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*Hamilton*  
AN

**ADDRESS ON TEMPERANCE.**

DELIVERED IN THE TOWN OF MALTA, NEAR THE EAST

LINE OF BALLSTON, IN THE COUNTY OF SARATOGA,

N. Y. ON THE 26th OF FEBRUARY, 1833, AND ON

THE AFTERNOON OF THE SAME DAY, DELIV-

ERED IN THE VILLAGE OF BALLSTON

SPA,

BY LEBBEUS ARMSTRONG.

*A Minister of the Presbytery of Albany.*

PUBLISHED BY REQUEST.

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LADIES AND GENTLEMEN.—Twenty four years ago last April, a Society was formed in Moreau, in this county, for the suppression of intemperance. The number of original members was 43, as will appear in a printed Constitution of the Society, which is still in existence, and of which number, I have the pleasure to state, I was one. The fact is stated in a recent publication in Albany, that the Temperance Society in Moreau, which was constituted in 1808, was the first of the kind known to have been formed on the continent. Agreeably to a resolution of that society soon after its formation, I was requested to deliver an address on the subject of Temperance, which was supposed to be the first address of the kind ever delivered in our country. Nothing, probably, could have appeared more ridiculous and absurd at that time, in the view of no small portion of community, than the formation of that society. But, much as it was despised; a number of that little feeble band, have lived to witness the formation of an American Temperance Society, which is one, of a prominent National character, and of extensive usefulness to community, in redeeming thousands from the deleterious habits of intem-

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perance. Its auxiliaries are multiplying in all parts of the continent, from those of a state, and county extent, to that of cities, villages, towns, and common school districts, the annual increase and reports of which are favorable indications of a NATIONAL TEMPERANCE REFORM.

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

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

My venerable Father who was a revolutionary soldier, and fought for the independence of his country, yet lives, and is now just entered upon the 80th year of his age. He is well known to have been one of the early class of settlers in Ballston, and is now a resident on the premises which he has occupied nearly 50 years. It is, also, well known to the public in this region, that his habit for many years has been to use spiritous liquors as a common drink, when, and as he pleased, without binding himself by the rules of abstinence to any de-

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gree of restrictions whatever. And, although he has never deserved the appellation of a drunkard; yet, a free use of spiritous liquors in a manner which may be termed constant, and sometimes hard drinking, has characterized his years of age and decrepitude, and it was greatly to be feared would accompany him to the grave.

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

This was precisely the state of things on the 15th inst. when it was publicly announced that an address on Temperance would be delivered at this time and place. The next day I cast my eyes on an article in the *NEW YORK OBSERVER* of Feb. 9th, entitled, *A SPEECH TO THE POINT*, the amount of which, was a ludicrous (though doubtless, a sincere and well meant) address of a laboring man in England, who gave an account at a temperance meeting, of the circumstances of his reformation from habits of intemperance to a life of sobriety, the consequent blessings which he had experienced, and his earnest entreaty that others of intemperate habits would follow his example. Considering the piece well calculated to make an impression, I immediately read it to my Father, and then observed, Father, this is a *speech to the point indeed*.—"INDEED IT IS," was the reply. Well, said I, this address of the laboring man, will class with an account, published some years ago, of a man who had long indulged in habits of

intemperance, till his appetite forced him, uniformly to awake and rise in the slumbering hours of night to take a draught from his bottle. After rising one night as usual, and taking his bottle in hand, instead of drinking, he set it down, and for substance thus addressed it, "Must I forever be a slave to you? And must you be my destroyer forever? No. I'll put an end to this work forever". Thus saying, he instantly dashed his bottle to pieces, and ever after was a temperate man.

To this account the old gentleman listened with deep and solemn attention. I proceeded. Now, dear Father, (said I,) public notice was given yesterday, that on the 26th inst. I am to deliver an address on the subject of Temperance. How much strength, and energy, and effect would it add to that address, if I could be able to announce that my Father had thus disposed of his jug of whiskey? "*Bring it here said the old man, promptly, and I will do it.*" The jug was presented in presence of the family, with a small quantity of its poisonous contents. "Move them andirons apart, said he, and set the jug between them." It was done as he directed. Sitting in his chair, he took his large and heavy walnut cane by the smallest end with both hands, and after looking earnestly, and silently, at the object before him during a few moments, as though he was deliberating on the consequences of the crisis, he thus addressed the jug, **I'LL BE A SLAVE TO YOU NO LONGER.** Thus saying, with his might, he smote the jug with the head of his cane, which dashed it to pieces into the fire. As the contents flamed up the chimney, in lucid demonstration that the poisonous composition was made to burn and not to drink, he exclaimed, "**THAT IS WELL DONE.— I'LL NEVER DRINK ANOTHER DROP OF SPIRITOUS LIQUOR DURING MY LIFE.**"

This scene produced impressions not easily to be described. After some pause, I observed, This is an important period.— For this I have prayed; and the answer has been granted, in a time, and manner, which may be improved for the benefit of mankind. Will you give me leave, Father, to make such use of this transaction as I may deem proper for the promotion of the cause of Temperance? The reply was, "*I have done my duty; make such use of it as you please.*" The use which I requested, and obtained leave to make, was merely to be permitted, publicly, to state the facts and circumstances as above related, in hope that those who hear to day, and all who may become acquainted with the subject hereafter, may be excited, to use all laudable endeavors to persuade con-

sumers of spiritous liquors, to abandon the destructive habit, lest by it, their reputation, and property, and happiness, and life, and souls are destroyed forever. Such is now my presentation, accompanied with my most ardent desires, and fervent prayers.

An intemperate neighbor of mine several years ago, told me that he "could not restrain himself from the use of Rum; the thing was impossible." To convince him of his mistake, I thus stated, suppose, in your presence, I should put a sufficient quantity of arsenic into your jug of rum, to produce certain death by the use of one table spoonful, and there was no other liquor within one hundred miles of you, how long would your jug stand by you before you drank of it? He acknowledged, that under such circumstances, he never should taste of its contents. In this case, a full conviction was produced, that nothing was wanting to refrain from the use of strong drink, but a RESOLUTION, and the want of this, baffled all conviction, and the man continued to be a drunkard. A few years after, in attempting to cross the Hudson River in a boat on his way home from a store with his jug, and in a state of intoxication, a high wind upset his boat and the jug was saved in a bag tied to the boat, but the drunkard was lost.—

The evils of intemperance are incalculable. An inspired penman once exclaimed, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without a cause? Who hath redness of eyes?" The answer is, "They that tarry long at the wine; at the last, it biteth like a serpent, and stingeth like an adder."

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

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

But who is this man, who is thus the source of domestic wretchedness? Was he always so? No, far from this. He was once sensible, and sprightly, and lovely. He was once rich in the possession of the hard earned inheritance of a deceased father. Why is he now so fallen? What has wrought this terrible reverse in his circumstances? What has metamorphosed this man into an unfeeling tyrant, plunged this woman into the deepest distress, and rendered these children miserable? Say, What fiend of darkness has poisoned the pleasures, and destroyed the domestic enjoyments of this once happy family? The answer is DRUNKENESS. Time was, when this man was a kind husband, a tender hearted father, his wife eagerly waited for his return from business or a journey, and on his approach greeted him with all the tokens of welcome to the much loved circle of domestic happiness.—

The little prattlers met him at the door, emulous to share the first kiss of paternal affection. Every room in his house was graced with tokens of domestic prosperity. His neighbors respected him. The poor blessed him for the bounties of his benevolence. And the rich confided in him for his integrity.

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

This description is no *false coloring* of an enthusiastic imagination. It is, indeed, a dismal picture. But it only represents a fact, a melancholly fact, which is demonstrated by the deplorable situation of many a family in our country and world. Many a man, who was once temperate, and industrious, whose fair estate was inherited, or earned by the sweat of his brow, has fallen a victim to poverty, and shame, and death, by first contracting the habit of tipling, and then yielding to the dominion of an ungovernable appetite. At first, there was but little apparent danger of such awful degeneracy; yet, the seeds of destruction began to spring, and grow, the moment an appetite was contracted for regular morning drams. This is generally the beginning of intemperance. The habit of taking morning drams, creates the appetite which soon terminates in drunkenness. When an appetite for strong drink is once formed, intemperance like a raging tempest generally follows with all its deleterious consequences. A consideration of *consequences* at this period, is of little avail to check the growing evil. A gnawing appetite overpowers all arguments, rejects all entreaties, and totally disregards a delineation of all consequences. A gentleman in one of the Southern states some years ago, who sustained the military office of **GENERAL**, contracted an appetite for strong drink. A friend resolved to visit, and endeavor to reclaim him. He embraced an opportunity, and made known to the Gen. the object of his visit. The General's reply was, "Hear me first", a few words, and then you may proceed. I am sensible that I have contracted a strong appetite for spiritous liquor. I am sensi-

ble that the gratification of this appetite will lead to the loss of reputation, the loss of property, the loss of domestic happiness, the disgrace of my family, a premature death, and the irretrievable and eternal loss of my immortal soul. And now, with all this conviction settled on my mind, and flashing over my conscience like peals of lightning, if I still continue to gratify my propensity for strong drink, and am not persuaded to abandon the habit, *do you think, what you can say will do it?*" The friend took his hat, retired, and uttered not a word.\* And well he might, for what could he have said by way of consequence, that had not been said or implied? The fact was, that the General had told the whole story, the amount of which was, "I am resolved to gratify my appetite for strong drink, although wretchedness on earth and the torments of an eternal hell hereafter be my portion.

Appaling as such a statement may appear, the stubborn fact is, that such is the awful conclusion of every intemperate man, who hears, and realizes the consequences of his course of conduct, and still resolves to continue in the gratification of his appetite. When he lifts the glass to his mouth, in view of such consequences, he virtually says, "this is what I love and hanker after, and I cannot be deprived of it. Though my reputation, and property, and happiness, and life, and soul be lost forever, yet, one thing I will take care of, and that is to secure the contents of this glass.

When a person arrives at this point, his prospects are deplorable. Is he a farmer, every thing around him soon wears the appearance of ruin. Is he a mechanic, customers forsake his shop. Is he an Attorney, no client will risk a cause at his disposal. Is he a physician, the sick will not venture their lives in his hand. And if a minister, the wicked will despise him, and the sacred desk will bear witness to his utter confusion, that he is not a teacher sent from God. No person can long respect himself under the lashes of such public contempt. The mind must be filled with perplexity. Every source of domestic happiness vanishes. "*Poverty comes apace, as one that travelleth, and want as an armed man.*" Disease, like an enemy in ambush, watches opportunity to fix a death-like grasp on the vital part. And not unfrequently, suicide closes the scene of desolation on earth, and plunges the victim of wretchedness unprepared into eternity, where the solemn truth

\* I make the above statement in my own language, but follow the current of ideas as nearly as memory serves without exaggeration or false coloring, as I read it in a periodical some years ago.



will be believed, (if never before,) that "drunkards shall not inherit the kingdom of God."

How astonishing it is, that in a world full of alarm, many will not take warning till destruction comes upon them, and drags them down to ruin. In the summer of 1830, in the town of Ballston, and within one mile of this spot, † I saw a man fill his bottle with spiritous liquor after dinner, to carry into the harvest field for the use of himself and his hired man, both of whom were lovers of the poisonous fluid. As I had been put in trust of a certain agency in that field, I earnestly remonstrated against the transportation of the bottle into the field, and proposed various substitutes for refreshment, if the liquor might be left in the house. But remonstrance, and proposed substitutes were alike in vain; the bottle was carried into the field. My next object was to exert all the influence in my power over the men in the field, to lessen the use of the liquor as much as possible. In this, I had reason to believe, I succeeded in some degree. But it occasioned offence. The hired man left the field before night, and a hue-and-cry was set up in the neighborhood against *cold water laws* in the harvest field. This aroused the indignation of the employer, who, after well replenishing his bottle the next morning, addressed his hired man in the field in my presence thus, "Here Richard, the half of the grain in this field is mine, and the *whole* of the liquor in this bottle is mine; drink when you please, and as much as you please, for I am determined to be master of my own business, and while in my employ, you shall be controlled by none."

This address had its desired effect. My mouth was closed on the subject of opposition to the bottle; and my influence in that field was gone. But mark the result of that morning's address. By ten o'clock, the employer felt rich and important, and the hired man was in the full enjoyment of all the pleasures that a bottle of rum could impart. About eleven o'clock, the employer came into the house to refresh himself with a nap before dinner, and the hired man about the same time, lay down on a swarth of rye in the field to take his rest. At noon, he was drunk on his bed of rye, and could not be awaked to go to dinner. Immediately after dinner, a messenger went to the field, and raised an alarm that he was dying. The family and a few near neighbors collected instantly in the field on the alarm; a sheaf of rye was

† On the East Line where this address was first delivered.

made for his pillow ; every breath was a groan of awful sound, from the effects of liquid fire preying upon his vitals ; and in less than twenty minutes after the company were collected, he expired, a monument of ever-memorable wretchedness to perpetuate the horrors of intemperance.

To this scene, from beginning to end, I was an eye, and ear witness. The next day I preached his funeral from the words of the Prophet, "WO TO THE DRUNKARDS OF EPHRAIM." There are living witnesses here to-day, of the solemnities of that dreadful scene which I have now described, who heard the discourse, and saw the witness of its importance in the ghastly corpse of a drunkard.

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

We hence repeat and would reiterate the awful truth, *The evils of intemperance are incalculable.* What is it that produces more than any other thing, contentions, animosities, and assault and battery ? It is Intemperance ! What is it that fills our alms-houses with paupers, our county jails and state penitentiaries with convicts, and taxes the industrious part of community with the costs and charges of their respective poverty and criminations ? Principally, all this is the effect of intemperance. What is it that levies a heavier burden on community than the national debt ? The answer is, Intemperance ! What is it that excites passions which often terminate in Rape, Riot, Robbery and Murder ? Intemperance !

The murder of John Scott in Catskill, a number of years ago, was solely the effects of spiritous liquor. After spending the evening in filling and emptying the jovial glass in a revel, a quarrel at length arose about a pipe and tobacco, which terminated in instant bloodshed and death. The same cause produced the murder of the ever lamented Major Birdsal in Albany, by James Hamilton in 1818.

The broad way to destruction is crowded with intemperate travellers, the number of which will not be known to mor-

tab, till the day cometh that God shall judge the world in righteousness, and render to every man according as his work shall be.

An important question now arises. What shall be done to exterminate an evil, which has long been sweeping over our world like a raging pestilence? An answer is prepared, join the Temperance Society, and unite in all laudable efforts to promote the pending National, Temperance Reform. The constitution of the Temperance Society is based on a conviction of the evils of intemperance, and its object is to enlist volunteers from every department of community to aid in overthrowing this common enemy of mankind. The position which reformers are required to take in this mighty warfare, is to deny themselves of the use of spiritous liquor, (except in case of medicine,) and endeavor to persuade their neighbors to do the same. We are told that, "The invention of distilled spirits, arose in Germany about 200 years ago, with some Apothecaries and Chemists. They were used and designed as medicine at first. They were at first sold by weight, 8 drachms to an ounce, and hence the origin of the term "DRAM." Their high price and limited supply kept them for a time confined in some measure to their original and only proper destination. At length, however, becoming cheap, they gradually passed from the medicinal, to the common and unnecessary use of them on trivial occasions, and last of all, to the great abuse and prostitution of them to the purposes of sensuality, in making use of them as a common drink. We may hence see the necessity of retracing the steps of custom in the use of this article, and of the propriety of passing from the common and trivial use, to the guarded and medicinal use, which may still be allowable on proper occasions."

This is the exact standard of the Temperance Society.— Under a full conviction of the gross perversion and abuse of distilled liquors, the laws of the Temperance Society are designed to abolish the *common* use of the article and confine it solely to a *medicinal* use. Common sense dictates, that apothecary drugs and medicines are to be used only by the sick, and by *them* only under the direction of medical authority.— Only let this simple, plain, common-sense rule be adopted in relation to the use of spiritous liquor, and let it become a general and universal rule, and be faithfully observed, and the Temperance Reformation would be equally extensive; and drunkenness with all its train of evils, would be exterminated from the world.

A popular objection to the restrictions of the Temperance Society is, *that to abide them, mankind are deprived of their liberty and natural rights.* Of what liberty and natural rights, it is enquired, do the laws of Temperance deprive mankind, or any of them? The answer is, if I join the Temperance Society and observe its rules, I must deprive myself of the liberty and natural right of drinking Rum, Gin, Brandy and other liquors when I please, without being at the pains of applying to a physician to know whether I need a dram or not. A moments reflection will shew that the principle set up in this objection, leads only to a *perversion* of all that liberty and natural right which are guaranteed to mankind by the constitution of heaven, and the laws of a free country. Because a man is at liberty to think, speak and act freely, does it follow that he has a right to conceive murder in his heart, to commit suicide on his own body, or put an end to the life of his neighbor? Because mankind are endowed with natural rights to breathe air, eat food, drink liquid, and labor for support, does it follow that they have a right to manufacture poison and eat and drink it to their destruction? Follow the principle of this pretended liberty, and see where it will lead. My life is my own and I have liberty to dispose of it as I please! This dose of poison was manufactured by my hands or purchased with my money, and I will drink it if I please. This wife, these children, this house are all mine. To bind myself under restrictions that I shall not kill my wife and children, and burn my house with fire when I please, would destroy my liberty and natural rights.

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

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

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

We will notice but one more popular objection to the temperance cause, which is, that even many who profess to adhere to the rules of the Society, do not abide by their own engagements. We are sorry to be obliged to confess that this is too true. It is much to be feared and lamented that some of the members are not faithful to perform their covenant engagements. But, does this prove any thing against the institution? Certainly not. The very objection is based on the virtual admission, that the institution is good, but that some of the members are disorderly. If the institution itself were pernicious, no reasonable person could wish to see its rules observed. But, when it is admitted to be good, tending ultimately to the general welfare and happiness of mankind, what a frivolous pretext is this, to bring objections against a good institution because some of its members walk disorderly! The absurdities of such an objection are too glaring not to be

discerned by the most superficial observer. Similar objections might be made on the same principle to the Church of God, and to all divine institutions, for many who profess to be their votaries are a disgrace to the cause which they profess.

On a review of all that has been said, I would exhort the advocates of Temperance to be faithful to the cause they have espoused. A total subversion of the Empire of Intemperance is the object we have in view, and arms are never to be laid down, nor even an armistice consented to, till the work is done. Under the wave of the victorious banner of Temperance, our martial band throughout this Republic, in conjunction with others across the Atlantic, beats high to-day for volunteer reformers to fill up the ranks of the fallen, and waste places with new recruits, till a phalanx shall be formed in every city town and village in our land which shall be able successfully, to break through the enemies ranks, and push the victory till not a drunkard can be found on the earth. Come forward then, ye friends to mankind, and enlist in the cause of Temperance. If you are temperate men and have never been otherwise, joining us will be productive of general good, and can do you no harm. And if any are on the verge of the habit of intemperance, renouncing the gratification of your appetite and joining with us may be the best, and the only effectual means of preserving your health, your character, your property, and happiness from ruin, and your souls from eternal misery.

The concluding paragraph of this address, is most respectfully dedicated to the Ladies.

It is but justice to acknowledge, that the female sex possess ability of exerting a powerful, and extensive influence on society. Mothers are capable of sustaining an almost unbounded influence over their children, in the formation of mind and morals. And in the matrimonial relation, a prudent and affectionate wife is capable of doing more to deter her husband from the pursuit of an evil course, and to persuade him to engage in the practice of virtue, than probably could be effected by the fear of punishment, or the hope of reward. Instances of female influence, which have been successful in averting predominant evils, in meliorating the state of community, in forming correct morals, and in promoting true religion in the world, have been numerous in every age, and are so recorded in the book of divine revelation, and in the history of the generations of mankind.

Hence, it is not strange, to find many of all ages and ranks

of virtuous females, who have embarked with all the ability, and power, and extent of their influence to promote the cause of Temperance in the world. They are well aware, from a knowledge of the propensities of fallen nature, that *their sex* is liable to fall into the vortex of vice, as well as the other. And they are not ignorant of the fact, that though a female drunkard is of all objects on earth one of the most detestable; yet the awful spectacle has in some instances been seen, when women have surmounted a sense of shame, and disgrace, and every other obstruction to the gratification of their appetite for strong drink, till they have not only become female drunkards; but, under the influence of their besotted habit, have even poisoned, or otherwise put their husbands to death, killed their children, spread wretchedness all around them, murdered their own souls and left the world in despair.

From considerations so deplorable, the female friends of virtue and the cause of Temperance, have banded themselves together and manifested a resolute determination to bear their proportion of burdens; to perform their respective portion of duties assigned, and, harnessed with all the armour that the nature of the warfare requires, to emulate even the stronger sex in their exertions to exterminate from the earth the intemperate powers of darkness. Hence it is, that at temperance meetings, frequently, a vast majority of attendants are females. Hence it is, that when volunteers, and recruits are called for, women of grey hairs, ladies who are raising up families, and their daughters who are to be mothers to a subsequent generation, all, harmoniously unite in the cause of Temperance, and are not ashamed to have their names enrolled among the band who are engaged in so good a cause. And this is not all that appears in their favor; but, it frequently comes to pass, that when old men, and men of middle age, and their sons come forward to enlist as volunteers in the cause of Temperance, it is found, that the powerful influence which moved them thus to signalize themselves, was the grave advice of a matron, or the powerful persuasion of a beloved wife, or the overpowering entreaties of an affectionate sister or female friend.

With the wheels of such a powerful engine in motion, what can arrest the progress of the Temperance cause? If opposition arises, the power of female influence can quell it, just as the famed Roman Matron saved her country from the effusion of blood and its metropolis from a desperate siege, by uttering a single sentence, under circumstances, which gave

to female influence its full weight of energy and power.— When Coriolanus the ill-famed Roman Traitor to his country, invaded, its metropolis at the head of a Volcian army, whose formidable appearance made Rome tremble; when all proposed measures of pacification were by the invader treated with disdain, and the moment was approaching for the commencement of a most desperate siege; Volunnia, the Mother of the traitor, at the head of a train of Roman Ladies, presented herself in the presence of her son, and uncovering her breast, that once gave him suck, cried out, “Here Coriolanus, if you are determined on the destruction of your country, let your first weapon of death be thrust into the heart of your mother.” The invader’s heart was broken. He relented. Rome was free.

Here is an example worthy of imitation by mothers, and wives, and sisters, and all the female band of friends to the cause of Temperance. Only let them, effectually wield the overpowering energies of female influence, in favor of the cause of Temperance, and under the blessing of God, and united efforts of his people, and in answer to their fervent and persevering prayers, the powers of intemperance must eventually fall to rise no more.