

THE IMMORALITY

OF

THE TRAFFIC IN ARDENT SPIRITS:

A DISCOURSE,

DELIVERED IN

THE FIRST PRESBYTERIAN CHURCH IN PHILADELPHIA,

APRIL 13, 1834.

BY ALBERT BARNES.

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At a meeting of the PENNSYLVANIA STATE TEMPERANCE SOCIETY, held 21st April, 1834, it was *Resolved*, That Messrs. Peltz, Clark, and Pechin be a Committee to wait on the Rev. Albert Barnes, and solicit of him the favour of his Sermons, preached on the 13th and 20th of April, on the subject of Intemperance, for publication.



DAVID McCLURE, Rec. Sec.

The following discourses are printed in accordance with the above request. It is due to others to state, that in their preparation free use was made of all the arguments, facts, and statements, within the reach of the author that he supposed would contribute to his purpose. The Sermons were preached with a desire to do good. They are now submitted to the public with no other design.

THE IMMORALITY OF THE TRAFFIC IN ARDENT SPIRITS.

Matt. vii. 12.—THEREFORE ALL THINGS, WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.

Micah vi. 8.—AND WHAT DOETH THE LORD REQUIRE OF THEE, BUT TO DO JUSTLY, TO LOVE MERCY, AND TO WALK HUMBLY WITH THY GOD.

Habak. ii. 12, 15.—WO TO HIM THAT BUILDETH A TOWN WITH BLOOD, AND ESTABLISHETH A CITY BY INIQUITY.

WO UNTO HIM THAT GIVETH HIS NEIGHBOUR DRINK, THAT PUTTETH THY BOTTLE TO HIM AND MAKEST HIM DRUNKEN.

I HAVE placed these passages of Scripture together that they may bear unitedly on the subject which I propose to introduce to your attention this evening—*the immorality of manufacturing and vending of ardent spirits.*

I need not dwell on the reasons which have induced me to select this subject for discussion. Regarding, as we all must, and do, intemperance as the source of most of the evils in this land,—including those of pauperism, and theft, and assaults, and murders, and suicides, and irreligion, there needs no apology for introducing it with great frequency into this place. On this great subject, if the country is saved, every place of influence must be allowed to speak. The pulpit, the bench, the bar, the medical profession, the hall of legislation, must be all combined. Every man who loves his country's welfare and the Church of God, must utter his sentiments in the ears of his fellow men, and exert his influence, whatever it may be, on the side of temperance, of liberty, of law, and of religion.

Every subject, whether of business or of morals, comes fairly within the province of the pulpit. It is our duty to commend that which is right; and to lift the voice of entreaty, and remonstrance, in regard to that which is wrong. It is one of the duties of our office, if possible, to carry the principles of the pure law of God's gospel, not only into every man's bosom, but into his parlour, and counting-room, and office, and workshop. We

claim the right, as a part of our high embassy, of discussing any subject, whoever it may effect, or whatever calling it may reach, with perfect freedom, and of convincing men, if possible, that they are wrong; and of persuading them to abandon an evil course, cost what it may, and to walk in a different path.

There are some great principles in regard to *our* country, which are settled, and which are never to be violated, so long as our liberties are safe. Among them are these,—that every thing may be subjected to candid and most free discussion; that public opinion, enlightened and correct, may be turned against any course of evil conduct; that that public opinion is, under God, the prime source of security to our laws and to our morals; and that men may be induced, by an ample and liberal discussion, and by the voice of conscience and of reason, to abandon any course that is erroneous. We are to presume that we may approach any class of American citizens with the conviction that if they are *convinced* that they are wrong, and that their course of life leads to sap the foundation of morals, and the liberties of their country, they will abandon it. With this conviction I always approach the people of my charge. With this conviction I approach you this evening.

My proposition is, that the manufacturing and vending of ardent spirits is morally wrong; and ought to be forthwith abandoned. In discussing this proposition, I propose

- I. TO EXPLAIN WHAT I MEAN BY IT;
- II. TO PROVE IT; and
- III. TO ANSWER OBJECTIONS TO IT.

I mean by the proposition, that it is an employment which violates the rules of morals which ought to regulate a man's business and conduct. The doctrine proceeds on the supposition that there is somewhere a correct standard of morals—a standard by which a man's whole conduct and course of life is to be tried; and that *this* business cannot be vindicated by a reference to that standard. Or, for example, we mean that it is man's duty to love God, and seek to honour Him, and that this business cannot be vindicated by a reference to that standard. That it is man's duty to love his fellow men, and seek to promote their welfare, and that this business cannot be vindicated by that standard. That it is man's duty to render a valuable compen-

sation to his fellow men in his transactions with them, and that this business cannot be vindicated by that standard. That every man is bound to pursue such a course of life as shall promote the welfare of the entire community in which he lives ; as shall *not* tend to promote crime, and pauperism and misery ; and to make widows and orphans, and that this business cannot be vindicated by that standard. In one word, that by any rules of life that have been set up to regulate the conduct of men, whether in the Bible, in the necessary relations of social compact, in the reason and conscience of Christians, and of other men, this business is incapable of vindication, and is to be regarded as immoral.

In this proposition, however, it is important to be understood. We mean to confine it simply to the business where it is sold as an article of *drink*. For to sell it as a medicine, with the same precaution as other poisons are sold, would be no more immoral than it is to sell arsenic. And to sell it for purposes of manufacture, where it is necessary for that purpose, is no more immoral than to sell any other article with that design. Between selling it for *these* purposes, and selling it as an article of drink, there is, as any one can see, the widest possible difference.

When we speak of this business as *immoral*, it is also important to guard the use of the word *immoral*. That word, with us, has come to have a definite and well-understood signification. When we speak of an immoral man, we are commonly understood to attack the foundations of his character ; to designate some gross vice, of which he is guilty, and to speak of him as profane, or licentious, or profligate, or dishonest, or as unworthy of our confidence and respect. Now we by no means intend to use the word in such a wide sense, when we say that this business is immoral. We do not mean to intimate that in no circumstances a man may be engaged in it and be worthy of our confidence ; and be an honest man ; or even a Christian. For our belief is, that many such men have been, and are still, unhappily engaged in this traffic. The time has been, when it was thought to be as reputable as any other employment. Men may not see the injurious tendency of their conduct. They may not be apprized of its consequences ; or they may be igno-

rant of the proper rules by which human life is to be regulated. Thus the slave-trade was long pursued ; and duelling was deemed right ; and bigamy was practised. But for a man to maintain that all these would be right *now*, and to practice them, would be a very different thing.

In this view of the subject, we do not of course speak of the dead, or offer any reflection on their conduct or character.— Many men are unwilling to regard this traffic as wrong, because, by so doing, they would seem to convey a reflection on their parents, or friends, who may have been engaged in the same business. But nothing of this kind is intended. The great laws of morals are indeed unchanged ; but the degrees of light and knowledge which men possess may be very different. We should not deem it right to apply *our* laws, and knowledge, in judging of the laws of Sparta, which authorised theft ; nor our laws to judge of the conduct of the Hindoo in exposing his father on the banks of the Ganges ; nor our present views to determine on the morality of our fathers an hundred years ago in the slave-trade, nor our views of the marriage relation to condemn the conduct of Abraham, David, or Jacob. Man's conduct is to be estimated by the light which he has. They who sin without law are to be judged without law ; and they who sin in the law, are to be judged by the law. Your father, in a different state of light, and public opinion, might have been engaged with a clear conscience in making or in holding slaves ; but *you* could not do it now with innocence. You might *regret* that he was engaged in the business, but your condemnation of him would not be such as you would yourself deserve, if you should engage now in the same business. Your father might have been engaged in the traffic in ardent spirits. Whether he was innocent or not, is not now the question, and has been determined by a higher tribunal than any on earth.— The question now is whether *you* can pursue it with a good conscience ; or whether, with all that you know of the effects of the traffic, it be right or wrong for you to pursue it. With these necessary explanations, I proceed to the second point proposed.

II. To prove that, in the sense in which it has been explained, the traffic is morally wrong.

In proving this proposition, I shall take for granted two or three points which are now conceded, and to establish which would lead me too far out of my way. The first is, that this is not an employment in which *the properties of the article are unknown*. The seller has as good an opportunity to be acquainted with the qualities of the article, and its effects, as the buyer. There is no concealment of its character, and tendency; there can be no pretence that you were deceived in regard to those qualities, and that you were unintentionally engaged in the sale of an article which has turned out to be otherwise than you supposed it to be. For alas! those properties are too well ascertained; and all who are engaged in this employment have ample opportunity to know what they are doing, and engage in it with their eyes open.

The *effects* of this traffic are well known. The public mind has been, with remarkable intensity, directed to this subject for ten years in this land, and the details have been laid before the American public. It is believed that no vice has ever been so faithfully gauged, and the details so well ascertained, as the vice of intemperance in this nation. It is far better understood than the extent of gambling, or piracy, or robbery, or the slave trade. It is established now beyond the possibility of debate, that ardent spirits is a poison, as certain, as deadly, and destructive, as any other poison. It may be more slow in its effects, but it is not the less certain. This is established by the testimony of all physicians and chemists, who have expressed an opinion on the subject. It is not necessary for the welfare of man as an ordinary drink. This is proved by the like testimony, by the example of many thousands who abstain from it, and by the fact, that, before its invention, the Roman soldier, the Scythian, and the Greek, were as hardy, and long lived, as men have been since. Its direct tendency is to produce disease, poverty, crime, and death. Its use tends to corrupt the morals, to enfeeble the intellect, to produce indolence, wretchedness, and wo, in the family circle; to shorten life, and to hurry to a loathsome grave; to spread a pall of grief over families and nations. It is ascertained to be the source of nine-tenths of all the pauperism,

and nine-tenths of all the crimes in the land. It fills our streets with drunkards, our alms-houses with loathsome wretches, our jails with poor criminals, and supplies our gibbets with victims. It costs the land on which we live more than 100,000,000 of dollars annually, and renders us no compensation, but poverty, want, curses, loathsomeness, and tears. In any single year in this Union, could the effects be gathered into one single group, they would present to the eye the following affecting details. An army of at least 300,000 drunkards,—not made up of old men, of the feeble, but of those in early life; of our youth, of our men of talents and influence; an enlistment from the bar, the bench, the pulpit, the homes of the rich, and the fire-sides of piety; the abodes of the intelligent, as well as the places of obscurity, and the humble ranks,—all reeling together to a drunkard's grave. With this army Napoleon would have overrun Europe. In the same group would be no less than 75,000 criminals—made such by the use of ardent spirits—criminals of every grade, and die, supported at the expense of the sober, and lost to morality, and industry, and hope—the source of lawsuits, and the fountain of no small part of the expenses of courts of justice. In the same group would be no less than 200,000 paupers, in a land abounding in all the wealth that the richest soil can give, and under all the facilities which the most favoured spot under the whole heaven can furnish for acquiring a decent and an honest subsistence. Paupers, supported at the expense of the sober, and the industrious, and creating no small part of our taxes, to pay for their indolence, and wretchedness, and crimes. And in the same group would be no less than 600 insane persons, made such by intemperance, in all the horrid and revolting forms of delirium—the conscience destroyed; the mind obliterated, and hope and happiness fled for ever. And in the same group there would be no less than 30,000 of our countrymen, who die annually, as the direct effect of the use of ardent spirit. Thirty thousand of our countrymen sinking to the most loathsome, and dishonoured of all graves, the grave of the drunkard. This is just a summary of the obvious and sure effects of this vice. The innumerable woes that it incidentally causes; the weeping and groans of the widow and the fatherless; the crimes and vices which it tends to introduce into abodes that

would but for this be the abodes of peace, are not, and cannot be taken into the account. Now this state of things, if produced in any other way, would spread weeping and sackcloth over nations and continents. Any sweeping pestilence that could do this, would hold a nation in alarm, and diffuse from one end of it to the other trembling and horror. The world has never known any thing else like it. The father of mischief has never been able to invent any thing that should diffuse more widespread and dreadful evils. It is agreed further, and well understood, that this is the *regular effects of the traffic, and manufacture, and use of this article*. It is not casual, incidental, irregular. It is uniform, certain, deadly,—as the sirocco of the desert, or as the malaria of the Pontine marshes. It is not a periodical influence, returning at distant intervals; but it is a pestilence breathing always—diffusing the poison when men sleep, and when they awake—by day and by night, in seed time and harvest—attending the manufacture and sale of the article *always*. The destroyer seeks his victim alike in every hogshead, and in every glass. He exempts no man from danger that uses it; and is always secure of prostrating the most vigorous frame; of clouding the most splendid intellects; of benumbing the most delicate moral feelings; of palsyng the most eloquent tongue; of teaching those on whose lips listening senates hung, to mutter and babble with the drunkard; and of entombing the most splendid talents and hopes of youth, wherever man can be induced to drink. The establishment of every distillery, and every dram shop, and every grocery where it is sold, secures the certainty that many a man will be a drunkard by the means, and be a curse to himself and to the world. The traffic is not only occasionally, and incidentally injurious, but it is like the generation before the flood in its effects, evil, and only evil continually.

Now the question is, whether this is an employment in which a moral man and a Christian man *ought* to be engaged? Is it such a business as his countrymen ought to approve? Is it such as his conscience and sober judgment approve? Is it such as his God and judge will approve?

In examining this, let it be remembered that the *reason* why this occupation is engaged in, and the sole reason is, *to make*

money. It is not because it is supposed that it will benefit mankind; nor is it because the man supposes that duty to his Creator requires it; nor is it because it is presumed that it will promote public health, or morals, or happiness; but it is engaged in and pursued solely as a means of livelihood or of wealth. And the question then is reduced to a very narrow compass; is it *right* for a man, for the sake of gain, to be engaged in the sale of a poison—a poison attended with destruction to the property, wealth, happiness, peace and salvation of his neighbours—producing mania, and poverty, and curses, and death, and woes innumerable to the land, and to the Church of God? A question this, one would think, that might be very soon answered. In answering it, I shall call your attention to a few very obvious, but undeniable positions.

1. It is an employment which tends to counteract the very design of the organization of society. Society is organized on a benevolent principle. The structure of that organization is one of the best adapted instances of design, and of benevolence, any where to be found. It is on this principle that a lawful employment—an employment fitted to produce subsistence for a man and his family, will not interfere with the rights and happiness of others. It may be pursued without violating any of their rights, or infringing on their happiness in any way. Nay, it may not only not interfere with *their* rights and happiness, but it will tend to promote directly their welfare, by promoting the happiness of the whole. Or, for example, the employment of the farmer may be pursued not only without interfering with the rights or privileges of the mechanic, the physician, or the merchant, but it will directly contribute to *their* welfare, and is indispensable to it. The employment of the physician not only contributes a support to himself and family, but to the welfare of the whole community. It not only does *not* interfere with the rights and happiness of the farmer and the mechanic, but it tends directly to their advantage. The employment of the merchant in lawful traffic, not only contributes to his support, but is directly beneficial to the whole agricultural part of the community; for, as Gibbon has well said, “the merchant is the friend of mankind.” He injures no man, at the same time that he benefits himself; and he contributes to the wel-

fare of the community by promoting a healthful and desirable exchange of commodities in different parts of the land, and of various natures. The same is true of the mechanic, the mariner, the legislator, the book-maker, the day-labourer, the school-master, the lawyer, the clergyman.—Now we maintain that the traffic in ardent spirits, as a drink, is a violation of this wise arrangement. It tends to sap the foundation of the whole economy. It is solely to benefit the trafficker, and it tends to evil, evil only, evil continually. If every man should act on this principle, society could not exist. If every man should choose an employment that should *necessarily* and *always* interfere with the peace, and happiness, and morals of others, it would at once break up the organization. If every manufacturer should erect a manufactory as numerous as our distilleries and dram shops, that should necessarily blight every farm, and produce *sterility* in its neighbourhood, every farmer would regard it as an unlawful employment; and if pursued, the business of agriculture would end. If a physician could live only by diffusing disease and death, who would regard his as a moral employment? If a mariner could pursue his business from this port to Calcutta, or Canton, only by importing the plague in every return voyage, who would deem it an honourable employment? If an apothecary could pursue his business only by killing nine persons out of ten of those with whom he had dealing, who would deem it a lawful business? If a man can get a living in his employment only by fitting out a privateer and preying upon the peaceful commerce of the world, who will deem it a lawful employment? If a man lives only to make a descent on the peaceful abodes of Africa, and to bind his victims in a floating hell on the ocean, and to tear away parents from their weeping children, and husbands from their wives and homes, and to consign them to perpetual woes in the land where human sinews are bought and sold, where is the man that will deem this a *moral* business? And why not? Does he not act on the same principle as the man who deals in ardent spirits—a desire to make money, and that only? The truth is, that in all these cases, there would be a violation of the great fundamental law on which men must agree to live together in society—a violation of that great, noble, and benevolent law of our organiza-

tion, by which an honest employment interferes with no other, but may tend to diffuse blessings in the whole circle of human engagements. And the traffic in ardent spirits is just as much a violation of this law, as in any of the cases specified.

2. Every man is bound to pursue such a business as to render a valuable consideration for that which he receives from others. A man who receives in trade the avails of the industry of others, is under obligation to réstore that which will be of real value. He receives the fruit of toil; he receives that which is of value to himself; and common equity requires that he return a valuable consideration. Thus the merchant renders to the farmer in exchange for the growth of his farm, the productions of other climes; the manufacturer that which is needful for the clothing or comfort of the agriculturist; the physician the result of his professional skill. All these are valuable considerations, which are fair and honourable subjects of exchange. They are a mutual accommodation;—they advance the interest of both parties. But it is not so with the dealer in ardent spirits. He obtains the property of his fellow men, and what does he return? That which will tend to promote his real welfare? That which will make him a happier man? That which will benefit his family? That which diffuses learning and domestic comfort around his family circle? None of these things. He gives him that which will produce poverty, and want, and cursing, and tears, and death. He asked an egg, and he receives a scorpion. He gives him that which is established and well known as the source of no good, but as tending to produce beggary and wretchedness. Now if this were practised in any other business, it would be open fraud. If in any way you could palm upon a farmer that which is not only *worthless*, but mischievous—that which would certainly tend to ruin him and his family, could *there be* any doubt about the nature of this employment? It makes no difference here that the man *supposes* that it is for his good; or that he applies for it. *You know* that it is *not* for his benefit, and you know—what is the only material point under this head—that it will tend to his ruin. Whatever *he* may think about it, or whatever *he* may desire, you are well advised that it is an article that will tend to sap the foundation of his morals and happiness, and conduce to the ruin of his estate, and his body,

and his soul; and you know, therefore, that you are *not* rendering him any really valuable consideration for his property. The dealer may look on his gains in this matter—on his houses, or mortgages, or lands, obtained as the result of this business—with something like these reflections. This property has been gained from other men. It was theirs, honestly acquired, and was necessary to promote their own happiness and the happiness of their families. It has become mine by a traffic which has not only taken it away from them, but which has ruined their peace, corrupted their morals, sent wo and discord into their families, and consigned them perhaps to an early and most loathsome grave. This property has come from the hard earnings of other men; has passed into my hands without any valuable compensation rendered; but has been obtained only while I have been diffusing want and wo and death through their abodes. Let the men engaged in this traffic look on their property thus gained; let them survey the wo which has attended it; and then ask, as honest men, whether it is a moral employment.

3. A man is bound to pursue such a business as shall tend to promote the welfare of the whole community. This traffic does not. We have seen that an honourable and lawful employment conduces to the welfare of the whole social organization. But the welfare of the whole cannot be promoted by this traffic. *Somewhere* it must produce poverty, and idleness, and crime. Even granting, what cannot be established, that it may promote the happiness of a particular portion of the community, yet it must be at the expense of some other portion. You may export poison to Georgia, and the immediate effect may be to introduce money into Philadelphia, but the only important inquiry is, what will be the effect on the *whole body politic*? Will it do more good than evil on the whole? Will the money which you may receive here be a compensation for all the evil which will be done there? Money a compensation for intemperance, and idleness and crime, and the loss of the health, the happiness and the souls of men! Now we may easily determine this matter. The article thus exported will do as much evil *there* as it would if consumed *here*. It will spread just as much devastation *somewhere* as it would if consumed in your own family, and among your own friends and neighbours. We have only to

ask : what would be the effect if it were consumed in your own habitation, in your neighbourhood, in your own city. Let all this poison which is thus exported to spread woes and death somewhere, be concentrated and consumed where you might see it, and is there any man who will pretend that the paltry sum which he receives is a compensation for what he knows would be the effect of the consumption? You keep your own atmosphere pure it may be, but you export the pestilence, and curses and lamentation, elsewhere, and receive a compensation for it. You sell disease, and death, and poverty, and nakedness, and tears, to other families, to clothe and feed your own. And as the result of this current of moral poison and pollution which you may cause to flow into hundreds of other families, you may point to a splendid palace, or to gay apparel of your sons and daughters, and proclaim that the evil is hidden from your eyes. Families, and neighbourhoods, and states, may groan and bleed somewhere, and thousands may die, but *your* gain is to be a compensation for it all. Is this an honourable traffic?

Suppose a man were to advertise consumptions, and fevers, and pleurisies, and leprosy, for gold, and could and would sell them; what would the community say to such a traffic? Suppose for gain he could transport them to distant places, and now strike down by a secret power a family in Maine, and now at St. Mary's, and now at Texas, and now at St. Louis,—what would the community think of wealth gained in such a traffic? Suppose he could, with the same ease, diffuse profaneness, and insanity, and robberies, and murders, and suicides, and should advertise all these to be propagated through the land, and could prevail on men to buy the talismanic nostrum for gold,—what would the community think of such a traffic as this? True he might plead that it brought a vast influx of money—that it enriched the city, or the country—that the effects were not seen there ;—but what would be the public estimate of a man who would be willing to engage in such a traffic, and who would set up such a plea? Or suppose it were understood that a farmer from the interior had arrived in Philadelphia with a load of flour, nine-tenths of whose barrels contained a mixture, more or less, of arsenic, and should offer them for sale. What would be the feelings of this community at such a traffic? True, the

man might plead that it would produce gain to his country ;— that they had taken care to remove it to another population ;— that his own family was secure. Can any words express the indignation which would be felt here? Can any excitement which this city has experienced this year, equal the agitation which would convulse the public mind? Can any thing express the horror which all men would feel at such a transaction as this, and at the cold-blooded and inhuman expense of the money-loving farmer? And yet you witness a thing like this every day,—on your wharves, and your ships, and your groceries, and your inns, and your exchange—splendid monuments of taste, and from your men of wealth, and your moral men, and your *professed Christians*, and a horror comes through the souls of men, when we dare to intimate that this is an immoral business! And we are gravely told that the press should be still on this subject; and that men should suffer this employment to be driven on with utmost energy without admonition, and that it is not a part of our business to discuss it, and that the pulpit should be silent. There is *one* pulpit, at least, that will not be silent; and one voice that cannot be hushed by any thing but death, while this amazing work of destruction is going through the land.

4. A man is bound to pursue such a course of life as not necessarily to increase the burdens and the taxes of the community. The pauperism and crimes of this land grow out of this vice, as an overflowing fountain. Three-fourths of the taxes for prisons, and houses of refuge, and alms-houses would be cut off but for this traffic, and the attendant vices. Nine-tenths of the crimes of the country and of the expenses of litigation for crime would be prevented by arresting it. Of 653 who were in one year committed to the house of correction in Boston, 453 were drunkards. Of 3,000 persons admitted to the work-house in Salem, Mass., 2,900 were brought there directly or indirectly by intemperance. Of 592 male adults in the alms-house in New York not 20, says the Superintendent, can be called sober; and of 601 women, not as many as 50. Only three instances of murder in the space of fifteen years, in New York occurred, that could not be traced to ardent spirit as the cause. In this city ten. This is the legitimate regular effect

of the business. It tends to poverty, crime, and wo—and greatly to increase the taxes and burdens of the community.—What is done then in this traffic? You are filling our almshouses, and jails, and penitentiaries, with victims, loathsome and burdensome to the community. You are engaged in a business which is compelling your fellow-citizens to pay taxes to support the victims of your employment. You are filling up these abodes of wretchedness and guilt, and then asking your fellow-citizens to pay enormous taxes indirectly to support this traffic. For, if every place where ardent spirits can be obtained, were closed in this city and its suburbs, how long might your splendid palace for the poor beyond the Schuylkill be an almost untenanted pile! How soon would your jails disgorge their inmates and be no more filled! How soon would the habitations of guilt and infamy in this city become the abodes of contentment and peace! And how soon would reeling, loathsomeness and want cease to assail your doors with importunate pleadings for charity! Now we have only to ask our fellow-citizens what right they have to pursue an employment tending thus to burden the community with taxes, and to endanger the dwellings of their fellow-men, and to send to my door, and to every other man's door, hordes of beggars, loathsome to the sight,—or to compel the virtuous to seek out their wives and children, amidst the squalidness of poverty, and the cold of winter, and the pinchings of hunger, to supply their wants? Could impartial justice be done in the world, an end would soon be put to the traffic in ardent spirits. Were every man bound to alleviate all the wretchedness which his business creates, to support all the poor which his traffic causes, an end would soon be made of this employment. But alas! you can diffuse this poison for gain, and then call on your industrious and virtuous countrymen to alleviate the wretchedness, to tax themselves to build granite prisons for the inmates which your business has made; and splendid palaces, at the expense of half a million, to extend a shelter and a home for those whom your employment has turned from their own habitations! Is this a moral employment? Would it be well to obtain a living in this way in any other business?

5. The business is inconsistent with the law of God, which requires us to love our neighbour as ourselves. A sufficient

proof of this would be a fact which no one could deny, that no man yet probably ever undertook the business, or pursued it from that motive. Its defence is not, and cannot be put on that ground. No man here,—no man in the community, believes that a continuance in it is required by a regard to the welfare of his neighbour. Every one knows that his welfare does not require it; and that it would be conferring an inestimable blessing on other men, if the traffic was abandoned. The single, sole object is gain; and the sole question is whether the love of gain is a sufficient motive for continuing that which works no good, but constant ill to your neighbour.

There is another law of God which may, on this subject, have some reference to some persons in this house. It is that golden rule of the New Testament, which commends itself to the conscience of all men, to do to others as you would wish them to do to you. You may easily conceive of your having a son, who was in danger of becoming a drunkard. Your hope might centre in him. He might be the stay of your age. He may be inclined to dissipation; and it may have required all your vigilance, and prayers, and tears, and authority, to keep him in the ways of soberness. The simple question now is, what would you wish a neighbour to do in such a case? Would it be the desire of your heart that he should open a fountain of poison at your next door; that he should proclaim his readiness to sell “liquid fire, and distilled damnation;” that he should, for gain, be willing to put a cup into the hands of your son, and entice him to the ways of intemperance? Would you be pleased if he would listen to no remonstrance of yours; if he should even disregard your entreaties and your tears; and coolly see, for the love of gold, ruin coming into your family, and your prop taken from beneath you, and your gray hairs coming down with sorrow to the grave? And yet to many such a son may you sell the poison; to many a father whose children are clothed in rags; to many a man whose wife sits weeping amidst poverty and want, and dreading to hear the tread and the voice of the husband of her youth, once her protector, who now comes to convert his own habitation into a hell. And there are not a few men of fair standing in society, who are engaged in this; and not a few—O tell it not in Gath—who claim the honoured name

of Christian, and who profess to bear the image of him who went about doing good. Can such be a *moral* business?

6. The traffic is a violation of that law which requires a man to honour God. Whether ye eat or drink, or whatsoever ye do, do all to the glory of God. And yet is this a business which was ever engaged in, or ever pursued, with a desire to honour God? Is it an employment over which a man will pray? Can he ask the God of heaven to give him success; to open new sources of traffic; to attend that which he daily sells to men? Let him then follow it in imagination to its direct result; let him attend it to its final distribution of poverty, and woes, and crimes, and death, and then kneel before heaven's eternal King, and render thanksgiving for this success. Alas, it cannot be. Man pursues it not from a desire to honour God. And can the man who is engaged in a business on which he cannot implore the blessing of heaven; who is obliged to conceal all thoughts of it if he ever prays; who never engaged in it with a desire to glorify God, or to meet his approbation—can *he* be engaged in a business which is lawful and right?

I might dwell further on these points. But I am now prepared to ask with emphasis, whether an employment that has been attended with so many ills to the bodies and souls of men; with so much wo and crime; whose results are evil, and only evil continually; an employment which cannot be pursued without tending to destroy the very purposes of the organization of society; without violating the rule which requires us to render a valuable consideration in business; without violating the rule which requires a man to promote the welfare of the whole of the community; which promotes pauperism and crime, and imposes heavy burdens on your fellow citizens; which is opposed equally to the love of man and the law of God, whether this is a moral, or an immoral employment? The question is submitted. If moral, it should be driven on with all the power of American energy; with all the aids of wealth, and all the might of steam, and all the facilities of rail-roads and canals, for our country, and the Church calls the man to the honourable employment! But if it be immoral and wrong, it should be abandoned on the spot. Not another gallon should ever pass from your store, if it be evil, only evil, and that continually.

III. We are prepared now to examine the objections to this doctrine. It must be done in few words.

1. The first is, that the traffic is not condemned in the Bible. To this, the answer is very obvious. The article was then unknown. Nor was it known until 600 years after the Bible was completed. This mode of extending and perpetuating depravity in the world, was not suggested by the father of evil until it was too late to make a formal law against it in the Bible, or to fortify the argument of human depravity from this source. It is neither in the Bible, nor in any other code of laws, the custom to specify crimes which do not exist. How remarkable in a code of laws would have been such a declaration as the trafficker demands, 'Thou shalt not deal in ardent spirits,' hundreds of years before the article was known! The world would have stood in amazement, and would have been perplexed and confounded by an unmeaning statute. But further, it is not the practice in the Bible, or in any other book of laws, to specify each shade and degree of wrong. Had it been, there could have been no end of legislation, and no end to books of law. I ask the dealer in ardent spirits, where is there a formal prohibition of piracy, or bigamy, or kidnapping, or suicide, or duelling, or the sale of obscene books and paintings? And yet does any man doubt that these are immoral? Does he believe that the Bible will countenance them? Will he engage in them, because they are not specified formally, and with technical precision, in the Scriptures? The truth is, that the Bible has laid down great principles of conduct, which on all these subjects can be easily applied; which *are* applied; and which under the guidance of equal honesty, may be as easily applied to the traffic of which I am speaking. Still further, the Bible *has* forbidden it in principle, and with all the precision which can be demanded. A man cannot pursue the business, as has been shown, without violating its great principles. He cannot do justly in it; he cannot show mercy by it; he cannot seek to alleviate human woes by it; he cannot do as he would wish to be done unto; he cannot pursue it to glorify God. The great principles of the Bible; the spirit of the Bible; and a thousand texts of the Bible, are pointed against it; and every step the trafficker takes, he infringes on the spirit, and bearing, of some declaration of God.

And still further, it is *his* business to make out the propriety of the employment, not ours to make out the case against him. Here is the rule—for him to judge. By this he is to be tried; and unless he can find in the volume a rule that will justify him in a business for gain, that scatters inevitable woes and death; that accomplishes more destruction than all the chariots of war, and the desolations of gunpowder on the field of blood; that sends more human beings to the grave than fire, and flood, and pestilence, and famine, altogether; that heaps on human society more burdens than all other causes combined; that sends armies on armies—in a form more appalling, and infinitely more loathsome, than Napoleon's "food for cannon"—to the grave; unless he can find some prophecy, or some principle, or some declaration, that will justify these, the Bible is against him, and he knows it. As well might he search for a principle to authorize him to plant a Bohon Upas on every man's farm, and in the heart of every city and hamlet.

2. A second plea is, 'if I do not do it, others will; the traffic will go on.' Then, I answer, *let* others do it, and on them, not on you, be the responsibility. But it is said, perhaps, if it is not in your hands, the hands of the respectable, and the pious, it will be in the hands of the unprincipled and the profligate. I answer, **THERE LET IT BE.** There, if any where, it should be. There, if the principles of this discourse are correct, is its appropriate place. And if that were done, intemperance would soon cease to curse the land. *It is just because it is upheld by the rich, and the reputable, and by professed Christians, that the reform drags so heavily.* The business has never found its proper level. And O that the dealers in it would kindly forego this plea of benevolence, and feel themselves released from this obligation! But is this a correct principle of conduct? Is this the rule which heaven has given, or which conscience gives, to direct the doings of man? Have I a right to do all which I know other men will do? Other men will commit murder. Have I a right to do it? Other men will commit adultery. Have I a right to do it? Other men will curse, and swear, and steal. Have you a right to do it? Other men will prey on unoffending Africa, and bear human sinews across the ocean to be sold. Have you a right to do it? The traffic in

human flesh will go on; ships will be fitted out from American ports; and American hands will bear a part of the price of the tears and groans of enslaved men. And why should not you participate with them, on the same principle?

3. A third excuse is, that the traffic is the source of gain to the country. Now this is known to be not so. More than 100,000,000 of dollars would be necessary to repair to this land, the annual loss in this business. Is it no loss that 300,000 men are drunkards, and are the slaves of indolence and want? Is it no loss to the nation that 30,000 each year go to the grave? Is there no loss in the expense of supporting 75,000 criminals; and nine-tenths of the paupers in the land? Is it no loss that bad debts are made, and men are made unable and unwilling to pay their debts? Whence are *your* bad debts? Whence but directly, or indirectly, from this business? From the indolence, and want of principle, and want of attention, which intemperance produces.

4. The man who is engaged in this business, says, perhaps, I have inherited it, and it is the source of my gain; and what shall I do? I answer, beg, dig;—do any thing *but* this. It would be a glorious martyrdom *to starve*, contrasted with obtaining a livelihood by such an employment. In this land, assuredly, men cannot plead that there are no honourable sources of livelihood open before him. Besides, from whence do we hear this plea? As often as otherwise from the man that rolls in wealth; that lives in a palace; that clothes his family in the attire of princes, and of courts; and that moves in the circles of fashion, and of splendour. O how cheering is *consistent* pleading; how lovely the expressions of perfect honesty! This business may be abandoned without difficulty. You have not those deep, agitating, perplexing questions to solve, which afflict one large portion of our countrymen—those oppressed and cursed with slavery. They *have* ten thousand perplexities about the question of loosing their grasp from their slaves. But those questions do not, cannot perplex you. The only question is, whether the love of man, and the dictates of conscience, and the fear of God, shall prevail over the love of that polluted gold, which this traffic in the lives and souls of men shall introduce into your dwelling.

During the recent contested election in the city of New-York, it is stated in the daily papers that numerous applications were made for *pistols* to those who kept them for sale. It is added that the application was extensively denied, on the ground of the apprehension that they were intended for bloodshed in the excitement of the contest. This was a noble instance of principle. But on the plea of the dealer in ardent spirits, why should they have been withheld? The dealer in fire-arms might have plead as the trafficker in poison does: 'This is my business. I obtain a livelihood by it. *I am not responsible for what will be done with the fire-arms.* True, the people are agitated. I have every reason to believe that application is made with a purpose to take life. True, blood may flow and useful lives may be lost. But *I am not responsible.* If they take life, they are answerable. The excitement is a favourable opportunity to dispose of my stock on hand, and it is a part of my business to avail myself of all favourable circumstances in the community to make money.' Who would not have been struck with the cold-blooded and inhuman avarice of such a man? And yet there was not *half* the moral certainty that those fire-arms would have been used for purposes of blood, that there is that ardent spirits will be employed to produce crime, and poverty, and death.

I have no time to notice other objections. Nor need I. I have stated the *principle* of all. I just add here, that the excuses which are set up for this traffic will apply just as well to any other business as this, and will fully vindicate any other employment, if they are to be sustained. Apply these excuses to the case of a bookseller. The question might be suggested whether it was a moral or an immoral business, to deal in infidel, profligate, and obscene pictures and books. True, it might be alleged that they did evil, and only evil continually. It might be said that neither the love of God or man would prompt to it. He might be pointed to the fact that they *always* tended to corrupt the morals of youth; to blight the hopes of parents; to fill up houses of infamy; to blot out the hopes of heaven; and to sink men to hell. But then, he might with commendable coolness add, 'This traffic is not condemned in the Bible. If *I* do not engage in it others will. It contributes to my livelihood;

to the support of the press ; to the promotion of business ; and I am not responsible for *their* reading the books, nor for their desire for them. I am pursuing the way in which my fathers walked before me, and it is *my living, and I will do it.*'

Apply the same principles to the traffic in human flesh. 'The kidnapping of an African is not forbid in the Bible. The country of Guinea was then unknown. The business has been practiced for centuries. It was first recommended by a man of God; and the tender-hearted and pious Cardinal Ximenes sought by this to alleviate the woes, and to save the lives, of the feeble aborigines of America. It has been practiced by all Christian nations. The vessels of Europe and America have united in it. The best men, men like John Newton, have been engaged in it. If *I* am not engaged in it, others will be. The traffic will be carried on in spite of laws, and public opinion, and acts of nations, declaring it to be piracy. Besides, cold-hearted, unfeeling, unprincipled men will engage in it ; men regardless of suffering ; men who will multiply the horrors of the middle passage ; men who will separate husband and wife ; men who will plunge the sick and the feeble into the ocean. It is better that the traffic should be in the hands of the reputable, the compassionate, the pious. Further, it is the source of immense wealth to my country. Without the imported slave, large portions of the Southern States would be uncultivated and abandoned. And my interest calls me; and a voice from my fathers' graves calls me ; and my country calls me ; to spend my life on the highway of nations ; to tear asunder the bleeding ties of humanity, and to bear weeping fathers, and brothers, and sisters, and wives, from the tombs of their ancestors, to be consigned to hopeless misery, in withering, degraded servitude.' Wherein does this plea differ from that of the trafficker in ardent spirits? Alas ! we have learned how to estimate its force in regard to slavery ; but we shrink from its application in regard to this wide-spread business, that employs so much of the time and the wealth of the people of this land.

CAUSES OF INTEMPERANCE IN CITIES AND LARGE TOWNS.

Habak. ii. 12.—**WO TO HIM THAT BUILDETH A TOWN WITH BLOOD, AND ESTABLISHETH A CITY BY INIQUITY.**

LAST Sabbath evening, I endeavoured to prove that the manufacture and sale of ardent spirits was an immoral employment, and ought forthwith to be abandoned. This evening, I propose to inquire into the causes of intemperance existing in cities and large towns, and particularly in this city.

It is not needful to my purpose to moot the question, whether this vice is more prevalent in cities, in proportion to the population, than in the country. The only thing material in making this a distinct inquiry, is, that there are causes operating in cities which do not, to the same extent, exist in the country; and that there are causes existing among us, which demand our special attention as inhabitants of Philadelphia, and which it is incumbent on Philadelphians to suppress or remove. I have an interest in this in common with every man that hears me. I have no object but to ascertain the truth in this inquiry; and if what I shall state this evening, shall be found to be the truth, every person here present will find this to be a most practical subject, and demanding the aid of his influence, his example, his talents, and his wealth.

The Legislature of this state, during the session which has just closed, has passed an act which demands the lasting gratitude of the people of this city, and which has cut off one of the specifications that would otherwise have called for a prominent position in my argument. I allude to the law prohibiting bars in theatres. When it is remembered that the theatre itself is a school

of immense profligacy and corruption under the best auspices, that we have had no less than four in this city; that in them it has been a practice to place bars in every part of the house, that there might be easy access to it—bars for the pit, and bars for the boxes, and bars for the gallery; that it was customary for young men to crowd around those bars; that thence no small portion of the intemperance and infamy of young men arose; that half the profits of these seminaries of morals arose from these bars; it will be at once seen that the legislative hand has been reached forth to dry up one of the most copious fountains of pollution in this city. The act demands the lasting gratitude of the friends of virtue, to the Legislature. It demands our higher gratitude to the Father of Mercies, and to the God of purity. There is another light in which we may regard this legislative act. It indicates a healthful pulse in the public feeling. It shows the advance of the temperance reform. It expresses a disposition in our Legislature to lay a strong hand of restraint, on this vice. It is to be hoped it is but the commencement of a series of acts, in relation to this business, yet to throw the whole weight of legislative influence and power in favour of the reform. For we shall yet see that intemperance is sustained by the laws of the land; that the vice, with its attendant crimes and woes, is a *protegè* of the Legislature; and that if the countenance shown to it by the laws were withdrawn, it would probably soon cease to send blighting and mildew through our country. But this does not fall in with our design this evening.

The object now is, to state the causes of the prevalence of this vice, in cities and large towns. It may conduce to this object, just to hint at the causes which have operated so extensively in producing this train of evils throughout our country. In my last discourse, I gave a summary of those evils. The vice has been gauged, and its extent ascertained with remarkable faithfulness. It is ascertained that it costs the nation more than 100,000,000 of dollars annually; that not less than 300,000 of our countrymen are intemperate; that it is the source of nine-tenths of the pauperism and crimes of the nation; that more than 600 are reduced by it to insanity, and more than 30,000 annually sent to a drunkard's grave. This is just a summary of the

evils—apart from the unguaged, and *unguageable* mass of woes, and wretchedness, and tears, that it incidentally but inevitably causes. Now whether this nation is more intemperate than any other on the face of the earth, is not at present the inquiry. But the question may be asked, whence has it happened that America, the land of the Pilgrims, and the home of virtuous liberty—the land of common schools, and colleges, and churches, and equal laws—the nation blessed with the most fertile soil—with the greatest facilities for comfort and wealth, of any people under the whole heavens—should, in the space of scarcely half a century from its national existence, have presented such a spectacle? It would take me too far from my present purpose fully to answer this question. I may only just hint at a reply.

1. It may have been owing, in part, to our abundant, and most luxurious soil. The time has been, and is now, when that soil produced far more than was necessary for the consumption of our own citizens. The time has been, when there was no foreign market, or when the farmer lived so far from market as to forbid all efforts to transport the productions of his soil. But it was easy to convert those productions into poison; and it was comparatively easy to convey that poison to the market, and to find sale for it. The extensive manufacture of the article secures its extensive consumption. Every distillery is morally certain to secure an intemperate neighbourhood. And as distilleries have been reared all over the land, so adjacent to each other that their dark and offensive exhalations have settled as a thick cloud in all the sky, it is not difficult to account for the fact, that the vice has swept like the pestilence from Maine to Georgia, and from the father of rivers to the Atlantic. Place nuisances and sources of plague, with like adjacency, in reference to any thing else, and we should not be surprised if desolations and deaths should flow together, and pervade the length and breadth of the land.

2. Our views of liberty may have contributed to this. Every man here is a freeman. He boasts himself to be exempt from the shackles of tyranny. And we are the people who are in danger of being free to licentiousness. Men easily, and often, throw off the restraints of law, and morals, and religion, under the notions of freedom. And no nation has ever been endangered in regard to this so

much as our own. Our people, rolling like the surges of the ocean to the west, when they leave the graves of their fathers, easily forget their notions of the value of morals, and of the school-house, and of the church, in the immense pressure for gain. The American, boasting that he is as free as the air he breathes, or as the waters of his majestic streams, soon learns to mock at the restraints of morality and religion—turns his liberty to licentiousness, and hence thousands become drunkards.

3. Our national habits have led to intemperance. An extensive belief has prevailed that the poison was necessary. Offensive at first to the taste, yet it is soon loved. Insensibly the young are trained to its use. The morning dram of a father may make all his sons drunkards. In a single school in this city, it is stated, that of 90 children who attend, 25 are intemperate. On being asked by their teacher how it happened, the reply was, that it was by their dipping their bread in whiskey in the morning. This burning poison is thus a part of the very subsistence of the family. Its use steals silently on like a gentle soporific; and while it secures the powers of the man, it locks up his reason; destroys his moral sense; hushes the alarms of conscience; and silences even the calls of ambition and of gain. The public mind slept over the advances of intemperance, until its use was deemed needful alike in cold and heat; in society and solitude; in sickness and in health; alike as a seal of friendship, and as a pledge of reconciliation; in daily labour, and in the *ennui* of idleness;—it has been connected with every entertainment; and deemed needful as an expression of kindness, and of tender regard. It had become the *panacea* of all disease, and the universal pledge of friendship; and it did not seem to occur to men that it was strange, passing strange, to offer a cup of *poison* to a neighbour as a pledge of affection, or as a proof of hospitality. For what would be thought of extending to a man a vial of laudanum, or a portion of arsenic, or a glass of the hemlock that closed the life of Socrates, as a pledge of kindness and of love! Yet the poison which Americans drank, and still drink so freely, is no less certain and deadly—though less rapid—than either. It was connected with our habits of social intercourse, and we joined it to our days of festivity. We have set apart one day in this nation, almost as by common consent, as a day sacred to

Bacchus. The day which commemorates the stern virtues of our fathers, and the independence of our country, we have devoted extensively to national riot, and intemperance. For this day, instead of being devoted to the incense of praise, and the sober cultivation of patriotic sentiments and feelings, we had made a day of revelry—a *Saturnalia*, worse than the Roman, in multitudes of places throughout the land. And Americans had deemed it eligible, on that day to become intoxicated. Republican freemen judged it right to open the floodgates of intemperance to commemorate every victory in the field, or in a political campaign; alike in memory of the honoured dead of the Revolution, and in the triumphs of a race-course. And it is not wonderful that the vice swept like a torrent over the land.

4. The pious and the respectable lent their countenance to the vice. They drank also—they used the poison on the farm, and in the work-shop, and on the ocean; they gave it to those in their employ, and they joined the circle of drinking, and rejoiced with the men who became drunk. They engaged in the traffic, and were our bar-keepers, and our importers, and distillers, and our retailers; and they gave all the weight of their influence and enterprise to the undertaking. For there is solid piety and virtue enough in this nation to accomplish any effect; and when Christians joined with the intemperate, and worked their distilleries, and trundled their casks in the highway to heaven, it is no wonder that the vice had spread like a torrent over the nation. And even now they are engaged in the business. And they bring the influence of their names to the work. And they are found at places of revelry and drunkenness. And they oppose temperance societies. And they speak harshly of the press, and the pulpit, when their employment is denounced.

5. The laws of the land authorized intemperance, practically, from Maine to Georgia. The army and the navy were supplied, at the public expense, with the poison. The several legislatures authorized the sale of the poison, and designated the men who might distribute it. The whole authority of the state was brought to bear in favour of it; and men deemed, and still deem, a *license* from the state a sanction for the business, and a dispensation from the laws of God and of good morals. For

most men judge themselves in the right path, if they have the sanction of the laws of the land. While these causes—with many others—were operating, it was no wonder that the nation was fast becoming a nation of drunkards. And the wonder is, not that the vice has spread, but that there has been power enough in public opinion, to arrest its progress, and to stay its desolating course through the land.

I proceed now to inquire into the particular reasons of intemperance in cities. All that I can do will be to take a very rapid survey of causes which would admit of much detail and illustration.

1. The organization of cities is, in many respects, conducive to the prevalence of this vice. I refer to the peculiar character of the population which may, and does commonly center in such places. With all that is excellent on the earth, there is also all that is unprincipled and abandoned. A thousand motives draw men together; and they come with little homogeneousness of character; with every shade of opinion; with every degree of principle; with every variety of sentiment. Foreign nations pour their refuse population on the wharves of a city; outlaws and vagabonds seek there a home; and the infamous and abandoned flow there to obtain a hiding place. Men who would be infamous in a neighbourhood in the country where every eye would be upon them, and where they would be shut out from all society, may escape from responsibility to the public, and find concealment in a city; or find companions, as many as may be desirable, to countenance them in their profligacy. Many a man of wealth and of idleness, who would in a country population be *compelled*, by the vigilance of the public eye, into at least *external* decency of life, shall in a city be secure from that vigilance, and hide himself in a palace, or seek repose in a splendid abode of infamy, secure from the public recognition, and from open shame.

We furnish a receptacle for all classes of men. Long ago Tacitus described Rome as the *colluvies gentium*—the *sink of nations*—the *common sewer* of the world. The same is true of London, of Paris, of New-York; and extensively, though in a greatly modified measure, of our own city. We invite the foreigner to our shores. We proclaim this as the asylum of the

world. We open our ports, with a kindness lovely in theory ; and extend the privileges of naturalization perhaps with a dangerous liberality. We stretch our arms to the wide world. The genius of American liberty utters the language of persuasion in the ears of the oppressed, and the poor, and the suffering, of all nations. We invite them to cross the ocean which our fathers crossed; and we tell them that they have founded an empire here, designed to be the asylum of the oppressed of all the world. And what do we do when they heave near our wharves? What is the reception which we give them then? We darken the atmosphere which they deemed the pure air of freedom, with the volumes of smoke from our distilleries, and we establish all along our wharves, and in all points of the city, dram-shops of all grades, and orders; and we license them by the law of the land, and by public opinion, and commit them often,—alas ! *very, very* often, to worthless men who will wrest the last cent from the seaman and the foreigner ; men without principle, without morals, and whose only aim is to make the foreigner pennyless, and drunk—left to curse his own folly, and his landlord, and his ill-starred voyage, and the boasted asylum of liberty.—We invite him at every corner of the streets to become a drunkard, and then forsooth we complain, in the accents of most virtuous remonstrance, that Ireland, and England, and the world, pour their refuse population on our shores, and seek to destroy the purity of our morals, and the holiness of our liberty. If asked what should be done in such cases, I answer, meet them as becomes freemen. Meet them as becomes the descendents of the pilgrims ; and as becomes the dwellers in the city of William Penn. Let public opinion frown on this traffic in the souls of our own countrymen, and of foreigners. Let these shops of infamy and of guilt no longer have the countenance of our laws, or of public opinion. Welcome them as the oppressed of other lands—welcome them to virtuous liberty ; but let us not meet them on the very shore, stretching forth in our hands a cup of poison, and consign them to infamy, and to hell.

2. I specify as the second cause of intemperance among us, the *laws* which license men to sell ardent spirits. I propose to examine the propriety of those laws hereafter. I allude to them now for this reason, that in all places, and particularly in cities,

they operate to give the sanction of the State to the traffic.— For if a man is licensed to sell poison, and if he pays a price for the privilege of selling it, his interest requires him to sell as much as possible. And the written license which he holds from the State, and for which he has paid, he will regard as a *quit-claim* of his conscience. For men who engage in this business have usually just so much conscience, and no more, as to be entirely satisfied with the authority of the State. What is in accordance with that law, they will find it for their interest to regard as right. And what may be made to quadrate with that law, they will not be convinced can be wrong. And what is the more remarkable in this case, and satisfies them still more that they are right, is, that the law makes a *distinction* expressly in their favour over other men. The farmer has no such license; nor the merchant; nor the book-maker; nor the brick-layer; nor the carpenter. But the seller of this poison has the *express sanction* of his country; and has that sanction, too, expressed in preference to other pursuits that the State has declared to be wrong. Approach your legislature, and ask for permission to establish a manufactory of *gas* in the chartered limits of Philadelphia,—the answer would be, No, gentlemen, such a nuisance would endanger the health of the citizens.— Ask for permission to keep gunpowder in your city, and the answer is, no: approach with it no nearer than three miles.— Ask for leave to establish a lottery office, and the answer is, O no: it is an employment tending to corrupt public morals, and all such offices must be closed. Ask for a race-course, and the answer is, it is a business of infamy, and the State will not be its patron. But ask for a depository where to traffic in the souls and bodies of men—to make paupers, and criminals, and maniacs, and widows, and orphans—to send men to temporal and eternal perdition, and the answer is, as many as you please, and can pay for. Establish them at every corner of the street; on all your wharves; in all your alleys; in all your cellars; accessible to the rich and the poor. Bring the poison, with the profuseness of your hydrant water, to every man's door; and when the drunkard reels, and his family cry for bread, and your victim is in the alms-house, or in the penitentiary, or on the gallows, *plead the authority of the State.* The State that con-

demns him to the damps of the dungeon, or to the gibbet for his crimes, authorized you to hurry him to that catastrophe if you could. The whole authority of the laws of the land is pledged to sustain you in your business; and in all the results of that business. And the effect is just this,—that there is many a man whom public opinion would frown from this employment, and whose conscience would urge him to an honourable mode of subsistence, could he not plead for it the authority of the law of the land.

III. I adduce as a third cause of the prevalence of intemperance in cities, the number and the respectability of the houses, where the poison can be obtained. This is connected with that just specified; and it operates with peculiar power in cities. Make those houses numerous, and respectable, and splendid, and you make the habit of drinking respectable, and you entice thousands in the way to death. For there are many men who will frequent a splendid abode to obtain the poison, whose heads would hang with shame at the idea of entering the hovels where the lower class become intoxicated. And there are thousands of young men tempted by such habitations, whose steps would turn with abhorrence from the places of low intoxication, and beastly sensuality.

I am principally concerned with Philadelphia and its suburbs—a city, that of all on the earth, has the fewest inducements to be a place of intemperance. The great mass of this people have been from the beginning, probably the professed friends of temperance. The city founded by Penn, and so extensively occupied by those who embrace the same sentiments, should have been free from this vice. And the city, favoured by merciful heaven so amply with the purest and most wholesome beverage which the God of nature has provided for man, has no imaginable excuse for indulgence in the use of this poison. And yet, in this city, a state of things has grown up alike alarming to our peace, to our virtue, to our religion. I affirm not, indeed, that it equals or surpasses other cities in the facilities for intemperance. But I affirm, merely, that there are facilities here for intoxication, and that contemplate intoxication, and that inevitably produce pauperism, and crime, and tears, and perdi-

tion, that are humbling to the city, and that are uncalled for, and that the public welfare requires to be removed.

Listen for a moment to a few statistics taken with care in 1829, in this city and its suburbs; and let it be remembered that the condition of the city, in this respect, has by no means been improved. In that year, in the city proper, there were five hundred and forty-three houses where ardent spirits were retailed, of which three hundred and fifty-six had no accommodations whatever for travellers; leaving only one hundred and eighty-seven with. *Three hundred and fifty-six* houses contemplating a support simply by the sale of poison, and receiving that support only by making paupers, and producing crime, and woes, and death, in the city proper, containing perhaps 80,000 inhabitants. In the Northern Liberties there were 188 houses, of which 125 had no accommodations for travellers. In Penn Township 86, of which 56 were not designed to accommodate travellers. In Kensington, of 115, 88 were without such accommodation,—and in Southwark, of 307, 247 had no such accommodation, leaving only 60 with such accommodation. In our whole population we were blessed with 1,239 houses where ardent spirits were retailed, of which 872 had no accommodation for travellers,—thus imposing on the inhabitants of this city the expense of supporting 872 houses to retail this poison, and all the expenses connected with the pauperism, and crime, and wretchedness, that *could* by any possibility be diffused from those houses. In this estimate it is ascertained that in this city there was one house for retailing ardent spirits for every 79 inhabitants of all ages—or one such house for every 39 adults—that is, about one such house for the accommodation of every twelve families in the city. At the same time it is a curious fact, and a most striking coincidence, that the number of paupers admitted from Southwark to the alms-house in 1828, was one for every 17 of the adult inhabitants.*

Now let the inhabitants of this city look at these facts. These houses, most of them, exist under the authority of the State.—They have been licensed by men entrusted with that business, under a law which requires such houses to be licensed, where they are necessary. They are supported by the diffusion of


* Hazard's Register of Pennsylvania, Vol. iii. 94—96.

poison, and of death. They receive the earnings of the poor, and their maintenance is at the expense of disease, and cursing, and want, and licentiousness in the community. They are supported by *you*, who are taxed to support the poor ; by you who are taxed to build granite prisons, and palaces for crime and poverty ; by you who seek out the widow and the fatherless in the cold of winter to minister to their wants. Of 781 maniacs in our different insane hospitals, 392, more than half, according to the testimony of their own friends, were rendered maniacs by strong drink ; and the physicians give it as their opinion that this was the case with many others.* Can any man believe—did any man ever yet believe, that in this city one house out of 12, or out of 20, or out of 500, was ever *necessary* to be established as a fountain of poison and a source of woes ?

But there is another fact. Since this estimate was made, the Legislature of this state has increased the number of these fountains by authorizing the licensing of oyster cellars—and the places where the poison is diffused are almost without number. And can any man wonder that intemperance comes in upon a city like a flood of polluted and poisonous waters ?

Look one moment more at this estimate. *Where are these houses?* Are they collected together where the moral pestilence might be confined to a single place ? They are scattered at convenient distances, for the accommodation of the rich and the poor. They are in your splendid streets, and in your marts of business, and near your manufactories, and your wharves, and in your miserable lanes, and alleys. They are adjacent to your gambling-houses above ground, and below ground, and contiguous to your places of infamy. *By whom are they kept?* Alas! by many men respectable, and moral, and—O publish it not in the streets of Askelon—by Christians. And not a few—tell not this, lest the daughters of the Philistines triumph—not a few are under the direction of females—dispensing death and ruin to the souls and bodies of men. *What is the appearance of those houses?* There is the hovel, the abode of profaneness and riot, —and there is the grocery, where the sale is connected with an honourable calling. And there is the home of the stranger, inviting also your young men, adjacent to your stores, where they

* Address of the Penn. State Temperance Society, p. 14.

have easy access beyond the reach of your eye. And there is the splendid mansion—the tavern—the magnificent hotel—and  is there in this city of William Penn a single temperance tavern? Are there half-a-dozen temperance groceries? And there too—a truth which I wish I could, but cannot, dare not conceal,—is that chaste, and most beautiful building, just risen as a monument of the liberality of the merchants of this city, the new Exchange. It was hoped that this rich and lovely edifice, that fixes the eye, and fills the mind with admiration, had been spared this pollution. But it has not been. And a fountain of poison has been opened, and it is made adjacent to your post-office—attracting your clerks and apprentices who are sent to that office; and inviting the public to habits of drinking. And they who enter there, drink in the place that has been sanctioned and opened by the enlightened merchants of Philadelphia; in a place which their wealth and taste has reared; and in a place with all the gentility and magnificence which taste and wealth can confer; and under as wholesome rules, and as well conducted, I add with pleasure, as such a place can be,—but still, what shall I call it? You know what it must be. And now, shall we wonder that intemperance should prevail? Does it not seem as if law, and public sentiment, and respectability, and taste, and *piety*, had done all that *could* be done to give it countenance, and roll the desolating flood through all the streets and alleys of our beautiful city?

I add one thing more—whether it be wise or unwise, I shall not stay to inquire; it was kindly meant. The drunkard in Philadelphia is sure of a home. For him who is made a wretch by your licensed or unlicensed taverns; for him who gives for the poison, the fruit of his toil, and that which his family needed; for him who has squandered his property, and pawned his clothes, and robbed his family to support licensed places of retail, and to ruin himself, you provide, not a prison, but a home. You rear for him a splendid pile, and contribute of your wealth to support him, and lay your own necks, without a murmur, to bear the burden which this traffic imposes on the community. For of 4,518 persons admitted into your alms-house in one year, the physicians to that institution inform us that “*at least three-fourths* have become its inmates from habits of intemperance,

and that four-fifths of the deaths occurring in the alms-house infirmary are induced by diseases which have either been originally produced or very seriously aggravated by the previous intemperate habits of the patients." In the Boston alms-house, from April to October, 1833, of 361 admitted, 296 were intemperate. Of 129 *children*, admitted during the same time, 101 had intemperate parents, and 28 had parents whose character was unknown. During six months in 1833, there died in the Boston alms-house, 38 adults, of whom 29 were intemperate, whose average age was 38 years. The other nine had lived sober lives. Their average age was 71 years.*

How long, O how long, will a virtuous community continue to bear this mighty burden? How long will men countenance a traffic which thus imposes a mighty taxation on themselves, and sends wo and perdition into the very vitality of the community?

IV. I proceed now to a more interesting part of my subject, to specific causes operating on young men. For it is from this class of our population that the great army of drunkards is made, and will continue to be made. Napoleon, in the height of his power, laid all the young men of France under conscription, and drew from their ranks at pleasure his immense armies—what he denominated "food for cannon;" and a mightier spirit has laid under conscription the young men of this land. Few, comparatively, that have passed the meridian of life in strict temperance, become drunkards. In all places, in town and country alike, the enlistment is to be made from those in the vigour of life—those unacquainted with the power of temptation—those who easily yield to the influence of mighty and impetuous passions. The question now before us is, what peculiar causes are operating in a city over this class of our population, to produce intemperance, that do not exist with equal power elsewhere? I specify a few of them.

1. There exists a large class of the sons of the *rich*, who have the prospect of an ample inheritance without the necessity of toil. Fathers have toiled to accumulate wealth, and in their early days felt the necessity of labour; and as the result of their

* "This I had from the Superintendent, who made the examination himself."—S. Hazard.

labour and virtue, have become affluent. Yet scarcely any thing is more common than for such an estate to be scattered on the wings of the wind, by idle and dissipated sons. Property inherited thus without toil; committed to the hands of sons unskilled in any of the arts of life; without economy, without principle, without a profession, becomes the source of corruption and ruin. Many a young man, were he not cursed with such an inheritance, would be as industrious and virtuous as his father was. *With* such an inheritance, there is no force of public opinion, no restraint of morals or religion, that saves him from perdition. He is thrown upon the world with every possible temptation to be a drunkard. Every tavern invites him. With every place of amusement this is connected. Pious and respectable men, and the laws of the land, give a sanction to the traffic, and make the use respectable. A hundred profligate men in principle, young and old, perhaps stand ready to seduce him to the way to death; and houses of amusement and of infamy open their doors to him, and he glides along on the stream of pleasure, down to the polluted ocean of death.

Nor is this all. He seeks himself companions. He becomes himself the centre of influence to others. He leads others in the way of temptation and folly, and himself ruined, drags with him many others down to death and hell. Who are among the most loathsome and offensive men in your alleys, and in the wards for the insane in your hospitals and in your alms-houses? Often, men who have seen better days—an enlistment from the bar, the bench, or the pulpit, it may be—and from the abodes of the rich and the pious. But for the thousand allurements which a city presents, allurements that arise *mainly* from the fact, that the reputable and the pious are engaged in a business unhappily countenanced still by public opinion and the laws of the land, they might have been saved.

2. A second class of young men who contribute largely to the ranks of loathsome intemperance, is made up of those who come into the midst of us from other parts of the land. It is well known that this class of young men is exceedingly numerous. Most of them, probably, have been trained in habits of strict morality or religion. Their parents, in their early days, sought to make them not only happy, but upright. Not a few

have been commended to the God of grace by the prayers of a father, and have been taught the ways of virtue by the tenderness of a mother. The first lessons they may have heard were those of piety falling from the lips of a mother; and the first impression which they can recollect may be—that which John Randolph declared to be the first made on his memory—that produced when his mother taught him to join his hands together and repeat “Our Father which art in heaven.” But they have left the home of their youth. They have bid farewell to the sweet scenes of childhood. They have received the last benediction, it may be, of a father; and the warm tears of a mother, when they parted, fell fast on the cheeks of her son entering into dangers. Perhaps *they* sleep in the vale of death, and the long green grass is waving over their graves. You are amid strangers. You are encompassed by all forms of allurements. The gaiety of a city attracts you; the voice of those older than yourselves allures you to the doors of the theatre, and of the gambling-room, and of the tavern, and of the oyster-cellar, and of the house of her whose steps take hold on hell, going down into the chambers of death. Without protectors, or advisers; without firm and established principles; without acquaintance among the virtuous, here many easily fall a prey to every form of allurements. It becomes fashionable to be profane. It is fashionable to devote the Sabbath to amusement and revelry. It is soon fashionable to be an infidel, a scoffer, a spendthrift, an inmate of the play-house, of a gambling-room, of a dwelling-place of infamy. Peace soon flies from the bosom; and the high feelings of early virtue are abandoned; and the voice of remonstrance is scoffed at; and the young man moves in that broad and crowded way—crowded with melancholy density in a city—which goes down to hell.—Another practice obtains among us, which I mention as a cause of intemperance, without specifying whether it be wise or unwise. I allude to the custom of placing young men in public houses to board, for the purpose of forming an acquaintance with country merchants—a practice which any one can see to be connected with numberless temptations to drinking, and which is one fruitful cause of intemperance. The present Attorney General of the United States is understood to have said,

that seven out of ten of the young men who come into New-York from the country, are ruined directly or indirectly by intemperance; and that one-third of those who studied in his office, have been also ruined by intemperance. If I address any such this evening, I have only to ask of you, respected young men, whether you can laugh at the councils of a father, and mock at the tears of a mother? I remind you, that it may be in your power yet to bring down their gray hairs with sorrow to the grave. I remind you, that it is not among the most unusual occurrences in this world, for a parent's heart to bleed over the crimes and woes of a dissipated son; and that the bitterest tears which a mother can shed, are over a hopeless son early ruined—a mother's fondness abused—a mother's counsels despised—a mother's hopes dashed to the earth—the tears of a mother bending in the bitterness of grief over the son of her love. Or it may be, they sleep in the grave—the peaceful grave of saints. I ask you, can you revel over a father's sepulchre? Can you riot on the green grass that grows on a mother's grave? Can you forget the counsels of the dead, and the kind hand which again and again has pointed to you the path of virtue and of heaven?

3. A third cause operating on our young men, is to be found in their employments and amusements on the Sabbath. Where are they? A few are in the temples of God. But who can tell how many are in our steam-boats and stages; how many are in houses of gambling and of infamy; how many crowd your railroads; and how many fill all the villages and towns in our vicinity? And for what purpose? For amusement and for riot. In one single tavern in this city *last Sabbath*—believed to be no more than an ordinary specimen of what occurs each Sabbath in our public houses—no less than thirty dollars were taken at the bar, and chiefly from young men, for one single article of strong drink. And probably not less than two hundred persons were the purchasers. And with what are they met every where? With public houses around the city with more than the contiguousness of mile posts. With bars in all your steam-boats. With the alluring place of drunkenness licensed by the laws of the state, wherever they ride, or lounge, or walk. Not even your beautiful water-works—the boast of the city—can be

visited, without tempting young and old to become drunkards. Every place, high and low, opens an avenue to perdition. Nor can our young men tread our streets, or our wharves, or our villages, or our gardens, or approach the very source of our boasted pure water, without being tempted to despise this rich gift of the God of nature, and to become drunkards. As if in very defiance of the temperance cause, and as if to proclaim every where that water is *not* the best drink for man, near the very source of health to this city, are open the floodgates of vice; and the young man and the stranger is invited even there to pour out copious libations to the god of wine, and of strong drink.*

4. Another large class of our young men, exposed peculiarly to this vice, remains to be mentioned. I allude to the *fire-men*. Every combination or organization of young men, is exposed to temptations; but none so much as they who guard the property and lives of their fellow citizens. Their danger arises from the very fact of their organization, and their frequently meeting together; from the toils, and fatigues, and heat, to which they are exposed; and from the fact that they are understood to *desire* the refreshment which ardent spirits is supposed to furnish. Indications of the danger of this employment, may be seen every where. How many of the fire-engines of this city are kept in places where ardent spirits are not easily accessible? How far is it usually from such places to a tavern, or a dram-shop? And is it not understood that such a fountain of poison is almost regarded as a necessary accompaniment of such a place? But this is not the chief danger. It arises from that ill-judged and dangerous kindness of the citizens in placing before them this burning poison, as a sort of compensation for their labours. In a fire which occurred not long since, the poison is understood to have been placed in buckets for their free and universal use; and the consequence is understood to have been just what might have been anticipated. Now is there no way by which the thanks of Philadelphians may be expressed, other than by ill-judged kindness tending to corrupt the mo-

* The author of the discourse is happy to know that within the enclosures at the "water works," the temptation does not exist. The remarks refer to the numerous places immediately adjacent.

als, to destroy the virtue, and the lives, of this large class of our population? Is there not sufficient danger attending the very fact of the combination, and the very nature of their employment, without superadding that which may ruin their peace, and their morals, and their property—presenting a fire to consume themselves, of which that which they extinguish is but the emblem; and which will burn and rage yet with a power which no human means, nor yet the grace of God, can extinguish? It will be remembered, too, that this is presented in the very *moment* when it is most likely to ruin them. It is not in the coolness of their ordinary employment. It is in the very time of excitement; the very period, it may be, when, in your service, they are urged on by thirst; when wet and exhausted, and when even their own cool reason, and their former resolutions, may be insufficient to withstand the temptation. Now I have reason to believe that this ill-judged kindness is not acceptable to the sober reflection of these young men. Many of them know the danger, and feel it. And many of them—would not *all* of them?—would prefer the expressions of your gratitude in some other way.

5. There remains a *fifth* cause of intemperance in cities, which I must reserve to a future occasion. I allude to its connexion with *elections*; to the manner in which tavern licenses are obtained; to the causes, secretly at work, usually of a political character, which operate to increase the number of such houses. Can any man believe that there is a city in this land, where the licensing of such houses is not closely connected with political parties, and with the obtainment or retention of office? Is it not the case—will it not be—that such houses become the rallying points of party; that they are regarded as indispensable posts for carrying an election; that their influence is expected to be extended over a certain circle; and that it becomes a matter of moment to place them at convenient distances, to influence the entire intermediate population? And is it not known that this is to destroy the purity of the elective franchise, as well as to corrupt the morals of men? And is it not the case that candidates for office—here I know no party, and refer to none—rely on the influence of ardent spirits to secure an election? And that ardent spirits may have many a time *secured* an elec-

tion, and placed an aspirant in office?—I speak in the midst of a land of freemen; and I have touched on the thing now, whose influence may be ramified through society, and which may do more than all else to undermine the pure system of liberty secured by the blood of our fathers. But this topic must be reserved to a future time.

Here I close. If the things which have been stated are correct, then the path of duty and of safety is plain. These evils may be corrected. A virtuous and an independent people may rise in their majesty and correct them all. And in view of this, I may call on the people of this city, the virtuous, and now sober population whom I address, to exert their influence in this cause; to abandon all connexion with the traffic; and to become the firm, and warm, and thorough-going advocates of the temperance reformation. Your country calls you to it; and the interests of our fair, and lovely, and much blessed city, call you to it. Every man who loves the city's welfare, should pursue no half-way measures; should tread no vacillating course, in this great and glorious reformation.

But more especially may I call on the young men whom I address, and ask *their* patronage in this cause. For they are in danger; and they are the source of our hopes, and they are our strength. We make our appeal to them by their hopes of happiness; by their prospect of long life; by their desire of property and health; by their wish for reputation; and by the fact that by abstinence, strict abstinence alone, are they safe from the crimes, and loathsomeness, and grave of the drunkard. Young men, hopes of your country, I summon you to the standard of Temperance. I call upon you with reference to your future welfare. I beseech you to regard the liberties of your country; the purity of the churches; your own usefulness; and the honour of your family—the feelings of a father, a mother, and a sister. And I conjure you to take this stand by a reference to your own immortal welfare; by a regard to that heaven which a drunkard enters not—and by a fear of that hell which is his own appropriate eternal home.

I have, this evening, but one other remark, a little more congenial with the spirit of my office. I address my fellow professing christians; the ministers of religion, the officers and

members of the pure Church of God. The pulpit should speak, in tones deep, and solemn, and constant, and reverberating through the land. The watchmen should see eye to eye. Of every officer and member of a Church, it should be known where he may be found. We want no vacillating counsels; no whimpering, time-serving apologies; no coldness, no reluctance, no sinking back in this cause. Every Church of Christ, the world over, should be *ipso facto* known as an organization of pure temperance under the headship and patronage of Jesus Christ, the friend and the model of purity. Members of the Church of God most pure, bear it in mind that intemperance in our city, our land, and the world over, stands in the way of the Gospel. It opposes the progress of the reign of Christ in every village and hamlet; in every city; and at every corner of the street. It stands in the way of revivals, and of the glories of the millennial morn. Every drunkard opposes the millennium; every dram-drinker stands in the way of it; every dram-seller stands in the way of it. Let the sentiment be heard, and echoed, and re-echoed, all along the hills, and vales, and streams of the land, and on every house-top in the city, *that there is no hope of the conversion of a man who habitually uses ardent spirits.* And let this sentiment be followed up with that other melancholy truth, that the money wasted in this business—now a curse to all nations—nay, the money wasted in one year in this land for it, would place a Bible in every family on the earth, and establish a school in every village; and that the talent which intemperance consigns each year to infamy and eternal perdition, would be sufficient to bear the Gospel over sea and land—to polar snows, and to the sands of a burning sun! And we are told that the pulpit must be still; and even Christians murmur and complain that this subject comes into the sanctuary! But no. The pulpit must, and shall speak out. And the press must speak. And you, fellow Christians, are summoned by the God of purity to take your stand, and suffer your influence to be felt. For what communion hath light with darkness, and what concord hath Christ with Belial?

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