

AN

ADDRESS

BEFORE THE YOUNG MEN'S

ENTIRE ABSTINENCE ASSOCIATION,

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ADDRESS.

It is with no common emotions of diffidence and distrust, that the speaker rises to address this unexpectedly numerous, respectable, and brilliant assembly.* Uncongenial as have been the pursuits of his profession to the cultivation of the beauties of fine writing, and the graces of public speaking, he is moreover conscious that the very limited number of days allowed him for preparation, in order to commence our anniversary duties on this, so appropriate a day, claims more than ordinary indulgence. Feeling, however, the most intense and profound degree of interest in the success of this Association, the ambitious desire of attracting applause for literary excellence at once yields to the heartfelt wish of promoting the cause, and encouraging the objects of its formation.

I stand before you, too, an eleventh hour convert to the cause of temperance. It has been my fortune to have passed in professional duties, no inconsiderable period of active life in the metropolis of our country; at once the emporium of commerce and of vice; of wealth and of misery. Compelled in every day's routine of employment to witness before my eyes, the most terrific, heart-sickening scenes of desolation, both physical, intellectual and moral, produced almost universally by one primary agent, presented in a city, probably unequalled in the old or new world, in ancient or modern times, for the general prevalence of

* It is supposed, although a day's notice only was given of the arrangements for a public procession, &c. that from four to five hundred persons, between the ages of ten and thirty-five years, were present, including nearly two hundred young ladies and gentlemen, connected with the literary institutions in the place.

intemperance, it is now a matter of astonishment that its extent, its causes, its consequences, the fear of its increase or the hopes of some amendment, (if any such prospect could have been found to exist) had not arrested my earnest attention, if not secured my devoted exertions. But a degree of blindness and false vision, now unaccountable, prevented a view of the real relations of the subject, and led to the consideration of this fell agent of mighty mischief, merely as one of the concomitants of humanity, whose existence, however painful, must be tolerated, but could not be destroyed; as one of the causes of bodily disease, like the vicissitudes of the atmosphere, or the influences of an epidemic, at once lamentable but unavoidable. By a vast proportion of a population where one *sixth* of the habitations are licensed *grog-shops*,* any attempt to deprive them of a long cherished luxury, even by the indirect force of public opinion, was met and opposed, as might have been expected, with a degree of venom and malignancy which nothing but that mental perversion, which owes its origin, even in some powerful minds, to an attachment to stimulating drink, could have excited into action in once human bosoms. Abuse the most unfounded, and satire the most gross, sophistical argumentation and ridiculous aspersion were alike thrown upon the means employed and the individuals who exerted themselves to oppose the unparalleled and increasing abandonment to spirituous liquors, which was devastating our nation—making our moral soil a howling wilderness!

It may perhaps be offered as some explanation, but I am aware, small palliation, that from devotion to other pursuits, together with the contemptuous opposition of many of that character and standing in society whose wishes we are wont to gratify, and feelings to espouse; whose opinions, despite

* By a more recent newspaper account, it would appear that the number of licenses to retail ardent spirits in the city of New-York, is in the ratio of one to every fifty-five persons.

our better judgment, are apt to communicate a tinge and colouring to our own, that I, like thousands of others, saw nothing in the exertions of the benevolent but the zeal of fanatics, and the schemes of the designing, having views far ulterior to the objects professedly to be attained. The scales are now removed from my eyes, and I believe I feel a double degree of horror in the contemplation of this moral plague, from having the misfortune to have had such terribly extensive opportunities of witnessing its ravages. A new light has broken in upon me, and with my present feelings, sooner would I, like the inconstant, but repentant and martyred Cranmer, thrust my right hand into devouring flames, than it should be the guilty minister to the unholy gratification of him that wields it or his neighbor!

That the case was not a hopeless or desperate one, the half million signers whose names are now enrolled on the Declaration of Independence from the tyranny and misrule of strong drink, can amply attest. Of the benign influences of their efforts, let the most obstinate sceptic existing but witness the effects which have been so miraculously achieved here, in New-England, amongst us, and if he be not overwhelmed with conviction, he would doubt on, even though a pre-ernatural revelation were sounded constantly in his ears.

I know not precisely to what cause the mighty change, which it is hoped will mark the present century with consequences far more extraordinary and enduring than the reformation of Luther, is to be ascribed—whether to the zealous and well directed efforts of some powerful friends to the species co-operating, or whether the evil had not arisen to such a pitch that a natural reaction for the better could not but take place, or to both these causes united. The inquiry how it commenced, is comparatively unimportant, save as calculated to determine the meed of praise and gratitude to be ascribed to those pioneers in the march of benevolence, who had they lived in ages of classic antiquity,

would have been apotheized, in the days of Catholic supremacy, sainted, but who in our times must reap a far more exalted satisfaction in the contemplation of what they have accomplished. How the advantages may be sustained and continued, extended and rendered permanently progressive, is a question of far higher moment and utility, and it is to this that I propose to direct your attention. Of the nature and extent of the evil against which the land has arisen as if by one accord, it is not necessary that I should, nor do I design to speak. The frightful, loathsome picture has been so often presented, that the mind is nauseated when it is held up; it has been too faithfully, too vividly delineated by many a master hand. An attempt on my part to remodel the design, or even to touch up the lights and shadows, might weaken and destroy the effect, but could not add force to the sketch. Why need I allude to the army of 375,000 drunkards who lately cumbered our soil? to the 40,000 who were annually self-immolated on this more than altar of Moloch, comprising the old and young, rich and poor, learned and illiterate, and with feelings of regret and shame I am forced to add, male and *female*? Why should I point you to the towering, giant intellects crowded to the earth, and forced to grind year after year in bondage, like Sampson in his prison-house, shorn of his locks and deprived of his sight? "for alas! intemperance seems to select the brightest victims, that she may shew her omnipotence by crushing them in her iron embrace." Why should I direct your eyes to the countless wrecks of youth and promise, genius and talents scattered and strewn over the ocean of intemperance? why need I speak of almshouses, lunatic asylums, county prisons and penitentiaries, filled with its victims? Why should I refer to the most trifling circumstance in this catalogue of horrors, the fifty millions of dollars annually expended, thrown away, in the purchase of liquid fire? an amount in twenty years equalling in value all the houses, lands and slaves in the United States.

None of these things need be presented to your minds, at the present day, to compel you to acknowledge that a combined effort, co-extensive with the evil, and therefore universal, was called for, and must be made. It has in a most encouraging degree been commenced; it needs only to be extended, for it may decline. The dangers of relapse in physical diseases, present no inapt type of what may be apprehended from a recurrence of this moral malady.

The means to prevent so unhappy a catastrophe as the re-ascendancy of this monster, vice—may be considered under the following divisions :

The peculiar advantages to be expected from the association of those similar in age and circumstances, for the purposes of promoting temperance; and

The necessity of entire abstinence from all stimulating drinks, not only distilled, but vinous and fermented.

I am aware that some powerful endeavors to establish the belief in the general inexpediency of associated action, have recently been made. The axiom that union is strength, whether for good or evil, is however, too ancient and too consonant with universal experience, ever to be invalidated or annulled. It may with truth be said, that almost all the brilliant results of modern times, whether regarded in a scientific, a moral, or a religious point of view, owe their impetus and their progress to a combination of effort. Take the examples of the good effected by such men as Howard, Hanway or others, whose whole souls were wrapped in love to man, and so far from proving the negative of this proposition, they can only tend to convince us how infinitely greater effects in the work of benevolence would have been consummated, had the same amount of industry, genius, and devotedness been exerted in a different channel.

There is a natural sympathy in the human breast which leads to a train of reflection and action, analogous in individuals who are situated under similar circumstances.— Though far from being a rule of universal application, no

reasonable doubt can obtain of its general truth. We compare our actions, we regulate our conduct, we insensibly assume the chain of thought and feeling, not of those above us, or below us in life, but of our equals. Equality of age, though by no means a standard of mental endowment or intellectual acquirement, has a far more intimate connection with the scale of moral feeling. We are ambitious, perhaps, to excel those who commenced the tiresome journey of existence with ourselves, in the acquisitions of wealth, of honor and of enjoyment; but ah! how little are we stimulated by the noble emulation of being better. On the other hand, a natural pride of character, a fear of depreciation in the eyes of the world, if we are influenced by no higher motive, makes us, if possible, avoid being considered much worse than our fellow voyagers.

The young, whose characters and dispositions are more pliable, and less firmly fixed than those farther advanced in life, will of course be more susceptible of the effects of sympathy and example. The tender sapling feels the influences of spring, and the severities of winter, the breathing of the summer evening's gale, and the fury of the northern tempest, far more acutely and effectively than the firmly compacted and solidly implanted oak. And to pursue this illustration a little farther: the same vicissitudes which bend one straight trunk, annihilating its beauty and destroying its growth, produce the same effects on those which surround it. Here and there may be one of weaker mould, which cannot so long sustain the action of such causes, or another which longer resists them, but the general character, beauty, strength and durability of the grove will depend on the same influences.

If the general standard of moral sentiment is raised or depressed, the moral feeling and action of an entire class fluctuates to correspond. From the days of Anacreon or Horace, or any of the poets of *uncivilized* ages, who sang the praises of Bacchus and of wine, down to the bacchana-

lian lyrics of our latest volume, the palm of glory is ascribed to him, whose peculiar nervous constitution longest resists the inroads of inebriation: the chaplet adorns his brow who can engorge and contain the most. Is not the object of ambition now reversed? and at the present day, and amongst us, does not he who is most abstemious receive the prize? a prize far more exhilarating and enduring than worldly applause, based on consciousness of rectitude,

“What nothing earthly gives or can destroy,

“The soul’s calm sunshine and the heartfelt joy.

It may be incidentally remarked, that these heathen poets, and in imitation of them, the equally talented but more inexcusable versifiers of our own age, never sing the praises of the bottle except in conjunction with those of *love*! Unnatural, distorted, absurd consociation of ideas, as far removed as are the antipodes! They who could thus degrade and blaspheme the name, never could have experienced the pure and transcendent emotions of virtuous attachment!

The inducements and temptations to intemperance which surround those little advanced in the journey of life, are more urgent, whilst the unfixed, unconsolidated state of the character at the same age renders their influences more preponderating and more destructive. The flow of animal spirits does for a time seem to run more smoothly and more sweetly under the syren enchantments of this excitement, else how is it that so many of the noblest spirits are lured, betrayed, and lost forever! Its bite is *not* like that of the serpent, nor its sting like that of the adder, till the power of its fascination has too long, too fatally been exerted on its victim. How blest are we, my fellow citizens, in being so far removed as we are, from great temptations to err in this respect. The hurry, the excitements, the amusements, the fashions and modes of life in large and populous cities, present opportunities and proffer inducements to an unnatural and destructive indulgence, to which we in the calm

routine of rural existence, are but slightly exposed, and which we can but feebly appreciate. It was the invocation of him "who spake as never man spake," *lead us not into temptation*; it was not, enable us to resist it. How should our hearts overflow with gratitude, that we are not called upon to exercise this most difficult duty of the christian and the man, to resist unusual temptation. In contemplation of our own peculiar happiness in this respect, let us not forget to draw the mantle of charity over those who, perhaps, possessing more ardor of temperament, more exquisite sensibility of nervous constitution than ourselves, or who have been seduced by more captivating temptations than have fallen to our lot, have been fascinated, have perhaps struggled, resisted, faltered, fallen!

The grand principle from which has originated the wondrous change in the character and views of our population, in relation to the use of strong drink, which has in fact reversed the whole fashion of polished society, within the last few years, has its basis on the mere force of public opinion. This is the only foundation on which it could have been maintained; laws, municipal regulations, imposts and excises would have been, and experience shews, have been in vain. The resistless cataract of public opinion has swept all the petty obstructions and impediments which have been thrown into its course before it. The hydræ-headed monster is crushed! but is he destroyed forever? Is there no reason to fear that so intense a degree of public feeling, altering the long established, time sanctioned customs of society, "customs, indeed, more honored in the breach than the observance," may not be followed by a proportional collapse? a collapse which cannot continue long before a more appalling renewal, if possible, of the danger which as a nation we seem to have escaped, will succeed. This is, indeed, a momentous, a startling enquiry. Upon us, and those of our age, gentlemen of the Association, our firmness, our unwavering decision depends the reply. We

follow next in the rapid march of existence, those who have relieved our path of this mighty impediment in our pilgrimage to another and a better world; shall we allow the way again to be obstructed? Whilst the means of escape are so plain, so palpable, shall we fall into the snare? No! the young men of our country will array themselves to oppose the destroyer in an invincible phalanx, which no power can overthrow, no stratagem circumvent! We will close our ears to the syren song of this Circe, before we too literally, alas! meet the disastrous fate of the companions of Ulysses!

Banished in all its forms to rest on the shelf of the apothecary alone, at the side of opium and arsenic, may not ardent spirit become, even in the short period of our action on the stage of existence, known to the next generation only in the reminiscences of the aged, or the annals of the historian, who, when with the bitterness of truth he shall write down the ravages of this wide spreading epidemic, to whose horrors and mortality, the plague which has lately desolated so much of the old world, is, as it were, but a drop in the bucket, shall still have the glorious satisfaction of recording, that like every other pestiferous infection which has spread its baneful influences over the globe, its season was of limited duration only. Less than a hundred years ago, and the inhabitants of this country were temperate drinkers; by a natural, yes, an unavoidable consequence, intemperance followed with the same unerring certainty that any effect follows its cause, till our moral and political horizon became overspread with a lurid cloud, portending destruction. Thank Heaven! the sky is now clear, serene and propitious.

By what has co-operation of individuals, forming the sources of the rushing current of public opinion been effected? only by a system of mutual pledges and honorary agreements, a concert, a combination, small, weak and inefficient in its beginnings, confined to limited districts and

neighborhoods, who signed written articles, stipulating to avoid the use of the subtle poison themselves, to refrain from offering it to their guests, and to refuse providing it for those employed in manual labour. . It was with many doubts and apprehensions, so firmly rooted was the conviction, not merely of its utility but of its absolute necessity, that these innovating experiments were first attempted. With what apparent astonishment were the newspaper paragraphs expressed, advising of the erection of some frame, the launching of a vessel, the celebration of a marriage, the carrying on a farm, without the use of ardent spirits, perhaps concluding with what now seems the veriest commonplace truism, that no real loss of labour or enjoyment was the result !

The necessity of entire abstinence was early discovered in the progress of this holy crusade against intemperance. It was soon found that the magic words, *temperate drinking, prudent use, employment in moderation*, were but the synonyms of intemperance. Nor was the difference between them any thing else than a mere verbal distinction ;—the consequences were alike ruin. Every man in his own belief was and is a temperate drinker ;—each man feels that he is as capable of self control as his neighbor ; and what is the result ? The strong, unfaltering man lives to triumph in his victory over besetting propensities, while his weaker brother, tempted, encouraged, justified by his example, has slipped from his apparently equally firm foothold of temperate drinking into—perdition ! Fortunate the man, who urged insensibly to occasional stimulation, by the pangs of bodily disease, or the still more unalleviable tortures of mental anguish, is awakened ere the habit becomes confirmed and deep-seated, no matter what the agent that arouses him may be, even though it is the howling of that hyena of society, the slanderer, who with envious vision sees mountains in mole-hills, and who, seizing the advantages of unguarded moments, labours to betray, and if possible to de-

stroy! Happy is he, I say, even though a fiend awaken him from a stupor which his bosom friend might not perceive, or might tremble and hesitate to disturb. "Fas est ab hoste doceri." It is right to gain instruction even from an enemy, and we may sometimes even bless detraction, however much we may abhor the motives, or despise the character of the calumniator. We may apply to it the lines of the great poet of nature;

"Sweet are the uses of adversity,
 "Which like the toad, ugly and venomous,
 "Bears yet a precious jewel in its head!

An unfortunate distinction has been drawn between the use of distilled and vinous liquors. It is this which has occasioned almost all the defalcations in the engagements of those making an effort at reform. Adhering awhile to the *letter* of their agreement, the stimulation of the system is now produced by wines or fermented beverages. Unaltered in his character or habits, it is in vain to expect a man, constantly under the effects of partial inebriation, to adhere to any promises or redeem any pledges. He may for a season, like Macbeth's "juggling fiends,"

"Keep the word of promise to the ear,
 "But break it to the hope,

but will ultimately return to his less bulky, but not more certain poison.

Why has this difference obtained? Is it from the impression that the constituent qualities of wines and distilled spirits are not identical? If so, the mistake is a great one. If any thing, the acrid and acid principles in the former are *more* deleterious, while the alcohol and water, the remaining ingredients, differ only in proportion. Is it from the belief that the strength of wines is so trifling that they may be consumed with impunity? The chemists, by accurate and undisputed analysis, will tell you, that the usual wines drank in this country, contain in a hundred parts from fifteen to thirty of pure alcohol, being from one third

to one half the amount contained in rum, or brandy, or gin, or whiskey; and few wine drinkers can there be found, if my observation and experience can be taken as any criterion, who do not more than compensate for want of strength in their potations by addition in quantity.

Dr. Hewitt, so aptly denominated by a distinguished jurist, "the apostle of temperance," in a recent account of a visit to Paris, informs us, that contrary to the usual belief, the intemperate class of wine-drinkers there, are as stupidified and brutal, as the same classes in other countries *dehumanized* by rank distilled liquids. I have also been informed of this fact by others whose opportunities of observation, from more extended evidence, were far greater.

The annals of the French hospitals also corroborate this statement. The report of one of the most celebrated, that at Charenton, near Paris, discloses the appalling fact, that more than one fourth of those received, including all ages and both sexes, had become insane from the abuse of wine. If in a wine-growing country such effects are produced by a comparatively pure, unmixed, unadulterated drink, what must be expected here, when almost all the wines consumed contain, in addition to their own native stimulus, no inconsiderable quantity of alcohol superadded, and generally no unimportant addition of poisonous narcotic and astringent drugs, and are, indeed, such as a wine-drinking epicure would reject with contempt? In short, to sum up the whole theory of this subject, it may be remarked without danger of controversion, that spirituous liquors, drunk in the state of dilution usually customary here, are not bulk for bulk of the prepared drink, more immediately or permanently injurious to body and mind than wines.* The rejec-

* It was the intention of the speaker to have gone into the consideration of the fermented liquors, *strong beer* and *cider*, but the limits of the Address necessarily prevented. He would, however, here give it as the result of his examination and matured reflection, contrary to his first impressions, that their use is an evil—less in degree, but disguised as it may be, an evil still; and that many, if not most of the objections to wine-

tion of spirits and adhesion to vinous liquors is detrimental in more ways than in producing dereliction from temperance pledges, in keeping alive the appetite for stronger stimuli, and in failing wholly to accomplish the object designed. The rich man relinquishes distilled spirits, and adheres to the use of wines;—how can he in reason or consistency, call upon his poorer neighbors to deprive themselves of spirits when he knows them to be unable to procure his costly stimulant?

The negative reply most frequently made by those who are urged to add the influence of their names and example to the cause of temperance is like this: “I feel myself capable of governing my propensities;—I need not the assistance of my neighbours to preserve my morals.” Mistaken, dangerous sophistry! Will not the guilt of your neighbor, who is *not* able to resist and control his propensities, and who is influenced by your example, and your specious reasoning, lay at your door? Even you yourself, however self-confident in your own might, must recollect how the best made decisions, the most determined resolves, are liable to be overstepped and broken down;—how apt is poor human nature, unrestrained by definite bonds and specific pledges, to falter and be overcome. That giant of mind, the chief of Britain’s intellectual prodigies, said—“I know what intemperance is, and I know what is abstinence; but I never could learn what is moderation.” If such a man as Dr. Johnson felt himself insecure, with what fear and trembling should common mortals walk the brink of the awful gulph of temperate drinking. “Let him that thinketh he standeth, take heed lest he fall!”

Is there any force in the objection so frequently urged to drinking, apply with equal force to these drinks. At the risk of being considered somewhat *ultra* in his opinions, he intends in future to uphold by precept and *personal* example his conviction that the man who would enjoy the *mens sana in corpore sano*—a sound mind in a healthy body—requires no other beverage than that which the GOD OF NATURE has every where supplied in plenty and in purity. COLD WATER.

giving the required written pledge, urged too by too many who are living examples of abstemiousness, that in so doing they compromise their independence of action? that there is no virtue in thus being compelled to be virtuous? Is there not a full, unanswerable reply in the enquiry, if it derogates from our independence or our virtue that we are *compelled* to obey the laws, to perform many of the duties of life, under the solemnities of an oath? thus cutting us off from, at least, an uniform practice upon this double refined notion of free action, of which we are wont to boast.

Would that glorious instrument, the Declaration of Independence, that *magna charta* of our liberties, ever have been signed, or its daring purposes accomplished, if our noble ancestors had declined pledging themselves to the work? No, they did not feel, nor *pretend* to feel their dignity compromised, or their freedom of action infringed, when they before an admiring world *pledged* "their lives, their fortunes and their sacred honor!" Did they ever labour under a servitude more galling and onerous, an oppression more grinding or degrading, than that to which intemperance has subjected us, as a nation? Did all their unreasonable taxes for stamps, teas, every thing imposed on them, ever amount to even a tythe of those levied and collected of us for the support of one inordinate gratification?

The answer given by individuals not friendly disposed to the object, that their single example can be of little moment to the cause, is unphilosophical and misguided. There is no person in society, however humble his lot, however limited his talents or opportunities, who can say or can know, that the influence of his example will not prevent or recover some instance of falling. Each man is the depositary of a power for good or evil in this respect, far beyond what he can be aware of. He knows not but he may form the commencing point, the nucleus of the leaven of right principles and corresponding practice, which shall extend its virtues far and wide—like the smallest pebble, which impinging on

the placid waters, stirs up a ripple whose circle grows broader and broader, till its limits are circumscribed only by want of material to which its influences can be transmitted.

Will the argument be suggested that the individual for years, from infancy perhaps, for half a century possibly, has been in the habit of regularly using spirituous liquors in moderation, and ever without injury to body or mind? Let but some acute disease lay hold of his frame, even independent in its origin of any connection with that cause, and his physician, if he has tact enough to see any thing, will trace the effect of temperate drinking in marks and lines, which though imperceptible to, and unsuspected by, his patient, are to him plain, palpable and not to be mistaken.— Ah! little know you, temperate drinker, how soon you may become the victim, yes, the bond slave, of your now tyrannical master. How often do we notice the most feeble constitutions struggle on year after year in a state of existence, perhaps hardly desirable, preserved only by persevering care and devoted caution; a new or aggravated exposure to the causes of disease, or a partial failure of the vital powers of existence supervenes, and the thread of existence is snapped asunder, as it were in an instant! So, were every circumstance of mental and physical life to remain perpetually in exactly the same state, you might perhaps continue, as far as your individual self is concerned, to go on drinking in moderation, without apparent injury. Surrounded, affected, transmuted as we are by constant changes, independent of ourselves, who shall ensure you from the action of those causes from which intemperance in numberless instances is the result? Who shall warrant your exemption from the iron grasp of misfortune, the loss of property, the thwartings of ambition, the betrayal of friendship, the pangs of disappointed affection, or the thousand ills to which flesh is heir, and the occurrence of which daily experience proves is not contested manfully by baring our bosoms to the tempest and letting it howl on, through a

perhaps long, long weary night of darkness and of sorrow that we do not

“ Take up arms against a sea of troubles,
“ And by opposing, end them.

No ! infatuated as we are, we are rather disposed to seek the present obliteration of our troubles in the waters of the deadly Lethe of intemperance, like the ostrich of the desert, who when hard pressed by the huntsman, hides her head in the sand, and thinks herself secure from danger and death !

Beside the tendency which real or imaginary affliction has to induce and increase the habit of intemperate drinking, the nature of the human constitution loudly proclaims the absolute impossibility of the same amount of ardent or vinous spirit continuing to produce the same agreeable sensations of stimulation, after its long use, as when first commenced. It is like opium, the commencing dose of which may be less than one grain, half a dozen perhaps endangering life, yet by the confirmed opium-eater an ounce might be, indeed has been, swallowed daily with present impunity.

Even were we guarded against the common contingencies of human nature, misfortune and disease, there is one cause still existing against which the temperate drinker has to oppose a constant, vigilant warfare ; which party most often proves the victor in the contest, let experience declare. This cause, which produces no temptation to the resolved abstinent, but so often decides the fate of the prudent drinker, is *age*, and from this, presumptuous, self-confident man ! you cannot escape. As advanced life steals on, the flow of animal spirits and the energies of the mental and bodily powers become weakened ; the adaptation of once pleasurable and innocent enjoyment ceases. What then so often usurps the place of calm, philosophic preparation for eternity, as the unnatural employment of diffusible stimuli ? Many an individual who lives the best and active portion of his days a moderate, temperate drinker.

dies a drunkard! The apparent necessity of supporting and urging on the flagging powers of life, seems to call more loudly for increased potations, whilst the intellectual and corporeal power of resisting the temptation, and counteracting the baneful influences, is diminished, or lost entirely.

Whoever attempts to make a treaty with crime, does it at an awful peril. "Obsta principiis." Yield not to the first aggressions which hard soliciting temptation may make for a return to her deadly bowl, and the victory is comparatively easy. No capitulation, no compromise, no half-way measures can be permitted. In this case what is not decidedly *right*, is positively *wrong*. Whoever is not for us, is against us. No careless indifference, no fool-hardy daring, no indolent security in the midst of danger must be indulged. When Sir Joseph Banks and his companions were on a pedestrian journey, overcome by the intense frosts of the arctic circle, and felt the benumbing slumber produced by the extreme cold pressing upon them, it was the emphatic warning of the scientific Solander, "Whoever rests will sleep, whoever sleeps will awake no more!" It is so in the attempt to tamper with the foul fiend of drink; he that hesitates is lost!

"Once to be in doubt, is to be resolved,

on staking all that renders earth desirable, or even tolerable, on the hazard of one die, and that at an immense odds!

In regard to no other temptation is the precept so strikingly illustrated, "Resist it and it will flee from you." * It must be relinquished *at once, entirely and forever!* The inconveniences in commencing and prosecuting a course of entire, total abstinence, are few, tolerable and transient;

* It is stated in some recent temperance publication, that hardly an instance of return to former habits of intemperate drinking has been known, amongst those who have adhered for even a single twelve-month, to the pledge of entire abstinence from alcoholic liquors in all their forms. How true the French proverb, "*C'est le premier pas qui coûte.*" The first step alone demands any very great effort of resolution.

the struggle, the eternal warfare necessary to maintain the narrow ground of temperate drinking, is constantly urgent, and always doubtful in its result.

There is one other motive the necessity of offering which has arisen during the short period since I began to prepare for the duty to which your partiality has invited me—which I had trusted it would never have been my mournful office to have presented to your minds as an inducement to further earnest and unremitting exertions in the cause of entire abstinence. But a wise and overruling, but a dark and inscrutable Providence seems to have ordered our hopes to be thwarted. Perhaps without assumption it may be feared that the sin of intemperance has become so great on the face of the earth, as to call down the dreadful, but not undeserved wrath of an offended Heaven!

The angel of death, who for fifteen years has stalked over the old world, till millions have fallen before his presence, has, borne on blood stained pinions, reached our shores! The disease which has visited all latitudes, and localities of Asia and Europe, with a few exceptions as to the latter, is in America. Nothing has hitherto arrested or can arrest its progress. Marshes and mountain tops, snowy regions and tropical heats, islands and continents have alike felt its visitation. It has passed the barrier of an ocean's width, and the next gale that sweeps from the north, may bring to our bosoms the seeds of pestilence and of death! Yes, this very day brings to us the awful intelligence of its unequivocal existence in a not far distant city! While we await in humble adoration, but without childish terror the advance of the devouring cholera, we are called upon by every motive of duty, to neglect no means which can check its fury, or abate its power. As far as my researches, which have been neither superficial nor limited, have extended, it is the unanimous opinion of all those who have had the greatest opportunities of witnessing this fell malady, that its ravages are extended, its virulence heightened, its dan-

gers augmented, if not its very existence confined, to those whose vital energies have been in some measure prostrated by habits of intemperate drinking. What an astounding fact ! if it is indeed a judgment for national sin, it seems to discriminate the guilty from the innocent.

In conclusion, fellow citizens, I would urge you by every motive which can actuate you as moral, intellectual, accountable beings, to hang no longer back from the cause of entire abstinence. Never shall it be said that this town, eminent for more than a century, (I believe I may say it without the imputation of vanity) for the industrious habits, the correct feeling, the enlightened views of its population, is not in the front ranks in a cause in which the whole surrounding community are up, as if *en masse*.

Those of every rank, age and situation in life, have elsewhere gathered round the standard of temperance, as if urged forward by a common impulse. The friends of religion and of morality, of private happiness and the public weal; of national peace and prosperity, of liberty and their country, have joined to oppose the enemy who is in arms against them ;

“ Firm-paced and slow, a solid front they form,
“ Still as the breeze, but dreadful as the storm !

Yes, a foe has stolen a march into the very bosom of our country, desolating and destroying lives and property, almost beyond the limits of calculation ; a foe who has made a more numerous and cruel conscription to fill his ranks than ever a Charles XII. or a Napoleon were forced to, to accomplish the objects of their vaulting ambition !

Were a foreign enemy to appear off our coast, and threaten to invade our shores, how many thousand hearts would beat high to rush to the fight ! How would the young and active, with the blade in one hand and the firebrand in the other, hasten to meet him on the very strand, ere a hostile foot had polluted our soil ; whilst the aged and infirm, with hands and eyes uplifted to Heaven, would sigh the aspira-

tion, God speed them !—how many thousand swords would leap from their scabbards ; how many ten thousand bayonets bristle in defiance !

The enemy whose presence in the very heart of our soil we have but recently discovered, has hitherto presented no dreadful front, no bloody insignia to warn ; his course has been slow, insidious and beguiling. But his guise is now, thank Heaven, seen through, his insinuating advances can ruin but little longer. The army which has gone out to meet him is composed of materials as heterogeneous and varied, as the hostile ranks themselves. On the neutral ground of temperance, politicians the most opposed, sectarian distinctions the most widely separated, have met and coalesced. Like the chivalrous knights, who forgot their own long cherished feuds and animosities, to follow the red-cross banner of St. George to the arid plains and scorching skies of Palestine, to recover the holy sepulchre ; or like our own native sons of the forest, who throw aside the tomahawk and the scalping knife amongst each other, relinquishing awhile the bloody contentions which from generation to generation they have religiously been taught to maintain and aggravate, all have united in alliance against a common and immediate enemy. But we are actuated neither by the fanatic superstition of the one, nor by the sanguinary motives of hatred and revenge of the other. The standards we follow, are *truth, reason, humanity* ! Our battle cry, **GOOD WILL TO MAN !**