting sin in Tahiti at present is drunkenness; that it had produced the greatest mischief, in the churches, and had in some parts prevailed to such an extent that in one of the churches the administration of the ordinance of the Lord's Supper had been discontinued; and when speaking of the effects of increased intemperance and the war in Tahiti, one of the missionaries observes, 'I have seen more wickedness within the last two weeks, than in eighteen years before.' The arrival of these tidings has, as you will naturally suppose, occasioned the Directors the deepest distress. They have communicated the same to the supporters of the Society in the Missionary Chronicle for the month of November, and believe they have shared in the sympathy and prayers of the Christian public at large. The use of the deleterious drugs already referred to, appears to have been greatly increased by foreigners of different nations having established a number of grog-shops on shore for retailing spirits, and by the chiefs having been induced to become traffickers in rum. The extent and disastrous operation of this

immoral habit has led the Directors to endeavor by mature deliberation, with special prayer for divine guidance, to devise and apply, without delay, the most effectual remedies. With this view they have written most fully and urgently to the missionaries, recommending the formation and extension of Temperance Societies, and have sent selections of the most approved works on the subject, which the friends of the temperance cause in England have published, for translation into the native language. They have also opened a correspondence with the British and Foreign Temperance Society, for the purpose of promoting Temperance among seamen, and with the British and Foreign Seamens' Society, with a view to direct the attention of that Society, especially to the moral improvement of seamen visiting the Pacific. They further purpose writing to the chiefs of the Islands, to bring the subject in a suitable manner under their consideration.

We are encouraged, by the conviction that as the evils of the use of ardent spirits are more fully manifested, good men of every country will unite in promoting their exclusion from all civilized and Christian society, and individuals, who from motives of sordid interest shall persevere in cherishing and promoting among partially enlightened and civilized tribes, a habit so destructive of whatever is commendable, so detrimental to all intellectual and social improvement, so prolific of crime,—and, excepting in cases of extraordinary prevention, so inevitably ruinous, shall be found only among the most debased and worthless portions of society.

We feel persuaded you will cordially sympathize in our feelings of deep distress on account of the evils that prevail in our missionary stations, and cheerfully aid us by every means in your power in effecting their diminution and removal. And as our brethren inform us that a large proportion of the spirits used at Tahiti, &c. is conveyed in American ships, some from Boston; that it is chiefly what is termed New England rum, that is imported to the islands, and that in some vessels it comprises a considerable part of the cargo taken for barter with the people, I am instructed by the Directors of the London Missionary Society to request, which I do with the most entire confidence, that you will favor them with your Christian co-operation; and use your best endeavors to prevent to the utmost practicable extent, the continuance of the evil.

The most effectual means of securing an object so desirable will more readily occur to yourselves, than to them. Whether by a correspondence with the American Temperance Society, or by using your influence with owners and masters of vessels visiting the islands to induce a greater number of them to forego the gain that might be secured by the traffic in an article of absolute inutility, and scarcely less pernicious, morally, than arsenic would be

physically, or by any other means it shall appear to you that it can be best accomplished; we rest assured from the vigorous efforts the religious portion of the community in America, has already made, and the impulse in favor of temperance which you have given to your own country and ours, that we may rely on your cordial and sincere assistance.

I am, my dear sir, on behalf of the Directors, faithfully and affectionately yours,

(Signed)

W. ELLIS, *Foreign Secretary.*"

Such are the effects of ardent spirit in counteracting the efficacy of the gospel, and in destroying the souls of men. Can there be a doubt then, but that the principles of Christianity, and even of humanity, utterly forbid the traffic in it?

At their first meeting after the reception of the above, the Committee of the American Temperance Society passed the following Resolutions, viz.

1. *Resolved*, That the communications from the Secretary of the London Missionary Society, and from the Secretaries of the British and Foreign Temperance Society, be published for the information and consideration of the American community.

2. *Resolved*, That we deeply sympathize with our brethren in the South Sea Islands, and in Great Britain, in view of the distresses, which, through the agency of some of our countrymen, have been brought upon them; and deplore the calamities which that agency has inflicted, by obstructing in those islands the progress of the gospel, demoralizing the character of their inhabitants, and destroying, in vast numbers, the lives and souls of men.

3. *Resolved*, That it be, and hereby is respectfully suggested to those persons who are engaged in transporting ardent spirit to the South Sea Islands, or in any way connected with the traffic in it, to be used as a drink, by the unevangelized, or partially civilized nations and tribes of men, whether the injury which they are doing to their fellow men, in ministering to their vices, multiplying their diseases, shortening their lives, and endangering their souls, is not greater than the benefits, which from the prosecution of this traffic can result to themselves; and whether the principles of morality, the motives of humanity, and even of self-respect, ought not to induce them, in view of its evils, entirely to abstain from it.

4. *Resolved*, That it be, and hereby is, respectfully suggested to all ministers of the gospel, all officers and members of American Churches, whether in view of the poisonous nature and destructive effects of ardent spirit, it is not their duty, not only to abstain from the drinking of it, and the traffic in it themselves, but to increase their exertions till the like abstinence shall become universal.

5. *Resolved*, That it be, and hereby is, respectfully suggested to the consideration of the churches of our Lord Jesus Christ, whether the principles of the Christian religion and the precepts of the Saviour, do not forbid the continuance of a practice or the promotion of a business so manifestly immoral, and so awfully destructive, as that of furnishing ardent spirit, as a drink, for their fellow men; and whether in their associated as well as in their individual capacity, they are not bound to make strenuous and persevering efforts to promote its speedy and universal abandonment.

6. *Resolved*, That it be, and hereby is, respectfully suggested to all Christian legislators, whether an immorality so strongly marked and so highly injurious to the social, civil and religious interests of men in all ages, and all countries, as the traffic in ardent spirit, ought ever to be licensed; or its continuance in any way to receive the sanction of Christian legislation.

7. *Resolved*, That editors of papers and periodicals, friendly to the cause of Temperance, throughout the United States, be, and hereby are, respectfully requested to insert the above resolves and the letters referred to, in their publications.

JOHN TAPPAN,
 GEORGE ODIORNE,
 HEMAN LINCOLN,
 JUSTIN EDWARDS,
 ENOCH HALE, Jr. }

Exc. Com.
Am. Temp. Soc.

The Pastoral Association of Massachusetts, at their meeting in Boston, May 28, 1834, passed the following Resolutions, viz.

1. *Resolved*, That we hear with deep regret that some of our countrymen are engaged in exporting ardent spirit to the South Sea Islands, and in selling it to be used as drink; thereby increasing the diseases, demoralizing the character, shortening the lives, and endangering the souls, of the inhabitants of that part of the world.

2. *Resolved*, That we deeply sympathize with our brethren in those islands, and in Great Britain, in view of the distresses which these events have brought upon them, and especially in view of the hindrance which they have occasioned to the progress of the gospel, and to the promotion of civilization and Christianity.

3. *Resolved*, That, as ardent spirit is a *poison*, the drinking of which is highly injurious to the bodies and minds of men; as it tends to prevent their intellectual elevation, their social improvement, and their eternal salvation, the traffic in it, to be used as a drink, and especially the exporting or furnishing of it to the uncivilized and partially civilized nations and tribes of men, is, in our view, a gross violation of the revealed will of God,—an *immo-*

rality, which ought to be reprobated, and abandoned throughout the world.

4. *Resolved*, That we will cheerfully co-operate with the friends of humanity, by the diffusion of information, the exertion of kind moral influence, and in all suitable ways, to cause a practice so manifestly immoral, so disgraceful to our country, and destructive to our fellow men, universally to cease.

5. *Resolved*, That it be, and it hereby is, respectfully and earnestly suggested to the consideration of all pastors and churches, whether the continuance of this traffic, by members of the church, is not manifestly a violation of the laws of Christ; whether it does not tend to prevent the success of the gospel, and especially among the heathen; and whether suitable and *effectual* measures ought not to be taken to remove an evil so offensive to God, and so hurtful to men, from the Christian church.

6. *Resolved*, That it be, and it hereby is, respectfully and earnestly suggested to the consideration of all legislators, whether the perpetuating of this traffic, by licensing men to pursue it, is not a violation of the great principles of morality, as well as of political economy; and whether, if the continuance of legislation on this subject is required by the public good, it ought not to be, on the ground of defending the community from the evils of the traffic, and not on the ground of licensing it.

WARREN FAY, *Moderator*.

GEORGE W. BLADGEN, *Secretary*.

Similar Resolutions have been passed by the General Associations of Massachusetts and Connecticut, and by the General Conference of Maine; bodies embracing more than 500 ministers of the gospel, and more than 600 churches.

With reference to the same subject, the General Assembly of the Presbyterian Church in the United States, at their meeting in Philadelphia, June 2, 1834, passed the following Resolutions, viz.

1. *Resolved*, That we deeply sympathize with our brethren in the South Sea Islands, and in Great Britain, in view of the distress which through the agency of some of our countrymen, have been brought upon them, and deplore the calamities which that agency has occasioned, by obstructing in those islands, the progress of the gospel, demoralizing the character, and destroying the lives and souls of men.

2. *Resolved*, That the practice of sending out ardent spirit, to be used as a drink by the unevangelized, and partially civilized nations and tribes of men, is in our view a violation of the principles and precepts of the Christian religion, and ought to be abandoned throughout the world.

3. *Resolved*. That the traffic in ardent spirit, to be used as a

drink by any people, is in our judgment morally wrong, and OUGHT TO BE VIEWED AS SUCH, BY THE CHURCHES OF JESUS CHRIST UNIVERSALLY.

In view of the information referred to in the above Resolutions, the editor of the Boston Recorder remarks,—“ It needs no comments, but will call forth the deep sympathy of all the friends of Temperance and of Religion in our land, towards the unfortunate tribes to whom it relates. Will not merchants in our highly favored land, who call themselves Christians, forbear at length to send liquid poison to the other side of the globe, when they are acquainted with the mischief it is doing? Surely if they will not, ‘ They know not what they do;’ and the silver thus accumulated, ‘ will eat like canker,’ and cause them and their posterity bitter lamentation when entering upon that state to which we are all hastening, and ‘ where the wicked cease from troubling.’ That it is connected with such doings, is a disgrace to American enterprise, which all, who are in any way engaged in business in that part of the world, ought to be the most anxious to wipe off. If it is an honor that our shipping visits every sea and every shore, it is INFAMY thus to scatter, wherever it touches, the seeds of crime and disease and wretchedness and death. Who are the guilty men? Who is willing to be *known* as a participator in this business? ”

In view of the same, the editor of the New York Observer remarks,—“ For many years the Society Islands have been quoted in Europe and America as a fine specimen of the happy effects of Christian missions in elevating the character and improving the condition of a heathen nation. With the blessing of God on the labors of the missionaries, the people had abandoned their bloody superstitions, and were advancing rapidly in religion and civilization. But alas! the demons who deal in rum have alighted on their shores, and all is again one extended scene of moral desolation. No man, we think, can read the above without feeling that the men who send rum from this country, to be sold in the Society Islands, deserve to be ranked with the most depraved of their species.” And as the nature and tendency of rum is the same, every where; may not this be said of those who understand this subject, and yet continue to traffic in ardent spirit to be used as a drink, in other countries? Are they not taking a course which is adapted to destroy the bodies and souls of men?

The editor of the Christian Watchman remarks,—“ Our Christian friends will be grieved on reading the above; and this grief will be the more painful, when they reflect that merchants and traders, bearing the name of Christian, are the guilty agents in spreading this wickedness. The intelligence that ardent spirits are introduced into these Islands by Americans, and by British subjects, is humiliating. We most sincerely hope, that traders in the pois-

on of ardent spirits, will desist from this traffic immediately, witnessing as they do, that it spreads sin and death wherever its influence extends."

And the editor of *Zion's Herald* remarks,—“It is painful thus to see the labors of devoted missionaries, for a series of years, blasted by the introduction and sale of that fiery liquid, which now seems to be rolling round the globe, laying waste all that is fair and lovely.

Will merchants in our highly favored land, who call themselves Christians, not forbear to send liquid poison to the other side of the globe, when they hear of the havoc it is making? Surely, if they will continue this traffic, they know not what they do, and the silver thus acquired ‘will eat like a canker,’ and cause them and their posterity bitter lamentations, when entering upon that state to which we are all hastening—‘where the wicked cease from troubling.’ It is a foul blot upon the American name, that such things are done. Let us know who are the guilty authors of it, that the innocent may not suffer with those who deserve and will receive our execration.”

Similar sentiments of abhorrence of these destroyers of all that is excellent, and lovely, and glorious; and of deep regret at the vice, degradation and ruin, which they have occasioned, have been expressed by numerous other editors, individuals, and bodies of men. The evils are such as might well make angels weep. Not only are the hopes and efforts of benevolence for the promotion of happiness in this world blasted, but destruction from the presence of the Lord and the glory of his power, there is reason to fear, will in many cases be the woful result. And such are the known and legitimate fruits of this poison in every country, in which it is used; and especially among the unevangelized and partially civilized nations and tribes of men. This it is which has caused the American Indian to melt away before the white man like the dew before the rising sun. And this it is, which has hindered the efficacy of the gospel, and caused vice and wickedness, desolation and death, wherever it has been used, in every country, and among all people, throughout the world. Its constant, invariable tendency, is, to increase human wickedness, and to counteract all the merciful designs of Jehovah, and the benevolent efforts of his people, for the salvation of men. The gratification which it occasions wars with a mighty force against the soul, and from it God commands men to abstain.

VI. Another principle of the Bible, is, “As we have, therefore, opportunity, let us do good unto all men.” (Gal. vi. 10.) A man has no moral right, natural or acquired, to prosecute any business that does not tend to do good to his fellow men. If the traffic in ardent spirit, to be used as a drink, does not tend to do good to man-

kind, and especially if it tends to do evil, a man has no moral right to pursue it. The question, then, is, Does it tend to do good? What are the facts? They are such as have been mentioned; and may be summed up under the following heads, viz.

1. Ardent spirit, as a drink, is not needful or useful.
2. It is highly injurious to the body and the mind.
3. It tends to form intemperate appetites and to lead to drunkenness and ruin.
4. It multiplies the incentives to evil, and gives to them peculiar power over the mind.
5. It greatly increases the amount of pauperism and crime; and thus augments the pecuniary burdens of the community.
6. In the above, and in various other ways, it causes an immense loss of property.
7. It increases the number and severity of diseases, and tends powerfully to obstruct their removal.
8. It shortens many lives.
9. It ruins many souls.
10. If continued, it will tend to perpetuate these evils, and to increase them, to all future ages.

Instead of doing good, therefore, it does evil, and nothing but evil. To all these tremendous and overwhelming calamities, there is no countervailing benefit. And while the cause of them is continued, they never can be prevented. The Bible then *forbids* it.

“Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God,” is another principle of the Bible, which the traffic in ardent spirit manifestly violates. Numerous others might be mentioned. *It violates all those principles which require men to honor God or do good to mankind*; it is manifestly hostile to both; and no principle of religion, morality, or humanity, will justify its continuance.

Even were it true, as some have erroneously supposed, that the evils result, not from drinking a moderate quantity, but from great excess in quantity; still, it would be wicked to drink it, or to traffic in it, because it is now proved by millions of facts, that men are better without it. And as the drinking of a small quantity, tends to the drinking of a larger quantity; to the formation of intemperate appetites and habits, and to all their evils, it is manifestly wicked to drink it, even in moderate quantities, or to furnish it. But the supposition is not true. And as such is the nature of this liquor that its effects are injurious in all quantities, there is no light in which it can be viewed, in which the use of it, or the traffic in it, to be used as a drink, is not manifestly an immorality, and an immorality as aggravated as the mischiefs which it tends to produce.

But says one, “A thing is not immoral which is viewed as re-

spectable, or in which men, deemed respectable in the community, are engaged.”

Then you have only to make immorality respectable, and it ceases to be immorality. The selling of indulgences for the commission of sin, was once viewed by some people as respectable; and it is still practised in some places, and sanctioned by the government as a respectable employment. (See Sixth Report Am. Temp. Soc., pp. 79 and 80.) But is it not sinful? Or does it lose its sinful character, because men deemed respectable, are engaged in it? Men deemed respectable were engaged in the crucifixion of the Saviour, and it has sometimes been thought to be respectable to put his friends to death? But was it not an immorality? The character of actions does not change with the opinions of men. If actions are immoral when execrated, they are immoral when praised. And there may be in this case, greater reason than in the other, to declare them to be immoral. The very fact of their being deemed respectable, and practised by respectable men, instead of being a reason why they should not be denounced as immoral, may be a powerful reason why they should be. It may be impossible to change public sentiment, or for good men to do their duty, if they do not denounce such practices as immoralities; and immoralities, which, if understood and persevered in, will bring upon their perpetrators, the wrath of the Most High.

“But it is not right,” says another, “to denounce men.” The drinking of ardent spirit is not a man; the traffic in it is not a man. There is nothing of the attributes, or that deserves the appellation of a man, about either. They are practices, which God, in his word and providence, for wise and good reasons, we have no doubt, by evidence greater than in a case of life or death, would satisfy any impartial court in Christendom, has shown to be wicked. Fidelity to him requires his people, in words and in deeds, to treat them as such. If sins may not be declared to be sins, because men practice them, they can never be called by their right name; and will never be treated according to their real character. They must be spoken of as *sins*, if you would lead the community to view and treat them as such. And if any man who practices those sins, thinks that so saying, we condemn him, he must renounce them. That is the proper way to escape condemnation. It is the only way. While to forbear to declare sins, to *be* sins, is the way to perpetuate them.

Nor is there any thing, as the objection would insinuate, immodest, or unkind in declaring an immorality so strongly marked, as the traffic in ardent spirit, in the plainest and strongest manner, to be an immorality. It is only speaking the truth in love, concerning a practice in which some are engaged, which is endangering their souls, and the souls of their fellow men.

Is it not proper, kindly and plainly, to say that gambling is an immorality? But what mischief does that do, compared with the traffic in ardent spirit? Is it not proper to say that counterfeiting the public coin, and theft, are immoralities? But what mischief does either, or do both of them do to the community, compared with the mischiefs produced by the sale and drinking of ardent spirit? Says an eloquent advocate of the temperance cause,*—“If the *truth* press hard upon the heart of a fellow man; if a fact fall like a thunderbolt upon his head, *he is not to be offended with me. Did I make the truth, or the fact? Have I led him to do the act, which gives to truth all its cutting power? or, have I made him the author of the fact; the mere statement of which is as the bursting of thunder upon his ear? Has not he performed the action, which gives to truth its sword of double edge? and has not himself been guilty of the fact, the very hearing of which is as the pouncing of a vulture upon his vitals? Should he not be angry with himself, and at once enter upon the way of reformation? And, if the little I can say, produces such a commotion in his soul, how will he stand the exhibition of the great day, the light of the judgment? If, the truth I tell, raises such a storm in his bosom; if he quail before the glow-worm light shed around him by a fellow man, if his conscience is roused to frenzy, and all the plausible and false reasonings must be seized upon to give him temporary quiet, how will such a man stand before the bar of ineffable light, and truth, and rectitude? Let him tremble now, while he reflects what God is, and before what judgment seat he will soon be summoned, when the summons *must and will be heard and obeyed.*”*

“Well,” it is said, “I have no objection to its being spoken of as an immorality by individuals, but why should it be done by public bodies?” Because public bodies have influence, and the greater the number of those who unite in condemning a practice that is wicked, the greater the effect. It is so on all other subjects, and the friends of this cause have judged that it would be so on this. Hence the reason, why the American Congressional Temperance meeting, the United States’ Temperance Convention, ten State Temperance Conventions, numerous State and County Temperance Societies, and various other bodies of men of all professions and employments, and from all parts of our country, and multitudes in other countries, have united in declaring to the world their deep and solemn conviction, that the traffic in ardent spirit, to be used as a drink, is an *immorality*, and ought to be abandoned throughout the world. Nor have they stopped with an expression of their opinion. They have in various ways given

* Professor Dewey.

to the world the reasons of that opinion ; and facts demonstrate that these reasons commend themselves powerfully to the conscience, and move strongly upon the heart. They are adapted to do this. And should they, by all the friends of temperance, be universally communicated, and enforced by a consistent example, they would go on from conquering to conquer. Founded as they are in truth, they take hold on the moral nature of man ; point him, as an immortal being, to a world of unerring retribution, and to a time when the universe shall witness concerning each individual, that as he hath sown, so shall he also reap. And though uttered by the breath of feeble dying men, yet coming as they do from the hearts of thousands, and as the echo of that voice that spake and it was done ; stamped on the flying page, and scattered as by the wings of the wind, they have caught the eye and reached the heart of thousands, whose lips uttered " Glory to God in the highest, good will to men ;" but whose hands scattered fire-brands, arrows, and death. Many fountains that poured forth their scorching poison have since ceased to flow ; and deserts long scathed with their burning contents, have become like gardens of the Lord. Joy and gladness have been found in them ; thanksgiving, and the voice of melody. Men in great numbers have ceased to prey upon their fellow men ; or to live supremely for themselves ; and in glorifying God, and doing good, have shown the character, begun the business, and enjoyed foretastes of the bliss of heaven.

Should the traffic in ardent spirit, to be used as a drink, be universally viewed and treated, as it has been shown, by the word and providence of God, to be in truth, an *immorality*, and as such be abandoned, it would do much to hasten the time, when this should be the case with all men throughout the earth.

The means under Providence of universally accomplishing this result, is, the universal dissemination of the reasons why this should be done, with earnest desire and fervent prayer for the blessings of the Holy Spirit, to render them successful. That this may be done, these reasons, the Committee of the American Temperance Society have embodied in this, and their three last Reports. These Reports, as before stated, are stereotyped and paged continuously, for the purpose of making a volume, exhibiting the great principles and facts on this subject, and adapted to universal circulation. And before closing this Report, which is to complete the volume, on the wickedness of using or trafficking in ardent spirit as a drink, they would briefly address four classes of men, viz : MODERATE DRINKERS ; MEN WHO FURNISH THEM WITH ARDENT SPIRIT ; MINISTERS OF THE GOSPEL, AND MEMBERS OF CHRISTIAN CHURCHES.

ADDRESS.

I. TO MODERATE DRINKERS. By these we mean men who drink ardent spirit, but who do not get intoxicated.

FELLOW CITIZENS—You are a class of persons like those with whom the drinking of ardent spirit commenced; and to whom it was designed, by sober men, to be confined. Their object in its introduction, as a drink, was not to make drunkards, but to benefit sober men. But such is the nature of this liquor, and such the character of men, that if they drink it, it will injure them, and in many cases, lead to drunkenness and ruin. Observation, and the experience of 250 years, have proved this.

Of course it must be wicked to drink it, unless it is needful or useful. But the great body of all intelligent physicians who have examined this subject, testify that it is neither. And the experience of millions of men, show that their testimony is true. And it is also proved by the experience of all who have given it a fair trial, that men of all ages, and in all kinds of lawful business, are better without the use of ardent spirit, than with it. More than a million of men have made the experiment. Of course, the point is settled. Men are better without it. It is, then, wicked for you to drink it. Because by drinking it, you teach the doctrine that it is needful, or useful, or innocent; no one of which is true. You perpetuate a practice, which, if perpetuated, will form, and perpetuate, and increase intemperate appetites, and lead multitudes down to death. And you do this, without any good reason, and against all good reasons. And if this does not appear so to you, it is because you drink spirit, and while you continue to drink it, you will be under its deluding power. Being in its nature a mocker, it will deceive you. The fact that you think it does you good, shows that you are deceived. It is one of those things which make men call evil, good, and good, evil; and to do it often with great confidence. But it is wicked to be thus deceived; and especially amidst all the light which God, in his Word, and by his providence, has furnished, is it wicked to perpetuate that deception; and be the means of extending and perpetuating its influence over others. We entreat you, therefore, for your own sake, and for the sake of others, that you would renounce the drinking of ardent spirit for ever.

There is another reason why we most earnestly entreat you to do this. You are instrumental in perpetuating the traffic in ardent spirit. It would not be in the power of all the drunkards in the world to perpetuate this traffic, if it were not for the moderate drinkers. There would be hardly a man in the community foolish enough to continue it for drunkards only, after all sober men have

renounced the drinking of it. And if a man should do it, drunkards only would not long make profitable customers; and the man who should furnish spirits to them, and thus perpetuate their abominations, would be esteemed by the community, as among the most guilty of the whole. Sellers of this poison often declare that they would not keep it a day, for drunkards merely. But they have some sober, respectable customers that want it; and they keep it for them. This is the case with the great body of sober rum-sellers. For this reason we most earnestly entreat you to renounce for ever the drinking of it. If you do not, you are loaded with the amazing, the overwhelming responsibility of perpetuating that awfully immoral traffic, and its abominations. It is a responsibility, which, if you continue, you will, to all eternity, wish that you had thrown off, or never assumed. As friends to you, to your children, and to the community, we entreat you; as friends to the Saviour and the eternal interests of men, we entreat you for their sakes, for your own sake, and for His sake to renounce the drinking of ardent spirit. And unless your experience shall be altogether different from that of 1,500,000 others who have renounced it, you will have reason to bless God, and thank those who induced you to take this course, for ever and ever.

II. TO THOSE WHO FURNISH ARDENT SPIRIT TO MODERATE DRINKERS.

The ardent spirit which you sell is composed of alcohol and water. Alcohol is composed of hydrogen, carbon, and oxygen, in the proportion of about 14, 52, and 34 parts to the hundred; and is, as all chemists and physicians know, a POISON. When taken in small quantities, it disturbs healthy action, produces an unnatural excitement, and causes more or less disease; and when taken in large quantities, or in smaller quantities habitually, destroys human life. According to the testimony of the most eminent physicians, and those best acquainted with this subject, more than 30,000 persons have been killed by it, in the United States, in a year. And those who have drunk it, have *generally* had their lives much shortened. It has also been the cause of a great portion of the diseases with which our countrymen have been afflicted; and has often rendered those diseases which have arisen from other causes more fatal than they otherwise would have been. It has also occasioned, as you know, a great portion of all the pauperism, crimes, and wretchedness which have prevailed. It has hindered men from becoming righteous, and rendered them much more wicked. It has greatly obstructed the progress of the gospel, and all means for human salvation; and been instrumental, there is reason to believe, in the ruin of many souls. While the traffic in it is continued, these evils will be perpetuated; and you will be held accountable to God for being instrumental in producing them.

It is now known that the drinking of ardent spirit is not needful, or useful; and that men in health, under all circumstances, are better without it. Facts prove this. Of course, it is manifestly wicked to drink it. Yet by selling it you teach the doctrine, that the drinking of it is right. This doctrine is false, and to multitudes, it is fatal. You cannot, in view of the facts, without great guilt and danger, continue to teach this doctrine. It is teaching a falsehood.

By furnishing ardent spirit to moderate drinkers, you help to form intemperate appetites, and to perpetuate intemperance. If none were sold except to drunkards, they would all soon be dead; and if no other drunkards were made, drunkenness would cease. But by selling it to moderate drinkers, as fast as one generation of drunkards are killed, another is prepared to fill their places; and then another, and another; and so drunkenness is perpetuated. The men who sell to moderate drinkers, are therefore accessory to all these evils; and are in fact instrumental in producing and perpetuating them. *This is wicked.* We entreat you, therefore, not to do it. It will, in the end, injure you. It will endanger your salvation, and will destroy many of your fellow men.

You also, by increasing the pauperism and crimes, greatly increase the pecuniary burdens of the community. The taxes of the people for the support of paupers and the prosecution of criminals, are through your instrumentality greatly augmented. This is positively unjust. You have no moral right for your own individual profit, even if it were profitable, to carry on a business which thus tends to injure the public. It is a violation of one of the first principles of common law, and is forbidden by the Bible; and if you were not shielded by an unjust statute, you would be liable to indictment at common law, for perpetuating a nuisance. Many a man has been indicted, and convicted, and condemned, for causing a nuisance that did not do to the community half the mischief which is done by your business.

But do you say, that as you have a license, and are thus shielded by human statute from legal prosecution, you are therefore shielded from guilt? This is by no means the case. The law which licenses you to carry on this immoral business, is itself, an immoral law. It was passed while men were under the delusion of supposing that ardent spirit, if taken moderately, is beneficial. This is now known to be false. Of course all the supposed foundation for licensing the traffic in it, has vanished. Had the facts always been known on this subject, which are known now, and men been disposed to do right, it never would have been licensed. And the licensing of it ought not now to be continued. And while it is continued, it does not justify, in a moral point of view, any one in taking out a license,—or in selling spirit, if he has one. As the

thing is in itself wrong, no human statute, and no license of men can make it right ; or secure any one, acquainted with the subject, if he continues in it, from the withering indignation of the Almighty.

It is not honest. You do not furnish to the moderate drinker any thing of real value for his money. He had better be without it. And should he, after paying for the spirit, turn it on the ground, it would be better for him than it is to drink it. It does him real injury. Do you say that you are not answerable for that injury, if he chooses to drink it ? But if you know, or by doing your duty *might* know, that it is to him an injury, you *are* answerable. You have no moral right to take his money for that which you know, or might know, will only injure him ; much less have you a right to teach by business, as you do, the falsehood, that it will benefit him. And if you continue to do this, you will, by the Divine Being, by your own conscience, and by an enlightened community, be condemned.

There is another view in which you are doing an immense injury to mankind. You are aiding in perpetuating a practice which will greatly expose the children and youth to pursue a course, that will blast their characters, destroy their usefulness, and ruin their souls.

Who gave you, and who can give you a moral right to pursue a business which increases four-fold the exposure of our children and youth to become drunkards, and be ruined ? a business that tends to demoralize their character, to increase their diseases, to shorten their lives, and destroy their souls ? Who gave you, or who can give you, a moral right to increase the pauperism and crimes, the pecuniary burdens and the wretchedness of the community ? to aid in perpetuating a custom, that, if continued, will perpetuate intemperance, and roll its desolating curses over future generations ? Who gave you, or who can give you a moral right to obstruct the progress of the gospel, and hinder the gracious reign of the Redeemer over the minds and hearts of men ; and thus to counteract his merciful designs for their spiritual illumination and eternal salvation from sin and death, and their restoration to the purity and blessedness, the light and glory of heaven ? No one has given you this right—and no one can do it. There is no such moral right for any creature in the universe. You are acting in this business against all moral right. And when the community, long and grossly injured, complain,—instead of infringing your rights, you, while you continue, are constantly trampling on theirs. You are doing injuries, not only which you have no moral right to do, but which no legislator has any moral right to license you to do. It is a business which moral right forbids.

And if you continue to pursue it, you do it in violation of that moral obligation which binds you, as an intelligent, accountable

agent, to glorify God, and to do good, and good only, as you have opportunity, to all men; and which will hold you responsible, to an endless retribution, according to your works.

And now when the public mind is settling down upon the conclusion that the traffic in ardent spirit, to be used as a drink, is immoral;* and the question is to be decided whether it is, or is not to be continued; and you are to be one by whom the decision is to be made, and made too not merely for time but for eternity, we beseech you, most kindly, and most earnestly beseech you, each one who has been engaged in the business of furnishing ardent spirit to *moderate drinkers*, without delay to renounce it. Cease any longer to do evil. Do good, and good only, to all, as you have opportunity, and thereby, good shall come unto you. That great deep into which so many have plunged never to rise, will be dried up, and a way be opened for blessings, in rich variety and abundance to flow down upon men, to all future ages.

III. TO MINISTERS OF THE GOSPEL, OF EVERY NAME, AND IN EVERY COUNTRY.

With great respect, and with an affectionate regard to your high and sacred office, we address you. We view you as appointed by the God of Heaven to proclaim his will to men. That will is made known in his Word, and his works. These, as we fully believe, and deeply feel, both show with great clearness, that the use of ardent spirit, and the traffic in it, to be used as a drink, are morally wrong; a violation of the divine law. Millions are now groaning, and have long groaned under the effects of this violation; a sad memento to all ages, that, “the way of transgressors is hard.”

We are, therefore, exceedingly desirous, as we have no doubt that the eternal destiny of multitudes of our fellow men will be deeply affected by it, that not only a part, as is now the case, a large part, but that the whole of your number should abstain from the drinking of this poison, and from the traffic in it; and should also not only be convinced, but should show by your preaching and practice, that you are convinced, that both are a violation of the will of God; and that regard to Him, to themselves, and the community, require that all men should abstain from them. For this purpose we most respectfully request you to examine thoroughly the Reports of the American Temperance Society, and such other documents as have been published on this subject, with fervent prayer daily, for the guidance and blessings of the Holy Spirit. And especially do we entreat you, each one, to cease entirely from the drinking of the poison, yourself; for if you do

* Appendix E.

not, it will tend powerfully to counteract the influence of the Heavenly Messenger, and of the most conclusive reasons. Men must, on this subject, cease to do evil, or they will not be likely to feel a practical conviction of their obligation to do well. The mocker has power, often, when men are only under its moderate influence, to prevent the effect, even of demonstration itself. And if men continue to tamper with it, only moderately, especially Christian men, and most of all, ministers of the Gospel, we cannot expect that they will ever view it and treat it in a proper manner.

But total abstinence from the use of it, and all connection with the traffic in it; examination and the teaching of the Holy Spirit, obtained by hearty desire, fervent prayer, and consistent conduct, have convinced thousands, that to drink it or traffic in it is sinful. A similar course would, as we believe, convince all. And the benefits, which such a conviction, with correspondent preaching and practice, would produce, no tongue can tell. It might be instrumental in saving vast multitudes from perdition.

A most excellent and respectable Doctor of Divinity was led to look at this subject in the light of the principles and facts exhibited in our Reports. "It is," said he, "one of the greatest and most momentous subjects in the world. I never viewed it in that light before; I will not drink any more brandy." Here we have a reason why he had never viewed it in that light before. He had drunk a little brandy—a very moderate quantity after preaching; and had been, of course, to a great degree, blind to its nature and effects, long after many of his brethren, *who drank none*, had clearly seen them. He now resolved to break off, and renounce the poison. He uttered this resolution. It was heard by a magistrate, who said, "I am glad to hear it, Doctor. It is a resolution more important, perhaps, than you are aware of. I was conversing, last week, with Major —, who you know is killing himself by drinking brandy. I told him that if he did not break off, entirely, he would soon be a dead man. I pointed him to his family, and entreated him to give up drinking. He heard me very patiently." "But," said he, "there is good Doctor —," mentioning the name of this very minister, "he drinks brandy; and if *he* drinks it, why may not I?" Here was a drunkard going down to death, who must give up his brandy or perish; and yet shielded, in his own estimation, from guilt in continuing to drink it, because that good Doctor of Divinity drank it. How many other drunkards have been in the same condition, the light of eternity will disclose. And that light too will show how great a share of the guilt of their ruin, must eternally attach to ministers of the Gospel. Nor is this all. It is indeed but a very small part of the mischief. Many a moderate drinker, shielded from the convictions of truth and the reproofs of con-

science, by the example of ministers, will continue to drink, and their hopes be blasted for ever. And many a youth, too, will adopt the habit of drinking, become a drunkard, and go down to death.

A father, conversing with his own son, who had become a drunkard, told him that he must break off the use of spirit, *entirely*, or he would certainly die. The son did not deny this truth. "But," said he, "you drink spirit. And if you drink it, why may not I?" The father, or the minister who means to continue to drink, might answer; "Because you drink too much. I do not take, or do not mean to take, any more than does me good." And the drunkard might answer, "No don't I. I am as much opposed to drinking *too much*, as you are. But a little, you think, does good, and so do I. That is all I mean to take." And so he goes down to death. Who must judge how much makes him feel better, if not the man himself?

Deacon —, after hearing from his minister, a powerful sermon against drunkards, said, "It is abominable to drink as many men do. To take a little," said he, as he was stirring up his glass, during the intermission, "I think does a man good; but to drink so much as some men do, is abominable. They ought to be preached against." What would such a man do, whether deacon or minister, in reclaiming drunkards? Nothing. Who does not know, that drunkards must break off *entirely*, or it cannot be expected that they will ever be reclaimed? And what can the doctrine, taught by precept or example, that a little does good, do towards reclaiming them? Nothing. It makes drunkards, and perpetuates drunkenness. If deacons and ministers drink, the church members and parishioners will drink. Each one will judge, in his own case, how much does him good; drunkenness will continue, and it will continue to plunge its victims into hopeless death.

We again beseech you, therefore, to read, with deep attention, our Reports; and especially those parts of them which show, *the fatal effects, of even a little ardent spirit, in counteracting the efficacy of the Gospel, grieving away the Holy Ghost, and ruining the souls of men.* And as it is proved that even a little, is, and from its nature ever must be, injurious; and that multitudes, if they take a little, will be led to take much, we put it to your consciences, in the fear and love of God, whether it is not your duty, your indispensable duty, to abstain from it entirely. You cannot, in your high and responsible station, teach the fatal heresy, that it is right to drink ardent spirit, and not do infinite mischief.

"If even meat make my brother to offend," said a great exemplar of Christian ministers, "I will eat none while the world standeth." How much less, then, would he take *poison*? After

it had been shown, by the most conclusive evidence, to be poison; and proved by the experience of millions, that men are in all respects better without it? and that it cannot be taken without leading multitudes to ruin? How certain is it, that he would not, under such circumstances, take any while the world standeth. Apostolic in principle, and millennial in effects, will be the efforts of Christendom, when all her ministers and deacons and church members, shall be governed in all things, by the same high and holy motives.

Yours, Reverend and respected Sirs, is the privilege, the honor, and, as we most solemnly believe, the *duty* of setting this high and holy example. As captains of the Lord's hosts, and pioneers in the emancipation of the world, you are bound to lead in those measures which are to fill it with light, purity and love. But, ah, should the light which is in you, be darkness, that darkness will be very great; and the consequences, to multitudes, will be overwhelmingly dreadful.

But we hope and expect better things, though we thus speak. We cannot but hope and expect, that you will take such a course as not only to be convinced that the drinking of ardent spirit, and the traffic in it, to be used as a drink, are morally wrong, but that you will feel it to be your duty, by preaching and practice, to show this to your people. And if the truth on this subject is proclaimed from the pulpit, in demonstration of the Spirit, it will be embraced by the churches. And by walking in the truth, they will be sanctified by it, and they will become free from the guilt, under which they have long groaned, of being accessory to the perpetuating of intemperance. They will find the way of truth to be a way of pleasantness, and a path of peace. And that mighty obstruction to the efficacy of the gospel, being removed, and the Gospel proclaimed with the Holy Ghost sent down from Heaven, Zion will arise and shine, her light being come, and the glory of the Lord will rest upon her.

IV. TO THE MEMBERS OF THE CHURCHES OF CHRIST, OF EVERY DENOMINATION THROUGHOUT THE WORLD, we would also address a few words.

The church in its character and object, is but one. It was established by the God of Heaven, to be on earth, the pillar and ground of his truth. Its members were designed, by their principles, profession and practice, to be the means of extending the knowledge of his truth to all people, and perpetuating it to all ages. If what is shown in his word and his works, to be truth, is viewed and treated as such by them, it will be by others. Thus its influence will be extended and perpetuated. They are the divinely appointed instruments for producing such effects. And although weak and insufficient in themselves, through him they are mighty;

even to the pulling down of the strongest holds of sin and Satan, and to the rearing upon their ruins the kingdom and throne of the Redeemer.

If, on the other hand, they view and treat as moral, what God has shown to be immoral, it will, under the full blaze of revelation, and amidst all the splendors of Providence, be viewed and treated as moral by others. The world will grope in darkness; and men go down in sin, to hopeless death. Without the examples of members of the church, we have not the divinely appointed instrumentality, for reclaiming the world; and vain will be our efforts to do it. Hence, the importance, and even the necessity, if they would comply with the will of their Lord, of *acting*, each one, in accordance with his truth. It is not enough for them to have in theory, or profession merely, a scriptural creed; nor is it enough that they should have a minister who in speculation, or the inculcation of doctrine, should preach according to it. He must show them also, from the word and providence of God, what *practices* are allowed, and what are condemned; and they must treat them accordingly. Nor is it enough that the principles of the Bible should govern them in their devotions, and religious duties merely; they must govern them in their eating and drinking, in their buying and selling, in all the business, and in all the concerns of life.

And as the buying and selling of ardent spirit, to be used as a drink, are manifestly immoral, and have been shown to be immoral; we earnestly beseech all members of churches, of all denominations, and in all parts of the world, to treat them as immoral. If they do not, they are not, on this subject, the pillar or ground of the truth; but of error; and are instrumental in upholding, extending, and perpetuating that error, with all its destructive consequences to the character, happiness and prospects of men.

And the fact that some church members are now speaking and acting as if the traffic in ardent spirit, to be used as a drink, is moral; or not, as it is in truth, manifestly immoral, is one of the greatest hindrances to the triumphs of temperance; and one of the most operative and powerful causes of perpetuating intemperance. While members of churches continue this course, they act against the great object for which the church was established; for which the Saviour died; for which the Gospel is preached, and all the means of grace were appointed. They oppose the reign of the Redeemer over the minds and hearts of men; and exert a mighty influence to render sinning and suffering eternal.

We renewedly beseech each, and every one of them, therefore, to abstain entirely from the drinking of this poison, and from the furnishing of it, in any way, to be drunk; and do all in his power,

by the dissemination of information, and by the exertion of a kind persevering moral influence, to extend and perpetuate this course throughout the world.

To you, Beloved Brethren, in so doing, we look, as the means, and to God as the cause, with sure hope and unwavering expectation of this mighty destroyer, this aggravated immorality, this foul abomination, and deep disgrace, being for ever done away.

The temperance reformation, which has scattered the darkness and broken the slumber of ages, and is now travelling in the greatness of mercy over the length and breadth of the world, was begun by the influence of the Bible. It was undertaken in prayer, and for the purpose of delivering souls from sin and death. It was to remove that mighty obstruction to the efficacy of the Redeemer's kindness, which, while continued, will keep millions in spiritual bondage; and to open the way for the speedy and universal triumphs of his grace. This it is, we believe, which has led Him to favor it, and by his mighty power to crown it so extensively with his blessing. And this it is, which inspires us with the continually growing expectation, that if his friends do their duty, it will never stop, till drunkenness has ceased from under heaven.

To friends of Christ and of man, therefore, of every name and in every place, we would say, brethren, go forward. Be strong in the Lord, and in the power of his might. Take unto yourselves the whole armor of God. Pray with all prayer and supplication in the spirit, and watch thereunto with all perseverance. Be not weary in well doing. In due time ye shall reap abundantly if ye faint not. And to Him who is the author and finisher of all good works, and who is able and willing to do exceeding abundantly above all that we ask, or think, according to the riches of his grace; and to his continued benediction, we would devoutly commend this great concern; saying in humility, faith, and action, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands. establish thou it."*

* It was expected, when the above Report was written, that this, together with the Appendix, would form the close of the first volume of Permanent Temperance Documents. But it has since been thought best, to add another Report, "On the nature of Alcohol, the manner in which it causes death, and the utility, as illustrated by examples, of abstinence from the use of it;" to which we would invite the special attention of the reader.

EIGHTH REPORT

OF THE

AMERICAN TEMPERANCE SOCIETY.

EVER since man turned away from God, as the source of enjoyment, and from his service as the means of obtaining it, he has been prone to seek it in some improper bodily or mental gratification. And no kind has perhaps been more deadly in its influence upon him, especially as a rational, accountable, and immortal being, than that which results from the drinking of intoxicating liquor.

That intoxicating principle, which has, in this country, been the chief cause of drunkenness, is not the product of creation; nor is it the result of any *living* process in nature. The animal kingdom, in all its vast variety of existence, and modes of operation, saith, "It is not in me;" and the vegetable kingdom responds, "It is not in me." It cannot be found, and it does not exist, among all the *living* works of God. Those substances, however, which contain, or which will produce sugar, after they are dead, and have become subject to those laws which, *then*, operate on inanimate matter, in the incipient stages of decomposition, undergo a process, which chemists call, *vinous fermentation*. By this process a new substance is formed, called Alcohol. This is the means of intoxication. It is composed of hydrogen, carbon, and oxygen in the proportion of 13,04; 52,17; and 34,79 parts to a hundred; and is in its nature, as manifested by its effects, an exceedingly subtle and diffusive *poison*. The elements, by the combination of which this is formed, existed before; but the substance, which this combination forms, did not before exist. It is an entirely new substance, and is altogether different in its nature and effects, from what existed before. It was formed, not by the process which operates in the formation of living matter, but by that which operates on a certain kind of matter, only after it is dead. And the substance which is thus formed is as really different, in its nature and effects, from every thing which existed before, as the poisonous miasma is different from the fruits, or the vegetables, from the decomposition and decay of which it springs. It is as really different, as sickness is different from health; or drunkenness is different from sobriety. Hence it no more fol-

lows, because fruits and grains are proper for man, that therefore Alcohol, which the fermentation of these substances produces, is proper, than it follows, because those substances are proper, that therefore poisonous miasma is proper. One is formed by a *living* process ; the other by a process which operates, only after *death*. And they are as really different, as life is different from death. Because one is good, it does not follow that the other is good ; and to conclude that it is, is as really unphilosophical, as it would be to conclude, that because potatoes are good as an article of diet, that therefore the manure out of which they grew, is good for the same purpose. But one does not follow from the other. There is no such connection between them as to lay the foundation for any such conclusion.

We are the more particular on this point, because there is much error in the public mind, with regard to it. Many suppose that there is some portion of Alcohol in all vegetable substances ; at least in all, whose fermentation, after death, will produce it. But this is an entire mistake. Not a living vegetable under heaven, so far as has yet been discovered, contains a particle of it. It does not exist in any living substance. It is formed *only* by vinous fermentation. After it is formed, it can be extracted from fermented liquors, in three ways. One is, to place the liquor under a receiver, and exhaust the air ; when the Alcohol, being lighter and more volatile than the other parts, at a temperature of about 70 degrees, will rise ; and may thus be obtained.

Another way, is, to precipitate the mucilaginous parts, the acid and the coloring matter, by means of the subacetate, or sugar of lead ; and then to take off the water that remains, by means of the sub-carbonate of potassa, or pearlashes ; when the Alcohol will remain.

Another way is by the application of heat, as in common distillation. The art of distillation has been said, by some, to have been known in China, at a period much earlier than we have any authentic evidence of its having been known in other parts of the world.* But there is no proof that Alcohol was ever extracted from fermented liquor, till about eight or nine hundred years ago. When this was first done in Arabia, no person knew what this product of distillation was ; nor was there any language that had for it even a name. They however made a name. They called it Alcohol ; and that is the chemical name, in every country, to this day. Alcohol in the language of that country, was a fine impalpable powder, with which the women used to paint their faces, for the purpose of increasing their beauty ; and in order to appear to be, what they really were not. And if any, under the influence

* See Morehead on inebriating liquors, p. 107, &c.

of this intoxicating poison, really thought, that they were more beautiful than they were when sober, and under the influence of that only, which God made as a beverage for man, they were deceived. But they were not more really deceived, than have been the thousands and millions, who, under the idea of being benefited by the drinking of Alcohol, have since lived and died under its power. It is in its nature, in a high degree, “a mocker;” and, it is also “raging.” Whosoever is “deceived thereby,” as every man is, who thinks that as a beverage, it does him good, “is not wise.”

It was however soon ascertained to be a poison; and it does not appear, that any one, who understood its nature, even thought that the time would ever come, when any people would think of using it, as a drink. Arnoldus de Villa, a physician in the south of Europe, who lived in the thirteenth century, is, so far as is known, the first writer whose opinion is on record, who recommends in any case the use of it even as a medicine. Under his influence, however, and that of his disciple, Raymond Lully, who was born at Majorca, in 1234, its medicinal use extended northward, and spread over various parts of Europe. Judging from its *immediate* effects, it was thought to increase life; and was denominated, *aqua vitæ*, water of life. This was what its friends pretended it to be; and what, while under its influence, and deluded by its effects, multitudes, down to this day, have thought it to be. Whereas if named according to its nature and consequences, it should have been, *aqua mortis, et damnationis*; water of death, and damnation. Yet, so powerful was its influence to deceive men, and to make them call evil good, and good evil, that Theoricus, as stated in Holinsheds Chronicles, published in the sixteenth century, wrote a treatise upon its wonderfully sanative power; in which he says, “It sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth flegme, it abandoneth melancholie, it relisheth the heart, it lighteneth the mind, it quickeneth the spirits, it cureth the hydropsia, it healeth the strangurie, it pounceth the stone, it expelleth gravell, it puffeth away ventositie, it keepeth and preserveth the head from whirling, the eyes from dazzling, the tong from lisping, the mouth from snaffling, the teeth from chattering, and the throat from rattling; it keepeth the weasan from stiffling, the stomach from wambling, and the heart from swelling;—it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking.” Such were supposed to be its wonderful virtues; and many began to think that they could not live without it.

Ulstadius, another writer, ascribes to it this most singular praise; he says, “It will *burn*, being kindled.” And this he considers, as demonstration of its peculiar excellence.

It was not therefore strange, with such views of its power as a medicine, that men should begin to conclude that it must also do good in health, especially when they were peculiarly exposed, and under severe labor ; nor that they should introduce the use of it for the purpose of preventing, as well as curing diseases. This was the case, particularly in the mines in Hungary ; and afterwards, in 1581, it was introduced, by the English, as a kind of cordal for their soldiers, while engaged in war in the Netherlands.

It was also introduced as a drink into Ireland and various other places. What was the consequence of this ? The same which ever has been, and while the world stands, ever must be, the consequence in every country, of thus using it, *delusion*, DELUSION, as to its nature and effects. Men cannot come under the power of this mocker, and not be mocked. Another effect was, and, while it is used, ever must be, it created a tendency to perpetuate that use of it ; and also to increase the quantity used. Hence says a British writer, speaking of their introducing it into the army in 1581, "From this little cloud, no bigger than a man's hand, has been evolved that mighty mass which is now suspended over our country ; and which is pouring its fiery streams through all the currents of public and domestic intercourse." The people of that country, have since drunk 40,000,000 gallons of distilled spirit, besides vast quantities of fermented spirit, in a year. And says one of their Medical writers, "The disease occasioned by it has been by far more destructive than any plague that ever raged in Christendom ; more malignant than any other epidemic pestilence, that ever desolated our suffering race ; whether in the shape of the burning and contagious typhus, the loathsome and mortal small pox, the cholera of the east, or the yellow fever of the west ; a disease by far more loathsome, infectious and destructive, than all of them put together, with all their dread array of suffering and death, united in one ghastly assemblage of horrific and appalling misery." And although it did not become a common drink, with the people of the United States, till within less than one hundred years, they have since drunk in a year, more than 60,000,000 gallons ; and the people of some other countries have drunk, in proportion to their numbers, more than twice that quantity.

No nation has ever adopted the use of it without its producing similar effects ; nor without its proving to be, one of the most fruitful causes of all their woes. Yet while evil after evil has rolled in upon them like the waves of the sea, they, under the vain, delusive idea, that they were promoting their own benefit, have continued, till within a few years, constantly to increase the cause. Here is a delusion, one of the most entire, extended, and fatal, with which sin, or Satan, has, in any form, ever cursed the world. And when this delusion is exhibited, under the life-giving power of Him who causes light to shine out of darkness, men

awake from it, as from a dream; and as the truth is exemplified in practice, they say with amazement, "Why have we never seen this before?" The answer to this question, is, "If God had not showed it to us, we should not have seen it now."

Yet there are reasons for that delusion; reasons why men think that this poison, taken in some form or degree, does them good; and of course, why after they have begun, they continue to take it; and also reasons why they continue to increase the quantity. Some of these reasons are the following, viz.

Such is the nature of Alcohol, that its first effect on the human system is a quickening of action; animation, excitement. This, by a fundamental law of our nature, is a source of pleasure. This *present* pleasure, men mistake for *real* good. It also arouses for a moment the reserved and dormant energies of the system, which are not needed, and were not designed for ordinary healthful action, but were intended to be kept for special emergencies; and which cannot be drawn out and used, on ordinary occasions, without necessarily shortening human life. This awakening of dormant energy, men mistake for an increase of real, permanent strength. But on both these points they are entirely mistaken. As well might they conclude that because sin, sometimes gives present pleasure, that therefore it is a source of real good; or because the delirium of a fever, sometimes arouses into action dormant energies,—and the man who before had hardly life enough to raise a hand, for a moment, puts on the energy almost of a giant, that therefore disease and delirium are a source of permanent strength, as to draw any such conclusion concerning Alcohol. The fruit which God, on pain of death, had forbidden promised, and the eating of it may have given, *present* pleasure. But the man who thinks that it was, or that sin is, in any case, the means of *real* good, is entirely mistaken. He calls evil good, under the delusion, which the practice of evil occasions. The falling into a river, and the immediate danger of drowning of an infant child, or its exposure to be consumed in a house on fire, may awaken the dormant energies of a delicate and affectionate mother, and arouse for a moment the strength almost of Hercules for its rescue. But the man, or the woman, who thinks, judging from the immediate effects, that such scenes increase real, permanent strength, is mistaken. Whatever the present appearance or reality may be, the consequence is, weakness, not strength; sickness, not health; death, and not life. So with sin, in all cases; its end is bitterness and death. So with Alcohol. Whatever the present appearance or reality, "at the last, it biteth like a serpent, and stingeth like an adder."

Yet as it gives present pleasure, and appears sometimes to increase strength, a motive is hereby created to drink it.

It sometimes also appears to remove trouble, and this is another motive to take it. A man's wife, in the state of New York, was seized with the cholera, and he was in trouble. She died; and he drank Alcohol. Under its influence, he took her by the hair of her head, and in high glee, dragged her body across the floor, and tumbled it into the coffin. It seemed to remove trouble, and even under the most trying circumstances, to occasion mirth. But the mirth of the wicked is short; and the end of that mirth is heaviness. Yet, as the mirth is *real*, and is occasioned by Alcohol, it presents a motive to drink it. And thousands do drink it on this account.

It sometimes also seems to remove even poverty; and to increase riches, and other desirable things. A poor man in Massachusetts who was not a drunkard, but was in the habit of daily using spirit, greatly to his own injury, and that of his family, was entreated by a rich neighbor, to renounce the practice. He had done it himself, and found great benefit, and he wished his neighbor to do it. But the poor man gave this as a reason why they did not think alike on this subject. "You," said he, "are a rich man, and of course have no need of taking it. You are rich enough, and you feel rich enough, without it. But I am a poor man; and nobody likes always to feel poor; and when a man has taken a little, he feels five hundred dollars *richer*, than he did before." But is he any richer? Is his family any richer? Or is it all delusion? Delusion; but no more real than the men experience in other cases, who, because it gives them present pleasure, think it does them real good. It gave to this man for a moment the pleasure of feeling that he was rich, when he was not rich; the pleasure of being deceived; and this is its nature. It gives to men the pleasure and profit of deception. For this reason, it has often been furnished at public sales of property for the purpose of leading those who might attend, and would partake of it, to feel more rich than they really were; and to give more for property, than it was worth.

A respectable lawyer in the neighborhood of Boston was about to sell the wood which was standing upon a certain piece of ground. He knew that ardent spirit is poison, and of course that it is wicked for men to drink it, or to furnish it to be drunk by others; and although it had been the custom, on such occasions, to furnish it, he told the vendue-master, not to furnish any; but in its stead, to furnish nourishing food. The vendue-master consented to follow his directions, but, said he, "I am very sorry, you will lose a great deal of money. I know how it works; and you may depend upon it, that after men have been drinking, the trees look a great deal larger than they did before." But are they any larger? Men may also, sometimes, seem to see two or more

trees, where before they drank the poison, they could see but one. But are there any more trees than there were before? Yet as there seem to be more, or they seem to be larger, and men who furnish the poison, get at the time more money, it presents to them a powerful temptation to commit the sin of furnishing it.

A number of gentlemen in the State of New York, assembled to consult upon the worth of certain parcels of land, which were to be offered at public sale. After due consideration, they concluded unanimously, that the lands were not worth over a certain sum, and that they would not sell for more. At the time appointed, they attended the sale. No one offered more than what was considered, by men, when they were not poisoned, to be the worth of the property. The owner would not sell it at that price. He invited the men to his house, and gave them Alcohol and water, sweetened and prepared in such a manner as to be palatable. After partaking of it they repaired again to the sale, and one of those very men, who is now a highly respectable man, felt so much richer than he did before, the property appeared to be so much more valuable, and it appeared to him so much more important that he should have it, that he bid, and actually gave more than four times as much as he, or any other man, *when not poisoned*, thought the land to be worth, or was willing to give for it. The above account the writer of this, had from the man himself. A vendue-master in Connecticut, in giving an account of such cases, said, "I have often, in this way, gotten more than ten times the worth of the spirits which I furnished." Horse-jockeys, gamblers, thieves, highway-robbers, and murderers often furnish Alcohol for this purpose. Men are now carrying it in great quantities, to different parts of our country, to the Indians on our borders, and to various portions of the heathen world, for the express purpose of deceiving those who drink it, and thus by deception and fraud, obtaining their money. Such are some of the reasons why men drink it, and why they furnish it, to be drunk by others. The one class experience a temporary pleasure, or a seeming increase of some desirable thing, and the other class obtain, or hope to obtain, more money. But both the money and the pleasure, or other supposed benefits, are, in these cases, obtained by a *violation of the laws and will of God*; and although real, and thus operate as motives, are nevertheless *forbidden*, and of course must be *hurtful, and short*.

Let us now look a moment at some of the reasons why men who begin to drink Alcohol, not only continue to drink it, but continue also to increase the quantity.

The system, by this poison, having been over-excited, becomes deranged; and having been over-worked, without any new strength communicated, it is of course weakened, and therefore soon flags;

becomes tired, and is exhausted. Now, according to another fundamental law, there is pain, languor, and inexpressible uneasiness spread through the system, as suffering nature, under the awful abuse which has been practised upon her, cries out for help. A man cannot thus chafe, irritate and exhaust his system, and not afterwards feel uneasiness, any more than he can put his hand into the fire, and not feel pain. He violates a law established by God; and must find the way of transgressors to be hard. Hence arise two motives to drink again. One is, to obtain the past pleasure, and the other is, to remove the present pain. But as the system is unstrung and partly worn out, and is also lower down than it was before, the same quantity will not, the next time, raise it up so high; nor cause the wearied organs to move so briskly. Of course it will not fully answer the purpose; will not give so much present pleasure, or produce so much effect, as before. Hence the motive to increase the quantity; and for the same reason, in future, to increase it more, and still more. As every repetition increases the difficulty, and also throws new obstacles in the way of its removal, the temptation to increase the quantity, grows stronger and stronger. The natural life of the system constantly diminishes, and of course in order to seem to live, what there is, must be more and more highly roused, till, in one half, one quarter, or one eighth of the *proper* time, the whole is exhausted, and the man sinks prematurely to the grave.

There is another principle which tends also strongly to the same result. The more any man partakes of this unnatural, forbidden, and guilty pleasure, which Alcohol occasions, the less susceptible he becomes of the natural and innocent pleasures, occasioned by the use of nourishing food and drink; by the view and contemplation of the works of creation and Providence; by the exercise of the social affections, and the discharge of the various duties of life. It disinclines the mind to look at God, and incapacitates it, not only for the spiritual, but also for the natural pleasures, which his works and ways are adapted to afford. Hence a person under its power becomes more and more destitute of all enjoyment, except that of this mocker. Like Pharaoh's lean kind, it devours all other kinds; and as to enjoyment, becomes to the man, more and more, all in all. And however much he may have, he remains still unsatisfied; nor is his leanness or craving abated. And while its *immediate* influence becomes to him more and more his only enjoyment, the absence of that, and the experience of its *ultimate* effects, becomes increasingly the sum and substance of his woes. And thus, by the allurements of his sole pleasure on the one hand, and the terrors of a wretchedness on the other, he is urged on to death. Of all the expedients which Satan has ever devised to increase the descent and

velocity of a man, on his course toward perdition, and augment the difficulty of his return, the drinking of Alcohol is among the chief. And though the taking it, may seem right unto a man, who is under its power, “the end thereof is the way of death.”

From the above, it is evident, that the deranged and exhausted state of the system, from which the uneasiness, when not under the excitement of Alcohol, springs, and which causes the hankering or thirst after the poison, is not a *natural* state; nor is that appetite a natural appetite. God never gave it, nor is it the fruit of obedience to him; but it is always formed, by a violation of his laws. Hence another reason, why this course, like every other course of sinning, is downward; and the farther a man proceeds in it the steeper it becomes, the swifter his progress, and the more difficult his return. It is the way of disobedience to God; of course the way of death. Such are some of the reasons why men who begin to drink Alcohol, and receive from it nothing but injury, nevertheless, not only continue to drink it, but to drink it in *greater and greater* quantity.

Let us now consider how it causes death. Alcohol is a substance which is in its nature unfit for the purposes of nutrition. It is not in the power of the animal economy to decompose it, and change it into blood, or flesh, or bones, or any thing by which the human body is, or can be nourished, strengthened, and supported. When taken into the stomach, it is sucked up by absorbent vessels, and carried into the blood; and with that is circulated through the whole system, and to a certain extent, is then thrown off again. But it is Alcohol when taken, it is Alcohol in the stomach, it is Alcohol in the arteries, and veins, and heart, and lungs, and brain, and among all the nerves, and tissues, and fibres of the whole body, and it is Alcohol, when, after having pervaded and passed through the whole system, it is thrown off again. Give it even to a dog, and take the blood from his foot, and distil it, and you have Alcohol, the same which the dog drank. No, not that which he drank; for a dog knows too much to drink it; the same which, in opposition to his knowledge of good and evil, or the instinctive sense which God gave him, and drunkenness had not perverted, you forced upon him. Not even the sense of a dog will permit him to take it, nor can the powerful stomach of a dog digest it. Much less can that of a man. Take the blood from the arm, the foot, or the head, of the man who drinks it, and distil that blood, and you have Alcohol. You may take it from the brain, strong enough, on the application of fire, in an instant to blaze. (See Permanent Temperance Documents, p. 202.) Not a blood vessel however minute, not a thread of the smallest nerve in the whole animal machinery, escapes its influence. It enters the organs of the nursing mother, which prepare the delicate food for

the sustenance and growth of her child. It is taken into the circulations and passes through the whole system of the child; having through its whole course produced not only on the mother, but also on the child, the appropriate effects of the drunkard's poison. This is a reason, why, after the mother has taken it, the babe although before restless, sleeps all night like a drunkard; and a reason also, why such children, if they live, often have an appetite for spirit, and are so much more likely, than other children, to become drunkards. This is a reason, also, why, when the parents have been in the habit of freely taking it, their children are so much smaller, and less healthy than other children; have less keenness and strength of eye-sight; firmness of nerve, or ability of body and mind to withstand the attacks of disease, and the vicissitudes of climates, and seasons; and also a reason why they have less inclination and less talent for great bodily, and mental achievements. By the operation of laws, which no man can repeal, or withstand, the iniquities of the fathers are thus naturally visited upon the children, from generation to generation.

Nor is the increased liability to drunkenness, or diminution of size, and strength of body and mind, the only evils. There is also a greatly increased liability to insanity, and various other diseases. The records of insanity throughout the world show that Alcohol has been, in all countries where it has been used, one of the chief causes of this disease. It penetrates, pervades, and hardens the brain. (See Permanent Temperance Documents, p. 64, 69, 202, &c.) The same may be said with regard to a great number and variety of other formidable and fatal diseases. (See Do. p. 203, 405.) From the fact that it is not suitable, as an article of diet, it follows of course that it must be hurtful, and that it is wicked to drink it, or to furnish it to be drunk by others. All the organs of the body, have as much labor to perform, as is consistent with *permanently* healthful action, when they have nothing to dispose of, but suitable food and drink. God designed that they should all in that case be diligent in business; and in the structure of the human body, he has given them as much work as they can perform in the proper disposal of suitable diet, and yet remain permanently healthy, and preserve life to the longest time. And if you withhold from them a suitable portion of that which is nourishing, and thus lessen their strength, or load them with that which is not nourishing, and thus increase their labor, you necessarily produce premature decay and death.

In the taking of Alcohol, you do both of these. You ultimately lessen the nourishment, and you increase the labor of the system. Nor is this all; but, by this poison, you deteriorate the quality of the nourishment which the system does receive. Amidst the bustle, excitement, and irritation, which Alcohol occasions,

the organs cannot furnish nourishment, pure and healthful as they otherwise would. And thus by a threefold process, you work out destruction.

Were the human body transparent and the operations of its organs in sustaining life, visible, every man might see that *nature itself*, or rather, God by the operations of his providence in sustaining life, teaches that the drinking of Alcohol is wicked, and cannot be continued by a man without hastening his death.

The receptacle for food is the stomach and intestines. From these after being changed, first into chyme, and then into chyle, it is taken up by absorbent vessels and carried into the blood, and conveyed to the right side of the heart. From that it is sent to the lungs; and by coming into contact with the air, and taking out of it, what it needs, in order, with what it has, to nourish the body, it is sent back again to the left side of the heart. From that, it is sent in arteries, or tubes, which God has prepared, for that purpose to all parts of the body, for the purpose of carrying the nourishment which it contains, and which each part needs to its proper place. Along on the lines of these tubes, or canals, through which the blood, with its treasure flows, God has provided a vast multitude of little organs, or waiters, whose office is, each one to take out of the blood, as it comes along, that kind and quantity of nourishment which it needs for its own support, and also for the support of that part of the body which is committed to its care. And although exceedingly minute and delicate, they are endowed by their Creator, with the wonderful power of doing this, and also of abstaining from, or expelling and throwing back into the common mass, what is unsuitable, or what they do not want, to be carried to some other place, where it may be needed; or if it is not needed any where, and is good for nothing, to be thrown out of the body as a nuisance. And strange as it may seem, they are endowed with a power of doing this, with a precision, and an accuracy, and a perpetuity also, which led God himself to say of them, "very good." And had they not been deranged by sin, they might, as a demonstration of the truth of his declaration, have operated, like their Author, in perfection, untired, for ever.

For instance, the organs placed at the end of the fingers, when the blood comes there, take out of it what they need for their support, and also what is needed to make finger nails; while they will cautiously abstain from, or repel that which will only make hair, and let it go on to the head. And the organs on the head, carefully take out that which they need for their support, and also that which will make hair, or, in common language, cause it to grow. While they will cautiously abstain from taking that which is good for nothing, except to make eye-balls; and let it go to the

eyes, and will even help it on. And the organs, about the eye will take that and work it up into eyes, or cause them to grow. And so throughout the whole. And there is, among all the millions and millions of these workers, day and night, all diligent in business, or rather had they not been invaded and assaulted by sin, or something like it, there would have been, the most entire and everlasting harmony. And there is also the most delicate and wonderful sympathy. If one member suffer, all the members instinctively suffer with it; and if one member rejoices, all the members rejoice with it.

And when the blood has gotten out to the extremities and been to all parts of the system and left its treasures along on the way, as they were needed, for, freely it has received and freely it gives, then there is another set of tubes, or channels which God has opened and prepared to take the blood, and with it, what was not needed, or was good for nothing, or had been used till it was worn out, back to the right side of the heart. From this it is sent again with its load to the lungs for the purpose, by expiration, of throwing off what is not needed, and what, if retained, would only be a burden and do mischief; and also, by inspiration, of taking in a new store, and setting out again on its journey round the system. And to give it good speed, the heart, like a steam-engine, worked, not by fires which men can kindle, but by the breath of the Almighty, keeps constantly moving, day and night, summer and winter, through storms and sunshines, sickness and health, till it has landed the immortal passenger, according to his conduct on the voyage, in an eternal heaven, or hell.

Then there is another set of organs, too minute, and too numerous for any man to number, whose office is, to take up refuse matter, and which if retained would be hurtful, and throw it without the body. What other organs reject, and thus show to be a nuisance, these organs seize upon; and in the least possible time, expel from the system. By doing this, they prevent sickness and death.

From the manner in which these various organs, guided, in a healthy state, by the instinctive power of their Author, treat any substances which are taken into the system, and also from the manner in which, as they do their office, these substances treat them, and through them the rest of the body, we may learn the nature of those substances, and also the will of God with regard to the use of them. This is the way in which nature, or to speak more properly, God, by his providence, gives instruction, and makes known his will.

What then is the manner in which these various organs, guided by God, treat Alcohol? First with regard to those organs whose business is, to select and deposit in proper places, a suitable

kind and quantity of nourishment, for the growth and support of the system; how do they treat Alcohol? Do they take it up, and use it, for the purpose of making flesh, or bones, or any thing by which the body is nourished, beautified, and supported? No; they all with one consent instinctively, and instantly reject it. It goes to one class, and they reject it; to another, and they reject it; and then to another, and another, and so on, but they all reject it; and will not, if they can prevent it, suffer it even to stop. No one will embrace it, or look at it as a friend; but all view it as an enemy, and treat its coming as a hostile invasion. Nor do they merely let it alone, but they fight against it. This increases their labor, and they soon languish. Nor does this enemy let them alone, or merely fail to benefit them. It fights against them, and thus draws them off from their proper work, or goads them on unmercifully, till they become frantic. Having to labor amidst the fire and the fumes of an irritating and poisonous enemy, the organs become themselves irritated and chafed; their sensibilities are blunted, and they do their work badly. Then the parts of the system which are dependent on those organs, and suffer, through their derangement, begin to complain of those organs, and they, provoked, retort back again. The harmony is destroyed; the kindness of the system annihilated, confusion ensues, and every evil work. In their frenzy they bite and devour one another, and are thus consumed one of another. While the common enemy, is chased on from organ to organ, marking his course with irregularity of action, and disturbance of function, and if he cannot be expelled, will produce certain death. And how is it with the other kind of organs, that mighty host, whose business is, to watch for enemies, and drive them out—to clear off nuisances, and expel poison. How do they treat Alcohol? Do they let it alone, and suffer it to remain? No, they would be traitors, should they do that. But they are not traitors, nor cowards.—They seize upon it, and as speedily, and thoroughly as possible exclude it. And if another recruit comes along, they treat that in the same way, and another, and another. It is a war of extermination; to continue, if the enemy continues to invade, as long as life lasts. But mark, this is all so much *extra* labor; and labor too, of a most disagreeable and exhausting kind, with a subtle and deadly foe, and in a peculiarly poisonous atmosphere, which that foe creates. And yet they had as much work as they could possibly do, consistently with permanently healthful action, to cope with only natural and common enemies. And when this artificial one comes, they are soon crippled, and exhausted; they cease to operate; or they do their ordinary work, badly. Their food becomes unwholesome, and they grow sickly. Their recruits fail, enemies multiply, and take strong holds, and keep possession; the territory is more and

more invaded, till the whole is conquered, and death and destruction triumph over all. And this destruction is often accomplished, ten, twenty, and sometimes fifty years sooner than even sin or Satan, without Alcohol, would accomplish it. And the poor soul is not permitted to stay out its probation on earth, by half a century.

Facts justify the conclusion, that Alcohol has within the last thirty years, cut off, in the United States more than thirty million years of human probation, and ushered more than a million of souls, uncalled, and in violation of the command, "thou shalt not kill," into the presence of their Maker. (See Permanent Documents Am. Temp. Soc. pp. 28, 203, 206, 405, &c.)

The process by which this is done, is simple, and certain. All the organs of the human body have as much work to do, as is consistent with permanently healthful action, and with the longest continuance of human life, when men take nothing but suitable food and drink. And if, in addition to this, you take Alcohol, and thus throw upon them the additional labor of rejecting and throwing off the poison, and at the same time, as by the taking of it you certainly will, weaken and exhaust their energies, you necessarily shorten their duration, and commit suicide as really as if you did it with arsenic, a pistol, or a halter. It also greatly increases the violence of diseases which arise from other causes, and often produces death, in cases in which, had not Alcohol been used, a cure might have been easily and speedily effected.

Nor is this all. There is another set of organs, whose office, is, to furnish sensibility to the human system. For this purpose they are spread over the surface of the whole body, and in such vast numbers and variety, that you cannot stick into the skin, the point even of the finest needle, and not strike some of them, and thus occasion pain. They seem to form the link between the body and the mind, and to be the medium through which each reciprocally, and instantly acts upon the other. Of course whatever affects them, affects not only the body but also the soul, and the influence which one has upon the other.

Their seat is the brain. From this they derive excitement, and power to communicate it to all parts of the system. And in order to furnish this excitement, the brain must itself be excited. And what it needs for this purpose, is that, and that only, which is furnished by arterial blood, when men take nothing but suitable food, and drink, exercise, rest, and sleep. For this excitement it eagerly waits, and this it joyfully receives; and cheerfully, with the rapidity almost of lightning, communicates to every part, spreading a glow of animation, and making even existence, especially amidst the exuberance of divine kindness, a source of constant and exquisite delight. But as it stands waiting to receive, and instantly and joyfully to communicate, the bread and the

milk of Heaven, you throw in Alcohol, and thus instead of bread, give it serpents; instead of milk, scorpions; and they go hissing and darting their serpent, scorpion-like influence through the whole man; body and soul; turning husbands into demons, and fathers into fiends; causing them, as it were, to be born of the devil, and regenerated for damnation. (See Per. Temp. Documents, p. 140, 142, &c.)

Did it destroy only the body, the evil would be comparatively nothing, but the seat of its mischief, is the soul. It cuts off its probation. And this, if done wittingly, involves the soul in tremendous guilt. Nor does it merely shorten its probation. It enfeebles its powers, corrupts its character, and aggravates all its moral diseases. It also tends to counteract all the means of divine appointment for their removal, and thus to fix the soul in permanent, unending death. Not that it tends to annihilate its existence; but it tends to annihilate its excellence; to annihilate its blessedness, to annihilate its hopes; to fix it in a state of unutterable and eternal anguish; and make endless existence, an endless curse; and bring upon the soul, in the language of the Bible, "the second death."

This it does in two ways, by increasing the wickedness of the soul, and by preventing its removal. In proof of its increasing the wickedness of the soul, we have only to advert to the fact, that vastly more who drink it, in proportion to the number, become drunkards, than of those who do not drink it; and thus form a character, which God declares shall not inherit his kingdom. Vastly more, also, neglect known duties, and commit known sins, and crimes, of the one class, than of the other. (See Permanent Temp. Documents, pp. 41, 42, 200, 289, 397, &c.)

In Seneca County, in the State of New York, containing in 1834, 3,651 families, and 20,868 individuals, 768 persons who drank it, were drunkards; thus carrying the mark, should they continue in that course, of death eternal on their foreheads. In seven towns in Yates County, in the same State, containing 3,332 families, there were 694 drunkards; and in five towns in Cayuga County, containing 1,254 families, there were 242 drunkards, about one to twenty three of the population. While in all these counties, and indeed throughout the whole State, of those who did not drink it, scarcely a drunkard, comparatively, could be found.

Nor is it known, that, in those counties, Alcohol has been more injurious, in this respect, than it has, upon an average, throughout the country. And if it has not, we have in the United States, more than 500,000 drunkards; all made such, by Alcohol. And we have, also, 2,000,000 more, who are in the habit of using it; and are thus exposed to form the drunkard's character; and become

partakers forever of the drunkards woes. While all who do not use it, will, continuing this course, from all such dangers be forever safe.

In proof that it leads men to neglect known duty, we need only advert to the fact that more than three-fourths of all, in the United States, who, by such neglect, have been reduced to poverty, and thrown upon the charity of the public for support, have been brought to that condition, by the use of it. (See Perm. Temp. Documents, pp. 398, 399, &c.)

G. W. Welch, Esq. Superintendent of the Almshouse in Albany, N. Y. states, that there were, in 1833, received into the Almshouse, 634 persons; viz. not intemperate, 1; doubtful, 17; intemperate 616. There were also in the house, on the first of January, 297; making in all, 931. One half that proportion, throughout the United States, would make more than 200,000.

Mr. Guion, clerk of the Almshouse in New York, states, that in addition to 5,179 persons supported in the Almshouse in that city, there were relieved and supported out of the Almshouse, 19,150; making in all, in that city, relieved or supported, 24,329; and that three-fourths of this was occasioned by intemperance. One-fourth of that proportion, throughout the United States, would make more than 300,000; four-fifths of whose pauperism, is occasioned by Alcohol.

Mr. Stone, Superintendent for 8 years, of the Almshouse in Boston says, "I am of opinion that seven-eighths of the pauperism in this house, is to be attributed to intemperance."

The Superintendent of the Almshouse in Philadelphia states, that the expense of supporting paupers in that institution, in 1833, was \$130,000: and that 90 per cent. of the amount was occasioned by intemperance.

And in proof that it leads men to commit crimes, we need only advert to the fact, that more than four-fifths of those who commit them, have been in the habit of acting under its influence. (See Permanent Temperance Documents, pp. 401, 402, &c.)

In the State of New York there were, in 1833, 9,849 persons in jail. An equal number, in proportion to the population, would make in the United States, about 70,000. Nearly the whole of them drank habitually of this poison, and a great majority of them, more or less often, even to drunkenness. While from the smallness of the number, in any jail, who never drank it, or who had not done it for two years, previous to their commitments, it would seem, that were it not for this, jails would be comparatively needless.

J. O. Cole, Esq. Police Justice of Albany, N. Y. states, that 2,500 persons came under his cognizance in a year, and that 96 in a hundred of the offences, were occasioned by intemperance.

Mr. Badlam, who was long Master of the House of Correction in Boston, says of its inmates ; “three-fourths were habitual drunkards, and the remainder mostly intemperate.”

Mr. Robbins, Assistant Master says, of 5,611 persons, who were there confined, “with very slight exceptions, all were intemperate.”

In the counties of Plymouth, Bristol, and Barnstable, constituting what is called the “Old Colony,” and containing a population of about *one hundred and twenty thousand inhabitants*, no licenses have been granted for the sale of ardent spirits, for the last three years. The prohibition has generally been rigidly enforced, particularly in New Bedford, Plymouth, and other large towns, where the sea-faring population, and others who are most subject to the evil consequences of the unrestrained traffic in that pernicious article, chiefly congregate. So well satisfied have the people of those counties been with the result of the experiment, that public sentiment in its favor has gained great strength under its operation; and at the recent election for county commissioners, full boards were chosen who were avowedly opposed to the granting of licenses.

At the recent session of the courts in these counties, after a vacation of *three months* in one, *four* in another, and *seven* in the other, *there were but two indictments in the whole of them*, and each of these was for a petty larceny, of less than \$10 in amount ! and not a single indictment has been found for any aggravated offence.—(*Worcester Spy.*)

And among all the multitudes of idle and vicious persons who go at large, Sabbath breakers, gamblers, thieves, highway robbers, and murderers, few, comparatively very few, can be found, who do not habitually use it. It is the grand instigator, and chosen companion of vice in every form ; and is thus, by its fruits, proved to be a mighty agent in working out human perdition.

Nor is this effected merely by the increase of human wickedness ; but also, to a great extent, by withstanding and preventing the efficacy of all means and efforts for its removal. In proof of this, we need only look at the fact, which is now abundantly established, that more than five times as many, in proportion to the number of those who do not drink it, become apparently, in the language of inspiration, “partakers of the divine nature, and escape the corruptions that are in the world through lusts,” than of those who do. And it is well nigh being settled by facts, that where the nature of Alcohol is understood, no person, who continues habitually to use it, as a drink, can rationally be expected, even under all the means of grace, to be converted to God. (See *Per. Tem. Doc.*, pp. 99, 148, &c.) Whatever may be the present appearance, if men continue habitually to drink it, their case

is comparatively hopeless. On the other hand, when the use of it is abandoned, and the means of grace enjoyed, the prospect of their saving efficacy, is increased four-fold. (See Perm. Temp. Documents, p. 242, &c.)

A gentleman from Tennessee writes, that the formation of a Temperance Society in his vicinity, was followed by such a revival of religion, as in those parts was never before known. That in numerous other places where Temperance Societies were formed, they were followed by the same glorious results; and that in a compass of about three miles, as the result apparently of the temperance reformation, more than three hundred persons were hopefully added to the Lord. And so generally has it been followed by such results, that it is spoken of in various countries, and even on opposite sides of the globe, as "John the Baptist," preparing the way of the Lord. (See Per. Temp. Documents, p. 374, &c.)

Whether the reason of this can be philosophically and satisfactorily explained, or not, the fact is settled that intoxicating liquor, tends from beginning to end, to increase human wickedness, and also to render that wickedness permanent. The men, therefore, who make it, and the men who furnish it, to be used as a drink, are by their whole influence in doing this, increasing the vices and augmenting the woes of mankind. And though some of them *profess* to be friends of temperance, and to wish to have it prevail and become universal, they are taking the very course for ever to prevent it. As well might a wholesale dealer in counterfeit money, profess that he wishes to have none but the true coin circulate, as for a man to profess that he wishes to have temperance prevail, who continues to furnish the most powerful means of counteracting it; and also of promoting the intemperance which he professes to wish to have cease.

Alcohol so affects the understanding that moral considerations are less clearly perceived; and it so affects the heart, that moral obligation is less powerfully felt.—It causes the conscience to lie more dormant, and the imagination to be more extensively and deeply polluted, and polluting. It corrupts the very source and springs of moral action, and brings a man peculiarly in all respects, under the power of the devil. Mental iniquity, from which the mind, when not poisoned, instinctively recoils, becomes, when it is, the element of its delicious revel; and crimes from the thought of which it before started back with abhorrence, it now commits with greediness. And so perfectly is this known, that, by the agents of him, who was from the beginning "a murderer," it is furnished for this very purpose.

A young man in Ireland committed a murder, in March, 1833. He was afterwards tried at Kilkenny, and pronounced by the jury

to be guilty. "Yes, my Lord," said the prisoner, "I am guilty;" and pointing to his mother, a woman of more than eighty years of age, who stood by, he said, "She was the cause of it." She had agreed beforehand, for the price of the blood of Mr. Lennard, the man, who, according to that agreement, was to be murdered, by her son. She watched for the coming of the unfortunate and unsuspecting man, and when she saw him approaching, she handed her son the pistol, with which to take his life. But there was not enough wickedness and hardness in the young man to commit the deed. He instinctively shrunk back, saying, "How can I *murder* the poor gentleman." His mother handed him the whiskey bottle, which she had got for the occasion, and said, "Take that." He took it, shot the man, and was hanged. (Br. Par. Rep. p. 292.) It increases the wickedness of the soul; and prepares it to be led captive by the adversary of all good, at his pleasure. The men, therefore, who manufacture, import, sell, or in any way furnish it, to be used as a drink, are assisting the old murderer in the work of human destruction.

Another young man who had committed a crime, so horrid that it was thought to be incredible, was asked by the magistrate in his examination, how it was possible, that he could commit such a crime? He answered, "With the help of whiskey I could commit twenty such crimes." (Do. p. 299.) It tends to remove all difficulties, arising from moral considerations, in the way to hell; and to keep its victim, till his probation closes, from turning his eye toward the path of life.

A young man, who but just escaped death, from the outrage and brutality of a number of persons who were under its influence, who was indeed supposed to be killed; and was left by them for dead, in giving his deposition, after his recovery, was asked by the magistrate, whether they were drunk; he answered, "No. They were well able to do their business." He was then asked, whether they had been drinking? He answered, "I wonder that your honor, a gentleman of your knowledge, should ask such a simple question; sure you do not think, that they would come without preparing themselves." So universally is it now understood to be a needful preparation for all deeds of darkness, that he wondered any one should think that they would attempt such mischief without it. Mr. Poinder, in his testimony before the British Parliament, states that many criminals assured him that it was *necessary*, before they could commit crimes of *peculiar* atrocity, to have recourse to this stimulant; and knowing this to be the fact, they resorted to it beforehand, for no other purpose but to fit themselves. "I could not," said one of them, "enter your house, in the dead of night, and take the chance of your shooting me in it, or of my being hung when I got out of it,

unless I was to get well primed first." But when a man is under its influence, he can, so far as wickedness is concerned, do any thing, to which his own heart or Satan may tempt him. And he can, and ordinarily will, withstand, and for ever prevent the saving efficacy of all the influences which are brought to bear upon him, to induce him to become a holy man, and to prepare for the employment and the bliss of heaven. All then that use it, make it, or furnish it, or are accessory to its being used as a drink, are by this exerting an influence, which tends more surely and speedily to bring men to hell; and under which, there is the most unequivocal and appalling evidence that multitudes are now on their way to that place of torment.

To save as many of them as possible, and especially to save others from following their example, extraordinary efforts have been made within the last few years, and the Lord has crowned them with the most signal success. The object has been, by the diffusion of information, and the exertion of a kind moral influence, to persuade men to permit the evil of intemperance to cease, by ceasing to perpetuate its cause. And as this cause has been Alcohol, and in the United States, principally in the form of distilled liquor, 2,000,000 of persons, it is supposed in this country have already ceased to use it. More than 8,000 Temperance Societies have been formed, embracing, it is thought, more than 1,500,000 members. Twenty-three of these societies, are State societies; and there is now one in every State, with one exception, throughout the Union. More than 4000 distilleries have been stopped, and more than 8000 merchants have ceased to sell ardent spirits, and many of them have ceased to sell any kind of intoxicating liquor. More than 1200 vessels sail from our ports, in which it is not used; and more than 12,000 persons who were drunkards; and it is supposed more than 200,000 other persons, have ceased to use any intoxicating drink. And the light of experience proves, that abstinence from the use of all intoxicating liquor, as a beverage, is not only safe but salutary; and that it is the *only* course, in which it can be rationally expected, that drunkenness will ever be done away. A deep and solemn conviction of this truth, as a knowledge of the facts is communicated, is rapidly extending among the friends of temperance, throughout the community. And the number who are in practice adopting this course is constantly and rapidly increasing. In the pledge of many societies the words "ardent spirit," has been changed for "intoxicating liquor;" and most of the societies which have been formed the past year, especially among young men, have been formed on the plan of abstinence, from the use as a beverage, of all intoxicating liquor. Nor is the change which has been effected, confined to this country. In July 1834, more than

150,000 in Great Britain had also been embodied in Temperance Societies. The Report of the American Temperance Society, on the immorality of laws which license the sale of ardent spirit, had been reprinted in that country, and a copy of it distributed to all the Members of Parliament. It has since, with the previous Reports, been circulated extensively throughout the kingdom. A committee has also been appointed by the House of Commons, to inquire into the extent, causes, and consequences of drunkenness; in order to ascertain whether any Legislative measures can be taken to prevent the continuance and spread of so great a national evil. This Committee, with power to send for persons and papers, were in session more than twenty days, and obtained answers from various individuals to more than 4,000 questions. They have also made to Parliament a long and very able Report; which together with the evidence on which it is founded, makes an octavo volume of nearly 600 pages, which has been printed, and circulated extensively through the country.

The Chairman of that Committee, James Silk Buckingham, Esq., in a letter dated Sheffield, Jan. 1, 1835, says, "The cause of Temperance has advanced more rapidly in Britain, within the last year, than in any ten years preceding. The number of societies has nearly doubled, and the number of members increased in a still greater proportion. Above all, the two extremes of society, the very rich, and the very poor, have been brought to think very anxiously on the subject; though until lately, it has occupied the attention of the middle classes only." He also states that he had visited Sheffield, Lincoln, Hull, Boston, Birmingham, Manchester, Liverpool, Greenock, Glasgow, Edinburgh, Belfast, and Dublin, and delivered Temperance Addresses in each place. "The meetings," he says, "gave a great impulse to the circulation of the Parliamentary Reports, and the printed evidence on which it was founded; and the seed thus scattered is every day producing a rich and an abundant harvest." In another letter dated March 2d, 1835, after speaking of his Temperance Mission, as he calls it, to the above mentioned places, he says, "In each of them, I held several very numerous and important meetings; none of them less than 1000, and some of them exceeding 5000 in number, for the promotion of the Temperance cause; which is making rapid progress in these Islands." He then says that on the last Tuesday in February, the day appointed by the American Temperance Society, for simultaneous Temperance meetings, throughout the world, they held a public celebration, of the Anniversary of Temperance Societies, in London. At the meeting were assembled of both sexes, not less than 1500 people. He opened the meeting, by giving them an account of his late journey through England, Scotland, and Ireland, the

information which he had collected, and the impressions which had been made, while he had been permitted, on his journey personally to address, on the subject of Temperance, more than 100,000 individuals. The meeting was then addressed by various other speakers, including officers of the navy, clergymen of the established church, dissenting ministers, and a young Englishman who had just returned from a residence of several years in the United States. The meeting was continued nearly six hours, and he says, "never was there more order, harmony, and even enthusiasm, than prevailed throughout the whole period."

In various parts of that kingdom also, especially in Lancashire and vicinity, numerous societies have been formed on the plan of abstinence from the use of *all intoxicating drinks*. The effects have been numerous, extensive, and happy. At Preston, large and interesting meetings were held for five evenings in succession, at which the benefits of this course were delineated, by those who had, from one to two years made the experiment. At two of the meetings, the presiding officer was Robert Guest White, Esq., late sheriff of Dublin, and at two others P. H. Fleetwood, Esq.—member of Parliament. At the meeting on the fourth night, one of the speakers, said, "Here stands before you the king of reformed drunkards. I regret that the Temperance Society did not start twenty years sooner; for had I been sober, I might have offered myself as candidate for the borough of Preston; and been worth £10,000. I now thank God, that I stand fast in the liberty with which Temperance has made me free." Another rose and said, "I can now go to bed and get up a sober man. Having made up my mind to sign the pledge, I met a person from Sheffield, as I went down to the Temperance Hotel, and told him my errand. He invited me to go with him, and take a bottle of ale. I replied, No; I am determined to go and sign, and if 100 devils with 100 daggers each, were to oppose me, I would press my way against them. I have now friends on every side. One tradesman has written me from Liverpool, offering me whatever I may want; another from Sheffield offered to supply me with £50 worth of goods, if I would order them. They had heard that I had joined this glorious cause. I rejoice in the change, and I trust that I shall stand firm as long as I live."

Another by the name of Johnson, then rose and said, "I am indeed a brand plucked from the fire." He then mentioned that during the days of his drunkenness, he twice resolved to take his own life; that he once took a razor for that purpose, but was providentially prevented from using it; that he then got a quantity of laudanum, mixed it with a glass of ale, drank it, and lay down to sleep, never expecting to open his eyes again in this world.—But through the mercy of the Lord, he was preserved; was led to

sign the pledge, of total abstinence from all intoxicating liquor, has since been sober, has united with a religious society, and, said he, "I hope soon to be able to say 'Johnson owes no man any thing.' If you mean to be steady men, take up with religion, and stand to the cause like men."

Another said, "I stand before you a person who was a drunkard for upwards of 20 years. I drank to that excess, that I could scarcely hold the glass to my mouth—I was destroying my health; could scarcely eat or sleep, and was reduced so low as to have hardly a chair, or a bed to lie down upon, and was making every body miserable around me. I heard of Temperance, and inquired what it meant. I was told that they taught men not to get drunk. I thought it was a grand thing and I would have a *do* with it. If it has cured so many, I thought, why not me? It is now nearly 18 months since I tasted any intoxicating liquor. I have laid out in my house, and in furniture, above £20. I never enjoyed so good a state of health; we have food, raiment, and contentment; and every thing comfortable. I go regularly to a place of worship and feel quite satisfied. What! Temperance Societies done no good? If they had accomplished nothing, more than what they have done for *me*, they would be amply repaid for their labor."

Another said, "I appear before you a man who has been intemperate 35 years, and a temperance man, nine months. I was told I could not stand, but I thought I would try. A man had better die, than be a drunkard. There is no remedy for the working classes except to join the tee-total (the Temperance Society on the plan of abstinence from the use of all intoxicating drinks.) The Temperance Union, is the best of all unions. I feel a great deal better, since I gave up drinking intoxicating liquor; and am ten or fifteen years younger, than I was nine months ago. The beer bill, which was said to be a benefit to the working classes, was the *worst* that was ever passed. Seeing there is so much intemperance and vice, it is time for the magistrate, nobility, gentry, and all sorts, to join the tee-total."

Another said, "When I go through the streets on Sunday, it does my soul good, to meet so many reformed drunkards, well dressed, and going to their places of public worship. What fools you are, to cover the landlords' table, while you yourselves must live on potatoes and salt; your children bare-footed, and bare-headed, your coats out at the elbows, and your trowsers out at your knees, as mine used to be. I called the temperance people fools, but after attending a meeting at the Moss school-house, I found that I was the fool, and that they were wise men. I signed the tee-total, am strong and hearty, can do my work better than ever, and am determined, to go about preaching Temperance, as long as I live."

Another rose and said, "I was a drunkard 29 years, and I am sure, if there was any good in drinking I should have found it; for I gave it a fair trial. I now stand before you a rational being, and have been so for twenty months. My house which was a house of cursing and swearing, is now a house of prayer. How can we rest while our neighbors are going down to hell. And now, since the Temperance cause came into town, if the landlords will go to hell, with a light in their right hand, don't accompany them; but come with us, and we will do you good."

Another stated that he had been intoxicated for ten or twelve days, previous to a Temperance meeting, which was held at Manchester on the 22d of July, 1832. At that meeting he said to himself, "I have spent forty years, and am in this condition, when I might have been riding in my carriage." Three days after he attended another Temperance meeting, and from that time abstained from all intoxicating drink. He went thirty miles to sign the Temperance pledge, and now, said he to the audience, "I have come thirty more to tell you of it. If I could carry my employment from Manchester, I would never go back again, I am ten years younger than I was, two years ago."

Another said, "This is a glorious meeting, we have got colliers and parliament men. The king will come next, or if he don't, we will send for him.—I have been a drunkard eight years. I signed the pledge ten months ago, and was never so comfortable in my life. I first signed the pledge for twelve months, and when that is up, I will sign it for 999 years. I can now send my children to school, and go to a place of worship myself. I'll buy no more caps or bombasin gowns for landladies, but my own wife shall have them."

Another said, "After five and twenty years of intemperance, I now stand before you in my proper senses. I drank to such excess, that I had neither clothes, nor shoes to my feet—but now, I can appear in my own clothes, instead of giving them to the landlords. Take them your money, and when you have spent it, they will kick you out of doors. When I signed the pledge, they said, I should not live two months; but I have now exceeded nine months, and am better than ever. I was generally known by the name of drunken Bob; but now they call me Temperance Bob; and I preach up Temperance, and am determined to do so, wherever I go. My little boy, nine years old, was brought up to drink; but now he will not touch any, but says, My father is in the Temperance Society."

Another said, "It is now fifteen months since I have tasted intoxicating liquor, and I hope, while God gives breath, I shall never taste again. I have always been seeking this sobriety, but I never knew how to find it. I professed to be religious, and I

went on twenty years mixing drinking and religion together. I wanted to be sober, and my friends told me to pray; but one word from your Advocate set me right. I found that drunkenness is a *physical* evil; and the way to avoid being drunk, is never to taste the liquor that produces drunkenness. I attended the meeting and said, Put me down to the *sweeping measure*; nothing else will reach my case. Nothing but abstinence will suit this country; and every system that does not go on the basis of tee-total, is quackery. This, like the Whitworth Doctor, is a *cure-all*. I never had such a fifteen months before. I can eat, drink, and sleep, and serve God consistently; and I am determined, sink or swim, to stick by it. And the most I regret is, that nobody started this twenty years ago."

Another said, "I entered moderation, but I have now been a tee-totaller one year and one month. I will never preach moderation, I will preach sound doctrine. I am determined to have barley in its full bloom, just as God made and sends it. I will not have it bled, and scalded, and mashed, and its nose sprit out, like an urchin. Only take off its rough coat, and I will eat it soul and body. John Barleycorn is good, but they abuse him, and he abuses them in return. I wish they could not get carts to cart about those casks full of murder. And these religious drinkers are the worst. The scripture says, you should lay down your lives for the brethren. But these will not lay down a glass of wine for their brethren. They will not lay down that which is a source of sickness and death, to promote the health and life of others. I would abstain from any thing. If porridge (and I like it as well as any thing) sent half as many souls to hell as ale has done, I would *lay down my spoon*."

Another said, "It is owing to the exertion of the Preston friends, that I stand here a sober man. You have now in Bolton 600 abstainers, and this is a sufficient reward for your labors. I knew an individual who received a religious training, entered the matrimonial state a sober man, by industry and economy he accumulated a capital, and entered upon business under the most favorable auspices. From taking one glass, he got to two, or three; and then became a drunkard. All filial affection was gone, and his children dreaded his appearance. He became a most debased drunkard, and I remember in one of his last carousals, after eight days drinking, he was taken up in Deansgate for dead, and carried into a public house. After some time, life appeared, and he was carried home. He afterwards felt determined to reform, or to terminate his existence. He heard of the Temperance meeting in the Town Hall, on the first of January, 1834, and attended it with his wife. He went to the table, and he—no, not he, but I, (for I was the man) *signed the pledge*; and it has been

kept inviolable, to the present day. It is now my pleasant duty to tell you of the glorious results. Some said I should not stand a month; some gave me three months, but I stand firm to this day. We have now peace in our family; the children have a true affection for their father, and I go home with pleasure. For many years I was troubled with the asthma, but in consequence of water drinking, I am quite restored. I am now in good health, happy in my family, improving in business, and enjoying a hope of future bliss. I beg of you to come forward and join this glorious Society."

Another rose and said, "It is now two years since I laid aside intoxicating liquor; and I feel stronger than I ever did in my life. I first signed for 12 months, but now I have signed for ever, and for ever. And I am so grateful for the benefits I have received, that I am determined to spend and be spent in this cause. I have three brothers, a wife, and a mother, all abstainers. I have been anxious about my father-in-law; and I got a promise from my wife, that if *he* could be brought in, I might have full liberty to go where I would, preaching Temperance. And though he has been a drunkard for 35 years, he is now a tee-totaler. The happiness that temperance has brought into our family, it is impossible to describe."

Such is a specimen of the exhibition made at their Temperance meetings. At the close, the chairman, the late sheriff of Dublin, himself, signed the pledge of total abstinence from all intoxicating drinks, and gave the Society a donation of £ 20.

The third annual meeting of the Preston Temperance Society, which has since been holden, occupied six successive nights. The theatre, in which the meetings were held, was crowded to overflowing; and the Youth's Temperance Society, consisting of 969 members between 14 and 25 years of age, presented their first Annual Report. On the third day, a reformed drunkard arose and said, "My dear friends, this is one of the happiest hours in my life. I am one of those individuals who can tell you the difference between temperance and intemperance. Another year has rolled into eternity, and we appear this night to give an account of our stewardship. Intoxicating spirit is the greatest enemy to God and man, whether found in ale, gin, porter, or wine. If there be any person more than another that has reason to be grateful to the Temperance Society, it is myself; and I could detain you till midnight in declaring the blessings which temperance has brought to my family. The seed of abstinence is sown, and I have no doubt but it will bring forth 500 fold. One public house I saw shut up to-day, and I hope many others will have to follow: if they don't, they will be compelled to it. If there were any here last night, that were not convinced by Mr.

Livesey's lecture, they must have been thick-skulls indeed. Our great grandfathers were deluded, and recommended this article, though it has ruined so many—stripped them of their coats, waistcoats, and even their shirts. Tee-total men are never bothered; moderate men are continually bothered, for they never know how to take their drink. Being sent for to the Castle Inn by a gentleman, after having refused, I at last went, and being asked to take a glass, I replied, 'Don't you know that you are in Preston?' If I had been of the half and half class, I should have taken a sly glass. I remember well, engaging for a new hat not to take more than three gills a day, and the last time I took my three glasses, the devil tempted me to take a fourth. I was alone, and he said, 'Nobody will know.' 'No, no, honor bright,' something said within me; and I jumped up and run out of the public house, and I have never tasted from that day to this."

A carpenter then arose and said, "This is the first time I ever addressed an audience like this. Having been twenty years a drunkard, I think it my duty to make all the reparation I can. I have no excuse, for I was brought up with good moral and religious instruction. But I was bound to a trade where they were nearly all drunkards. I got such an appetite for ale that I was never satisfied unless I was at the ale house; I loved ale so that I preferred it to any thing else. I became an ale house politician, a drunken reformer, trying to govern the nation, and yet not able to reform myself. I continued sinning and repenting, and making and breaking resolution after resolution. I became slighted by every one, ran into debt, and my children naked. At last I went to the Cockpit, though I was a coward, and ashamed of others' noticing me. I signed in moderation, but became, I think, more immoderate than before. After trying in vain to temper myself, at last I signed the tee-total, and I cannot make you believe the pleasure I found. I am now determined never to taste again. Ask my employers whether I cannot work better; ask my fellow workmen also; and I am sure I look a great deal better. Nobody could believe what satisfaction I feel."

Another rose and said, "You see before you a reclaimed Liverpool drunkard. From the age of 14 to 23, I sank in the depths of drunkenness. My father bound me an apprentice to a respectable merchant in Liverpool. I soon got acquainted with drunken companions, and became acquainted with free and easy societies. On one occasion, I had £15, and I went with a comrade for a glass; I staid three days and nights, and came away with only 5s. in my pocket. I was disowned of my father, and I ran away. At last, my father, as a punishment, bound me to a bricklayer, and here I was again in the midst of drink. At last I was persuaded to join the Temperance Society, but it was a Moderation Society,

and it threw me further into hell than ever. At last, about seven or eight months since, I joined the tee-total, and never was so happy in my life as I have been from that day. I have got my character back; my father can now trust me with the rent book; I am now in business for myself, and doing well. Though for some time the rulers of the Welsh Church of Calvinistic Methodists, to which I belong, opposed the tee-total pledge, yet they are now more favorable. We have formed a society upon the tee-total principle, and in three weeks we have got 30 names. I will stick to the cause as long as I live; and such is my peace of mind, that if any person were to offer me a thousand a year to forsake my pledge, I would spurn the offer. I mean to do all I can to benefit others. There is a young man, an acquaintance of mine, who spent \$1500 in three years, and reduced himself to beggary. I spoke to him and teased him till at last he has joined, and since then he has got a situation of \$150 a year. My whole course of life is now changed; I am now getting up my head; and I wish that tee-total may flourish as long as I live."

A carter then rose and said, "Instead of being here, if it had not been for temperance, I might have been chained down in the lockup. I am well known; I have been a faithful servant to the landlords for 14 years, and a *rascal* to my wife. Now I am as happy as any man alive; and for these 13 months I have enjoyed more pleasure than I did in all my life before. I have punished my family shamefully; my children were all naked; I got money enough, sometimes £5 a week; but if I had got £10 a week, and worked for a hundred years, it would have been no better. Thank God that temperance ever came to Bamber Bridge! My children are not now without clogs, and shirts; with stockings torn up: no, they are well clothed. I started this morning at 3 o'clock, and have been a long journey, and I am now as fresh as a lark. I never was so well in my life, and my house, which was hell, is turned into heaven with tee-total. A landlord one day, to whom I had sold a load of coals, ordered his wife to fetch me up a quart of the best ale: he filled a glass and held it up to the window. "Did thou ever see any thing so nice? take hold and drink." I answered, "No, I defy thee, Satan;" and then as he could not get me to drink, he began to praise me for my sobriety. Ah! if you were to see my house now! we have had 13 months of tee-total, and we have every thing we want. Thank God, we have plenty of beef and puddings. I like coffee and beef: it is a capital thing to travel on. Come forward, all of you, and join this glorious cause."

Next rose a spinner, and said, "Drunkards are the greatest slaves. I began drinking at footings and other stirs; and though but a lad, I used to think myself a man. Since I was married, I

have been turned out of house five times. Although I had a wife and but one child, drinking brought me to the workhouse, and to breaking stones at the canal side. However, I got to spinning again; and was turned off again. I ran away to Manchester, and left my wife and two children, both of them sick. Solomon says, "Who hath wo? who hath wounds without cause? They that tarry long at the wine!" I had many a time black eyes, and arms, and shins, all through drinking. At last I came to Preston, and found two of my brothers tee-totalers. I was led with seeing them to think about it, and on Whit-Tuesday I entered. Plenty of debts coming against me, and law upon law, ay, wheel barrows full of law, but I thought the Lord is sufficient to bring me through. I have begun to pay something towards my old debts. Jack is here after all, and thank God that ever I got on the Temperance Ship. I have signed for life. Am but 25 years of age; but if I live 25 hundred years, I mean never to drink again. We are three brothers of us; and we have not only joined Temperance; but we also sail on the gospel ship; we all go to the chapel, and we are making our way to Canaan's happy shore. The Lord of heaven help you to come and join the tee-total, and stick to it."

Another spinner then rose and said, "I was a drunkard 11 years, but I signed the tee-total, and have kept it eleven months, a fortnight and one day. I used to get drunk at footings and roomings; and I followed on drinking and carousing. I listed for a soldier, and was bought off again. I continued drinking, frequently lost my work, with my clothes, in the pop-shop. I hired into the militia, but I got enough of soldiering. This way I carried on till 11 months and a fortnight since, when I signed the tee-total; and from that time I never enjoyed so much happiness in all my life. I am now respected and in good credit, and I can serve God as I ought to do. If you will ask my wife, she will tell you. [Here a pleasant voice from the boxes was heard, which excited rapturous applause, something to the following effect: "Yes, thou has plenty of credit now; thou has not so many attorney's letters as thou used to have; and I like thee better than ever I did."]] Come forward and sign; do as I have done. I am now happy for this world, and am hoping for life eternal."

Such was a specimen of the addresses from this class of speakers at those meetings. And it was stated by respectable gentlemen, that the last, was the sixth assizes, at which there had not been a single case of felony from Preston. With such facts before him, who can doubt, as to the course of safety, interest, and duty? Let men cease to use that which intoxicates, and while health, virtue, and happiness will be greatly promoted, drunkenness and all its evils will be universally, and for ever, done away. More than

twelve millions of drunkards would become sober men, and more than fifty millions, who are now on the way to drunkenness, would escape that awful doom.

The Chairman of the Parliamentary Committee, in his Address at Liverpool, stated that he had himself sailed to the East and the West, in hot weather, and in cold, and that he never found any benefit from that enervating, disorganizing, and destructive poison; which, wherever it found an entrance, was always sure to be productive of mischief. He afterwards became a land traveller. He had passed through Egypt, and Palestine, and Mesopotamia, and Arabia; and afterwards settled in India, where he lived six years. In the course of these journeys, he passed twice to India, and back again by land; and travelled not less than 30,000 miles. He visited the cities of Cairo, Damascus, Aleppo, Ispahan, &c.,—and in his tours, had seen, it was supposed, more than 3,000,000 people. Of course he had had a very extensive opportunity to witness the different habits of men; and he had never known them to be in any respect, benefited by the use of strong drink. Nor had he ever known any people who had adopted the use of it, among whom it had not been, in proportion to that use, detrimental. He also stated, that the finest race of men he had ever seen, were a tribe residing on the Himalaya Mountains in India. They came down to Calcutta as *Athletae*, to show their skill in wrestling, boxing, throwing the quoit, and other athletic exercises. They were pitted against British grenadiers and sailors, the strongest that could be found. The result was, that one of these men was more than a match, for any three that could be brought against them; and they had never tasted any drink, from their infancy upwards, stronger than milk, or water. He had himself travelled from Diabekir to Bagdad, a distance of 800 miles on horseback, in ten days; with the thermometer ranging from 100 at sunrise, to 125 degrees in the afternoon; without injury, and without any drink, but water. During his arduous labors in Parliament, and during his recent tour of 2,400 miles, in the course of which, he had lectured six nights in the week, in towns frequently 80 or 100 miles apart, he had tasted nothing but water, and yet those who heard him, one night, would perceive no essential difference in him should he continue a similar course for six months together. (Preston Temp. Advocate.)

At a general Conference of Deputies from the various Temperance societies in Lancashire, and the adjoining counties, held at Manchester, Sept., 24, 1834, it was, after discussion and deliberation, unanimously “Resolved, That it is expedient, in the present state of this country, for the purpose of united and efficient exertions, that the societies in this, and the adjoining Counties, adopt a pledge of total abstinence from *all intoxicating liquors.*”

The experiment, so far as it has been adopted, has succeeded to admiration; and should it become universal, it would cause drunkenness, and with it the greatest cause of pauperism, crimes, and wretchedness to cease. It would also prepare the way for the intellectual and moral elevation of the whole community; and in all respects, promote the highest good of the country.—They have also established a monthly publication called the Preston Temperance Advocate, which urges strongly the adoption of the doctrine of abstinence, from the use, as a drink, of all intoxicating liquors.

The following is an Address from thirty Mechanics, who were drunkards, to the drunkards and tipplers of Great Britain.

“TIPLERS, DRUNKARDS, AND BACKSLIDERS!

Friends!—You are miserable and wretched, both in body, soul and circumstances; your families and friends are suffering through your folly; you have no peace here, and can have no peace hereafter; and all this proceeds from the delusive, maddening habit of drinking intoxicating liquors. You are told that these liquors do you good. *It is a falsehood, invented and propagated for the purpose of getting your money.* Judge of the good they have done, by the *effects* which they have produced upon yourselves and others. Oh! shun the public house as you would do a plague, and the company of drunkards as you would a gang of robbers.

Friends!—We were once drunkards, and most of us were in the same wretched condition as yourselves; but being reclaimed, we are anxious for you to enjoy the same liberty and blessings which we enjoy. *We are now happy; our wives are comfortable; our children are provided for; we are better in health, better in circumstances; we have peace of mind; and no tongue can tell the comfort we have enjoyed since we became consistent members of the Temperance Society.* Ale and strong drink have slain more than war or pestilence; and while we refuse no kind of food or drink which God hath sent, we abstain from all diluted poison, *manufactured* to ruin mankind, and to rob our country of its greatness. *We have seen our delusion, and we now drink neither ale, wine, gin, rum nor brandy, nor any kind of intoxicating liquor. There is no safety for you nor us but in giving it up entirely.* Come forward, then, ye tipplers, drunkards and backsliders! attend our meetings, and be resolved to cast off the fetters of intemperance; and once and for ever determine to be free.

JOHN BILLINGTON, weaver.
JOHN BRADE, joiner.
RICHARD BRAY, fishmonger.
ROBERT CATON, spinner.
WILLIAM CATON, spinner.

WILLIAM GREGORY, tailor.
GEORGE GREGSON, plasterer.
JOHN GREGSON, mechanic.
WILLIAM HOWARTH, sizer.
ROBERT JOLLY, sawyer.

WILLIAM MOSS, mechanic.
 MARK MYERS, shoemaker.
 H. NEWTON, mole-catcher.
 T. OSBALDESTON, moulder.
 ROBERT PARKER, moulder.
 WILLIAM PARKINSON, clogger.
 JOSEPH RICHARDSON, shoemaker.
 RICHARD RHODES, weaver.
 JAMES RYAN, spinner.
 RICHARD SHACKELTON, spinner.
 SAMUEL SMALLEY, spinner.

JOSEPH SMIRK, moulder.
 JAMES SMITH, spinner.
 GEORGE STEAD, broker.
 THOMAS SWINDLEHURST, roller maker.
 RANDAL SWINDLEHURST, mechanic.
 JOHN THORNHILL, cabinet-maker.
 RICHARD TURNER, plasterer.
 JOSEPH YATES, shopkeeper.
 WILLIAM YATES, weaver.

PRESTON, DEC. 27, 1834."

A gentleman from Liverpool writes, "thousands are turning their attention to the subject, that never troubled themselves before about it. Light and knowledge are spreading far and wide. Tracts, Addresses, Records, Reports, both American and English, are circulating through the country. Temperance Societies are springing up in every town and village. Men of talent, learning and independence, are devoting their time, their talents, and their money, to the cause. Mr. Buckingham, M. P. is travelling through the country, lecturing to multitudes, arousing the people to a sense of their danger from the inroads of the enemy, (the Bloated Monster.) Conscientious men, who are dealing in spirituous liquors, are beginning to feel uneasy, wishing they were not in the business, don't know what to do. The business is becoming more and more disreputable. Diana is tottering on her pedestal, and I trust ere long she will fall, and great will be the fall thereof. England shall be delivered; God is for it, who shall fight against it, and prevail? Let infidels scoff, let the profane sneer, and swear, and rave, and let his companion, the drunkard, put his shoulder to the pedestal of the idol, God will mock at their puny efforts; down she must come, and beneath the ruins, cover with shame and confusion the persevering upholders of the Idol, a system which is a source of crime, of misery, poverty and death, temporal and eternal. Down must come the greatest machine the enemy of souls has at work, in this our world, for transforming men to devils, and hurling them to perdition, into outer darkness, into eternal night, where the smoke of their torment ascends for ever and for ever, and where there is fruitless weeping and wailing and gnashing of teeth."

In Sweden also the cause continues to prosper; and it has begun to excite attention and to lead to action, in Denmark and Finland. From the latter country a gentleman writes, "The effects of drinking brandy are *horrible*; and not only with the vulgar, but also with the people of rank; and not with hearers only, but even with priests. In such, Satan reigns supreme; and from this result innumerable *spiritual*, as well as temporal evils. As for the temporal, poverty is the inseparable companion of the drunkard. He makes himself, his wife, and his children beggars and vagabonds. As to spiritual things, such a man is the slave of Satan.

Every thing which has been attributed to our nature in the Holy Scriptures, may justly be attributed to him. (See Gal. v. 19—21.) The evil consequences of this sin are innumerable. May God, who knows our miserable state, in some way grant us aid." Some publications have been sent to him pointing out the easy and certain cure of all these evils, by simply ceasing to perpetuate their cause. And it is to be hoped that the time is not distant, when the application so easy and efficacious, shall be as life from the dead, to all the northern nations of Europe.

From Russia a gentleman writes, that these publications have already been translated into three languages, the Russ, the Esthonian, and the Finnish; and that they are circulated, through that vast Empire; and even to the borders of Persia and China. He adds, "How wonderful that the first tracts, on that dreadful vice of intemperance, should have been published in this country, in three languages, and circulated, chiefly through the instrumentality of American Christians. And how delightful to observe the sameness of effect every where produced, where this all-important subject is brought to the attention of the reflecting part of the community. By the communications which I herewith send you, you will see how the monster Intemperance is viewed and dreaded universally, as the destroyer of the hopes of man. And how remarkable it is, that the exertions of the American Temperance Society, should have been the means, under God, of arousing Christians, in every part of the world, to a sense of their duty on this deeply interesting subject. You will see how rapid has been the sale of our edition of "The Advantages of Drunkenness;" and we are now preparing a larger tract, in which the subject will be brought home to every family."

And he says, "I never knew a Russian peasant, or poor man, refuse a tract. I never knew one to ridicule or speak contemptuously of religion. Every where in the country, tracts are received and read with avidity, and from all quarters we hear that much good is done by them."

And the gentleman above referred to from Finland, writes, concerning the tracts on drunkenness, which had been distributed in that country, "Wives read them to their husbands, and children read them to their parents; and many have derived benefit from them. The Finnish tracts, I trust, will do great good here."

Nor are the effects confined to Europe. From Chunar in India, the Conductor of Ordnance in that place, writes, "Soon as I received the tracts on Temperance, I was not easy till we had formed a society here; and I set about it immediately. I went to the chaplain of the station, and presented him with some tracts. He read them, and the effect was, that in a short time

afterwards, he ordered his servants to take all his spirituous liquors, and pour them into the flood. This he saw done, and then joined the society. And we are now in a flourishing state, as a Temperance Society. I have sent tracts to all parts of Bengal, where I have friends residing, and I do hope that many Societies will be formed."

From Burmah, a gentleman writes, "Every man, woman, and child should wage unceasing war with *all intoxicating* drink. It is surprising that we were so long in league with this disgusting and hateful poison. How many it has reduced to nakedness and hunger; how many it has entombed in an early grave; and how many it has brought to the lowest hell. When I think of the lying, stealing, fighting, robbing, murdering, and all the endless crimes that follow in its train, I am astonished that we were so long *blind*. The Pagan makes an idol and worships it. He calls his wife and she worships it, and then his children, and they worship it. All pronounce it *good*. Your father did so, and you must. Your father was stupid and mad, and you must be so too. *So with liquor*. The drinking father reels to the grave, and the drinking son follows. Fools tread on the heels of fools, drunkenness shakes hands with drunkenness, and death and hell open wide their arms, greedy for their prey. He who drinks little is a madman, and he who drinks much, a demoniac. Let every person who loves sobriety, honesty, or virtue, peace at home, or peace abroad, a clear conscience in life, or consolation in death, come out openly on the side of *total abstinence*. This is the only wise or safe course. I look upon him who encourages intemperance, as the vilest of the vile. He stabs innocent children, and sends the grief-stricken wife and mother to the grave. He turns orphans naked and hungry into the street, while he digs the grave of their father. The wolf is his sister, and the tiger his father. He fattens upon the carcasses of his fellows. Oh, when shall the spell be broken, and the delusion wholly cease!"

From Batoe, off the West coast of Sumatra, a gentleman writes.

"My heart is sick unto death, with seeing the glass filled and emptied before breakfast, with breakfast, at eleven o'clock, before dinner, with dinner, and continually after, till bedtime. Whenever I have been in India, wine is placed on the table in the morning; when the table is cleared away, the decanter stand of strong drink makes its appearance. With the dinner, wine and strong drink are abundant; and after dinner, again the strong stuff. It was formerly so pernicious at Padang, that it obtained the Malay name of Pakoe, (a nail) because the people said it drove *one more nail into their coffins*. It was pakoe with a vengeance."

But he adds, "The influence of the American Temperance Society has been felt here. It has made the old monster sin, tremble on his throne, even in this distant foreign land. There is a state of interest waked up that ought to be cherished; and a spark kindled that ought to be fanned to a flame. I dined, and spent some time with his Excellency the Governor General; and almost all the time I could spare from my own business, was employed by him in making inquiries concerning the Temperance movements in the United States: thus placing this great movement in the Western hemisphere, before all other objects. In every place where I have not introduced the subject, the people have done it. Our Temperance Ships, and Temperance Captains and Supercargoes, have done wonders. They would be astonished themselves to see how a little seed of *example*, sown by the way side, has taken root, and promises to bear fruit with the luxuriousness of an equinoctial plant.

The spirit which laid the foundation of the majestic superstructure which is so fast rising in the new world, to the admiration of the old, was not merely a spirit of *patriotism*, but a sister in the same family of the other great benevolent institutions, which are so many suns in your Western hemisphere. It was based on *philanthropy*. The cause in which it is enlisted, is *the renovation of morals, and the elevation of the human mind, not only in America, but wherever it is enslaved*. It had its origin in the United States, but it must not have its end, till it has circumnavigated and blessed the *entire world*. And now what can the American Temperance Society do for India? It must flood the country with *printed documents*. They are cheap as dirt in America, compared with their price in this part of the world; and there, they come from the warmth of feeling hearts and speaking pens. Ships are coming here continually, and they can bring any quantity. If no one else offers as an agent, send them to me; and I will send them to every civil, military, and missionary station, and to every commercial place in which are men, who can read the English language. They are needed for the high and the low, the rich and the poor, the learned and the ignorant; but most of all for the *former* classes. We want the whole system and its blessed effects, spread out before the people. They are anxious to know what it is, and how it is. I would advise that a splendidly bound set of all the Society's publications, be sent to his Excellency the Governor of Batavia. If the Society have not funds to supply the wants of a bleeding, suffering world, will not some individuals do it? If not gratuitously, let them be sent for sale. But I am confident that when the wants are known, I shall have a supply."

From Alexandria in Egypt, one of our countrymen writes, "A few days ago, I gave a copy of the Reports of the American

Temperance Society to our consul, and finding last night that they had interested him and his family, I furnished them this morning with another set, and with some tracts for this city and Cairo. His lady had long been an advocate for Temperance, and was now inspirited with new zeal. She determined that all her countrymen who would, should have an opportunity to read the Reports at Alexandria; and not only so, but that in Cairo also, they should be furnished with them. At the latter place, are a large number of English mechanics, in the Pasha's manufactories, under a respectable director of their own nation. Many of them fall into lamentable habits of intemperance, and thus sacrifice their health and their life. She subsequently went to Cairo, on a visit to her son, the American agent there, and procured the ready approbation of this director, to the circulation of the Temperance publications among his men. So deeply did the principles of Temperance, ultimately take root in her own family, that her husband poured out all his stores of ardent spirit, and thus cleared his house of the poison. It was not a little gratifying to us to see our worthy national agent, enter so promptly into what, I trust may be called soon, if not now, our *national spirit*. These with similar facts that might be named, seemed to us like the first glimmering of early dawn upon the long spiritual night of Egypt."

Similar are the testimonies of intelligent, reflecting men, from various parts of the world. They all unite in two things; First, that wherever intoxicating liquor is used as a drink, it is one of the greatest and deadliest foes to the social, civil, and religious interests of men:

Second, that wherever the truth with regard to the nature and effects of such liquor, as illustrated by facts, has been made known, and the benefits of abstaining from it been enforced, on the part of the friends of Temperance, by a united and consistent example, the effect has been surprisingly extensive and beneficial. Such has been the change of mental and moral habits, where abstinence from the use of this liquor has prevailed, that not only has drunkenness ceased, but health, virtue, and happiness, have been greatly promoted; and all means for the promotion of the good of man have been crowned with greatly augmented success. It has been like the purifying of the pestilential atmosphere of a great country, on the health of the population. The old plan of operating on this subject, while men continued to make, to sell, and to use the cause of intoxication, and labored only to remove its effects, was, as unphilosophical, and as absurd, as it would be, to manufacture, sell, and use poisonous miasma, and bend all our efforts, not to prevent the Cholera, but only if possible to cure it, after it had, by the wickedness of men, occurred; or for the

Government to license the dissemination of the cause, and then to employ physicians, to try to remove the effects.

But the present plan, which has burst like a new sun upon the world, is, *not to generate the cause*. Instead of making it the great object, to remove the evil after it has been committed, or, while continuing the cause, to prevent only its effects, the plan is, not to commit the evil; but to let mischief alone, before it is meddled with. Then its effects will have no existence. Let this become universal, and drunkenness, and all its abominations will, of course, for ever cease. The cessation of the cause, will necessarily be followed by the cessation of its effects; and their cessation will be the cessation, and to an untold extent, of innumerable other evils, and the production of good, pure, unmixed, immeasurable good, under the influences of the means of grace and of the Holy Spirit, to an extent which can hardly be conceived; and to multitudes, which no man can number.

The grand means, under Providence, of accomplishing this infinitely glorious result, is, it is believed, the universal dissemination in all countries, and among all classes of people, of a knowledge of the facts, with regard to the nature and effects of intoxicating drink. These facts the American Temperance Society, and other Temperance societies and friends of Temperance have for seven years been collecting; and parts of them, have from year to year been published for the information of the community. The facts and reasonings hitherto published, have related principally to the use of Alcohol in the form of *distilled spirit*, as that has been one of the chief causes of drunkenness in the United States. But the same principles and results will apply, other things being equal, to the use of intoxicating liquor, of every kind, in proportion to the quantity of Alcohol which it contains, and its power to produce intoxication.

The benefits, in all countries, from the spread of information, so far as it has been extended, has surpassed the most sanguine expectations; and has inspired strong confidence, that could the knowledge of the facts be universally communicated, and attended, as we have reason to expect that it would be, with the illuminating and purifying agency of the Holy Ghost, millions of the present generation may be saved from the drunkard's grave; and the drunkenness of all future generations, be prevented.

The American Temperance Society have therefore resolved to embody these facts in a volume under the title of "**PERMANENT TEMPERANCE DOCUMENTS;**" and in reliance on divine aid, and the assistance of the friends of humanity, to furnish a copy of it, as far as practicable, for each preacher of the Gospel, physician, lawyer, legislator, and secretary of a Temperance Society; and also for each young man in all public seminaries of learning,

and for each school teacher throughout the United States. The object is, to furnish the principles and facts for all those classes of persons who may be expected to communicate, most extensively, the knowledge of them to the whole community; and especially to the young.

It is also proposed to make extracts from the above volume, of the most interesting parts, and put them into a smaller form, to be called, "THE TEMPERANCE MANUAL, designed particularly for all the young men of the United States. Depositories will be opened in the principal places throughout the country, from which the population may be most conveniently supplied. The friends of Temperance in many of the towns, counties, and States, it is hoped, will either print it, or supply themselves, at cost; and the avails will be appropriated to the gratuitous and more extensive dissemination of the work.

It is also proposed that each family of emigrants which has, or may come into the country, should be supplied with a copy; and that a number of copies should be furnished for each missionary of all denominations, and in all parts of the world.

It is also proposed to send a copy, to a number of distinguished, and philanthropic individuals, in all countries; accompanied with a letter, briefly stating what has already been done on this subject, and suggesting some of the prominent benefits, temporal and eternal, which, should men cease to drink intoxicating liquor, would result to the human race, and inviting a prompt and universal cooperation.

Thus by the press, and by the living voice, the truth on this subject, with suitable activity and perseverance, may become universally known; and so far as known, it will, with the divine blessing, commend itself to every man's conscience in the sight of God. And although it may not at once, be so extensively circulated, and so powerful in its influence, as to save from perdition every drunkard, or to save from becoming a drunkard, every sober man, yet the number of this class, as "light and love" are extended and produce their appropriate effects, will, as we may hope, continue to lessen and to lessen, till the last drunkard shall draw his last breath, and not a name, nor a footstep, nor a trace, nor a shadow of drunkenness, shall again be found on the globe.

Then shall great voices be heard in heaven saying, Alleluia; for the Lord God Omnipotent reigneth. Peace shall flow as a river, and righteousness as the waves of the sea. Joy and gladness shall swell every heart, and to the Author and Finisher of all good shall arise, as a cloud of incense, from the whole earth, thanksgiving and the voice of melody.

RESOLUTIONS ADOPTED BY THE NEW YORK STATE TEMPERANCE SOCIETY,
AT THEIR SEMI-ANNUAL MEETING, JULY 9, 1835.

1. Resolved, That the following preamble and resolution adopted by the American Temperance Society meet our cordial approbation: viz.

"As it has been proved by the experience of thousands in the United States, of all classes of persons, and in all kinds of lawful business, that abstinence from the use of all kinds of intoxicating liquor as a drink, is not only safe but salutary, and as this is the only course in which it can be rationally expected that intemperate persons will ever be permanently reformed, and as the example and kind moral influence of the temperate is the grand means of leading the intemperate to adopt and pursue a course so essential to their present and future good; therefore,

Resolved, That the more extensively this course is adopted by all classes in the community, and especially by all members of temperance societies, the more rapid will be the progress of the temperance reformation, and the more certain the prospect that drunkenness and its evils will cease."

2. That wherever temperance societies have been formed, on the principle of abstinence from the use of ardent spirit, and yet drunkenness is continued from the use of other intoxicating drinks, it is, in our view, proper and expedient that there should be a pledge, signed by such as are disposed, that shall include abstinence from the use, as a beverage, of all intoxicating liquor; and the more generally this course is adopted the more complete will be the triumphs of the temperance cause.

3. That the rapid increase of temperance societies on the plan of abstinence from the use, as a beverage, of all intoxicating liquor, manifests the deep hold which the cause has taken upon the hearts of philanthropists, and affords increasing evidence that it will not be relinquished till, through the divine blessing, its triumphs shall be complete and universal.

4. That the promptness and unanimity with which increasing numbers of young men are adopting the plan of abstinence from all intoxicating liquor, is an exhibition which ought greatly to cheer the hearts of their fathers: and is an example which, if universally followed by the youth of the United States, would not only save multitudes from drunkenness and ruin, but would tend to make that interesting class of our citizens, beyond any generation that has gone before them, the benefactors of our country and of the world.

5. That the formation of such societies among children and youth, whose parents and guardians are willing to have them unite in these societies, would, in our view, tend not only to promote their own highest benefit, but to render them more eminently useful to mankind.

6. That the union with such societies by the older and more influential classes in the community would be an example which would have a most salutary influence on the young, and would tend strongly to induce them to set out in life in the way they should go, and when they should become old not to depart from it.

7. That the importing and exporting, the manufacturing and vending, or in any way furnishing intoxicating liquor to be used as a common drink, are in our view injurious to the community, tend powerfully to hinder the progress of the temperance reformation, and the efficacy of all means for the intellectual elevation, the moral purity, the social happiness and the eternal good of men, and ought therefore to be universally abandoned.

8. That the furnishing of materials for the making of intoxicating liquor, and the renting of buildings to be occupied for the sale of it, to be used as an ordinary beverage, are in our view inconsistent with the good of society and ought for ever to cease.

9. That the practice of Insurance Companies, in insuring temperance vessels at a less premium than others, tends greatly not only to promote the cause of temperance, but to increase the safety of property, and to promote the health, virtue and happiness of seamen, and the preservation of human life.

10. That the licensing of the sale of intoxicating liquor, to be used as a common drink, and thus throwing over this immorality the shield of legislative sanction and support, and teaching to the community the erroneous and destructive doctrine, that its continuance is required by the public good, when the facts show that the public good utterly forbids it, is in our view inconsistent with the good of society, and ought not to be continued.

11. That should the sale of intoxicating liquor, to be used as a drink, and its manifold evils to society be continued, and should the public good and the voice of the people require the continuance of legislation with regard to it; the object of such legislation ought to be, instead of licensing the sin, to defend the community from its evils.

12. That the universal diffusion of information, with regard to the nature and effects of intoxicating liquor, and with regard to the benefits of abstaining from the use of it, and an exhibition of those benefits by the united, consistent and persevering example and kind moral influence of patriots, philanthropists and Christians, may in our view be expected, under the continued smiles of a benignant and gracious Providence, to increase and extend the temperance reformation, till its triumphs shall be complete, and its blessings become permanent and universal.

13. That the plan of the American Temperance Society, for embodying the facts on this momentous subject in a permanent volume, and furnishing a copy of it for each professional man, legislator, secretary of a temperance society, school teacher, and youth in all public seminaries of the United States, &c., also for sending copies of it to each missionary of all denominations who have gone, or may go to the heathen, and also to distinguished and philanthropic men in all parts of the world, with a letter briefly stating what has been done in this and other countries, the benefits which have already resulted from the temperance reformation, and the blessings which, should it become universal, would result to the world, and inviting a prompt and universal co-operation, meets with our cordial approbation; and that we will assist in carrying a plan so fraught with blessings to mankind, into execution

CONSTITUTION OF THE SOCIETY.

PREAMBLE. Whereas the improper use of intoxicating liquor has been found by experience to be the source of evils of incalculable magnitude, both as to the temporal and eternal interests of individuals, families and communities; and whereas the prevalence of this vice has such a fatal efficacy in hindering the success of all the common means which God has appointed for the moral and religious improvement of men; and whereas the various measures which the friends of Christian morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil; and whereas some more vigorous means are evidently required,—some system of instruction and action, which will make a steady and powerful impression on the present and following generations, and will, in this way, ultimately effect a change of public sentiment and practice in regard to the use of intoxicating liquor, and thus put an end to that wide-spreading intemperance, which has already caused such desolations in every part of our country, and which threatens destruction to the best interests of this growing and mighty Republic;—therefore the friends of domestic and social happiness now present, wishing to do all in their power to promote the welfare of their fellow men, resolve to form a Society, with the following Constitution, namely:—

ARTICLE I. The Society shall be called **THE AMERICAN TEMPERANCE SOCIETY.**

ART. II. The Society shall, from time to time, elect additional members, of such persons as abstain from the use of intoxicating liquor, as they shall judge expedient; always keeping in mind that elections are so to be made, as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible.

ART. III. Any person who abstains from the use of intoxicating liquor and who has paid, or who shall pay, not less than thirty dollars to the funds of the Society, shall become an honorary member thereof; and any person who has paid, or shall hereafter pay, not less than two hundred and fifty dollars, shall be an honorary Vice President of the Society.

ART. IV. The Society shall meet annually, at such time and place as they shall appoint, and shall choose by ballot, a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, Auditor, an Executive Committee of five members, and such other officers as shall in their opinion be necessary.

ART. V. It shall be the duty of the Society to have a general superintendence of all the concerns of the institution, and of the measures to be pursued for promoting its object.

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ART. VI. It shall be the duty of the President, or, in his absence, of the Vice President, to preside at all meetings of the Society, and to call special meetings, at the request of the Executive Committee.

ART VII. It shall be the duty of the Executive Committee, to carry into effect all votes and orders of the Society, and to take proper measures for obtaining the funds necessary for accomplishing its benevolent designs; to appoint agents in different parts of the country, as shall be judged most conducive to the great object of the Society; to draw orders on the Treasurer for the payment of all moneys, which shall be expended in this work of love; to inspect annually the state of the treasury; and, in general, to perform all other duties, not inconsistent with this Constitution, which they shall deem necessary for promoting habits of temperance to the greatest extent. Of their proceedings they shall make an annual report to the Society.

ART. VIII. The Corresponding Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interviews, to ministers of the gospel, to physicians, and others, and to consult and co-operate with them for the purpose of guarding those under their influence against the evils of intemperance; to take pains, in all proper methods, to make a seasonable and salutary impression, in relation to this subject, on those who are favored with a public and refined education, and are destined in various ways to have a leading influence in society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquor, and to induce teachers, and those concerned in the support of schools, to labor diligently to impress the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian churches, to parents and guardians, to children, apprentices, and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquor on health, on reputation, and on all the temporal and eternal interests of men, and to urge them, by the most weighty arguments, drawn from the present and the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient towards the forming of voluntary associations for the purpose of promoting the ends of this Society; and, in general, to labor, by all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes, and of all ages and conditions, on the magnitude of the evil which this Society aims to prevent, and on the immeasurable good which it aims to secure; and to produce such a change of public sentiment, and such a renovation of the habits of individuals, and the customs of the community, that, in the end, *temperance, with all its attendant blessings, may universally prevail.*

And it is always to be kept in remembrance by the Secretary and by the Executive Committee, and to be adopted as a principle to regulate their measures, that, while they are to make use perseveringly of all fit and promising means for the reformation of those who have already, in different degrees, contracted habits of intemperance,—the utility of the institution must *chiefly* consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice.



