

Samson Shorn,

AND

**HIS LOCKS RENEWED:**

OR

THE HISTORY OF SPIRITUOUS LIQUORS

IN

PENNSYLVANIA.

---

JUDGES CHAP. XVI. VERSE 22.

---

BY GEORGE DUFFIELD, JR.,

PASTOR OF THE COATES ST. PRESBYTERIAN CHURCH.

PUBLISHED BY REQUEST.

PHILADELPHIA:

PRINTED BY HENRY B. ASHMEAD,  
GEORGE STREET ABOVE ELEVENTH.

1855.

P/99

Samson Shorn,

AND

HIS LOCKS RENEWED:

OR

THE HISTORY OF SPIRITUOUS LIQUORS

IN

PENNSYLVANIA.

---

JUDGES CHAP. XVI. VERSE 22.

---

By GEORGE DUFFIELD, JR.,

PASTOR OF THE COATES ST. PRESBYTERIAN CHURCH.

PUBLISHED BY REQUEST.

PHILADELPHIA:

PRINTED BY HENRY B. ASHMEAD,

GEORGE STREET ABOVE ELEVENTH.

1855.

RESPECTFULLY INSCRIBED

TO

THE HON. ROBERT M. FOUST,

AUTHOR OF

**THE SUNDAY LAW,**

BY

HIS FRIEND AND PASTOR,

G. D., Jr.

PHILADELPHIA,  
*September 25th, 1855.*

## AN HISTORICAL SERMON.

---

Judges xvi. 21, 22.

BUT THE PHILISTINES TOOK SAMSON, AND PUT OUT HIS EYES, AND BROUGHT HIM DOWN TO GAZA, AND BOUND HIM WITH FETTERS OF BRASS; AND HE DID GRIND IN THE PRISON-HOUSE. HOWBEIT, THE HAIR ON HIS HEAD BEGAN TO GROW AGAIN AFTER HE WAS SHAVEN.

SOME three years ago it was my privilege to call your attention to the general history of the cause of Temperance, and to point out the successive epochs of its progress through the country at large. Since that period, various circumstances, which I need not now detail, have led me still more closely to the study of that cause, particularly as connected with the State of Pennsylvania. The history is alike peculiar and instructive, and it is well worth our while to gather up the scattered fragments into one consecutive whole. At present these fragments are only accessible to the antiquarian, who has the patience to search for them among the long forgotten pamphlets of some dusty archives, and like Elihu, to "fetch his knowledge from afar." But the lessons thus imparted are much too important to be confined within such narrow limits. We would wish them to be known and understood by all.

HOW CAME THE USE OF SPIRITUOUS LIQUORS AS A BEVERAGE TO BE FASTENED ON OUR COMMONWEALTH IN THE FIRST INSTANCE?

that "rejoiceth not in iniquity," would also rejoice a little "in the truth." There is at least this much to be said in extenuation of our fault. *As a community, Intemperance was no part of our original inheritance.* The upas was not indigenous to our "virgin elysian shore."\* The use of spirituous liquors, as a beverage, did not land from the good ship Welcome, with William Penn. It was no portion of the "Holy Experiment." In the great law, comprising a general system of jurisprudence, adopted at Upland, Dec. 4, 1682, "Drunkenness, encouragement of drunkenness, drinking or pledging of healths, were punished by fine and imprisonment."† Time has fully shown who were right; those who opposed this law, because it "descended into the privacies of life, and attempted to regulate the minor morals, *which may be safely left to the good sense of society for correction,*" or the benevolent and far-sighted founder of the "greene county towne." The result of nearly two hundred years of experiment, has now within the last few months brought us back, precisely to the point from which we started!

The authority of his law, Penn further endeavored to establish by *argument*. "Strong liquors are good at sometimes, and in some proportions; being better for physic than for food—for cordials than for common use." To make the pernicious article as scarce and dear as possible, he was in favor of "laying a heavy impost on strong spirits and liquors." Especially the poor Indian, did the "great and good Onas," (as they called him,) labor with the most unwearyed pains to protect against the evil—now appealing to the humanity of the whites, and again to the good sense of the Indians themselves. But his appeals were all in vain. Intemperance did for the Indians in Pennsylvania what the *sword* did elsewhere. No one denies that the unexampled mortality that prevailed among them was to be attributed to

\* A Sowle, 1684.

† Proud's History of Pennsylvania, p. 71.

a "preventive." The limestone water contained some noxious quality, and not unfrequently sudden deaths occurred after drinking it;—they must find a substitute or "a corrective." In the autumn, fever and ague prevailed; "spikenard infused in spirits" was an excellent remedy. The natural small pox was very severe. "A kind of spirits distilled out of molasses, and imported from New England," was administered in various forms, and esteemed absolutely necessary for the unhappy patients. "The nurses and attendants, too, were recommended to use drams, either raw or sweetened, or mixed with bitters, as antidotes against offensive and infectious smells."\* Thus, in the form of an angel of light, the arch enemy first gained a foothold. Delilah was approaching Samson with the "two cords." The commonwealth is in danger; but there is no watchman on the walls far-sighted enough to give the alarm!

Once admitted as a medicine, the use of spirituous liquors speedily began to fortify itself as a *custom*. Every convenient opportunity that would serve as an excuse for its introduction was but too readily embraced. Soon it became a token of good fellowship, a symbol of hospitality; in hay-time and harvest, of course, it was absolutely indispensable; so at the raising of buildings, at weddings, and merry-makings of every kind, and especially at "vendues." "And as it had been customary in the parent country to give hot and spiced wine, or ale and cakes at funerals, so hot rum and water, sweetened with sugar, became the substitute here."† In short, the custom was almost universal. The decanter was more frequently on the table than the water pitcher, the side-board was found in every parlor.‡ "Actual drunkards and sots were alone considered as transgressors, and every inferior degree was deemed only as the necessary use."§

\* John Watson's Observations, p. 6.

† See Appendix A.

‡ Watson, p. 7.

§ Watson, p. 7.

proportion? and of freight in wagons from five dollars to ten dollars per hundred pounds? "Wheat in that country was so abundant, and of so little value, that it was a common practice to grind that of the best quality and feed it to horses and hogs. Rye, corn, and barley would bring no price, as food for man or beast." Money for certain purposes they *must* have; how shall they obtain it? In an evil hour, many of them, who were from the North of Ireland, determined to avail themselves of their knowledge of the art of distillation. Reducing their grain to a more portable form, they could then send it over the mountains to Philadelphia. Kentucky was rapidly filling up with settlers; they would also find a ready market for it there. Why should the farmers on the seaboard be growing rich by means of the French Revolution and the general war in Europe, and they continue poor? Alas! for human infirmity. When avarice and envy combine against it, it is easy to predict the result. "They soon had more stills, and made more whiskey than an equal population in any other part of the country." "In some neighborhoods, every fifth or sixth farmer was a distiller, who, during the winter season, manufactured his own grain and that of his neighbors into a portable and saleable article."

Thus did Delilah approach one step nearer to the captivity of the strong man, with "the new ropes that never were occupied."

The Insurrection is easily accounted for. To meet the exigencies of government, taxes were laid on articles supposed to be the least necessary, and among other things on distilled liquors, or on the stills with which they were manufactured. To register their stills and pay their tax, would take away a large proportion of their profits. Hence, in the first instance, remonstrance; then refusal, and, at last, violence and rebellion. *All* the merits of the case we do

\* Carnahan.

shall keep any public inn, tavern, ale-house, tippling-house or dram-shop, victualling-house or public-house of entertainment, unless he first be recommended by the Quarter Sessions to the Governor *for his license*." These licenses were not granted them in their capacity of grocers or shopkeepers, but they alone were permitted to sell liquor to be drank on the premises, on the condition of providing "entertainment for man and beast." Care was also taken that "they should not suffer any disorder, as drunkenness or unlawful games, in their house." In 1721, it was necessary, by an act additional, to protect "minors and servants" against these men. In 1744, the grand jury present the enormous increase of public-houses as "a great nuisance;"\* and they say "it appears by constable returns that there are upwards of a hundred houses licensed, which, with all the retailers, make the houses which sell drink nearly a tenth part of the city." In 1763, application is made to the governor for *regulating* taverns, that "one only should be in such a defined distance, or in proportion to so many inhabitants; that the bar-room should be closed on the Sabbath-day, as it would prevent youth from committing excesses to their own ruin, the injury of their masters, and the affliction of their parents and friends."† Still further toward the close of the century, we hear the loud and bitter complaint, "The multiplication of inns, taverns, and dram-shops is an obvious national evil, which calls loudly for legislative interference; in no country are they more numerous or more universally baneful."

Such was the legitimate fruit of the license system of 1710; than which a more gigantic error in legislation never was committed in the world. To restrain wrong by licensing it; to regulate *by* law a business which, in its nature and tendency, was nothing but evil and against all law! they might as well have expected that fire would not burn

\* Watson, i. p. 463.

† Watson, i. p. 101.

the last forty years, more than two-thirds have become drunkards, and reduced their families to poverty and wretchedness." The story is equally true of Pennsylvania. Would that this were all, and that there were not a far heavier reckoning in the world to come!

We come now to the second point in our investigation, viz., WHAT AND HOW EARLY WERE PARTICULAR STEPS TAKEN TO REMEDY THE EVIL?

Some have said, and many more have thought, that "the lawfulness or morality of making or drinking whiskey was not in that day called in question." But we apprehend that this is a very grave mistake. We have already referred to the sentiments of William Penn on this subject, and to the early discipline of the Friends, and on these we need not enlarge. We shall simply add, as additional confirmation of the fact, that the manufacture of spirituous liquors *was* called in question, a few such items as the following:

In 1721, a meeting was called in the city of Philadelphia, to take into consideration "*the prevention of the sale of spirituous liquors.*" It is true, that those who called it wished to have beer as a substitute, but even with this qualification, the testimony is of no little value.

In 1723, a bill was reported to the House of Assembly *for the encouragement of distilleries* within the province; but such was the *opposition made to it*, that the Governor, Sir William Keith, would not give it his assent! The evil might be tolerated, but the community were not willing to *endorse* and perpetuate it.

In 1730, John Wesley, the father and founder of Methodism, came to this country, and from that time forward his sentiments were propagated by himself and his followers with an industry that seems almost incredible. We apprehend that there will be no difficulty in determining whether the morality of the manufacture was called in ques-

\* Watson, p. 99.

preparing or selling this poison should be permitted, I will not say in any Christian country, but in any civilized state. 'O! it brings in a considerable sum of money to government.' True, but is it wise to barter men's lives for money? Surely that gold is bought too dear, if it is the price of blood. Does not the strength of every country consist in the number of its inhabitants? If so, the lessening their number is a loss which no money can compensate. So that it is inexcusable ill husbandry to give the lives of useful men for any sum of money whatever."\*

We have no idea that such a light as this was kept hidden under a bushel. The sentiments of the Methodists, as it is well known, long preceded their separate organization as a religious body, and especially their principles of reform were adopted by good men everywhere. We have reason to believe that, under the preaching of Wesley's missionaries, and of such men as John Woolman and Jacob Lindley among the Friends, there were multitudes of men who, to use the language of an old writer, "with respect to the practice of distilling spirits from grain, appeared to be balancing in their minds between principle and self-interest, and in whom, if it were not for the natural and blinding influence of the latter, the former would certainly prevail!"

In 1737, the eccentric BENJAMIN LAY, a poor common sailor, and an illiterate man, but a true philanthropist, having lived in Barbadoes and seen the miserable effects of rum there, pointed out with great sagacity the danger with which we were threatened by its introduction here. While he thinks "the scum that comes off the sugar when it is boiling, which is composed of grease, dust, dung, and other filthiness, serves exceedingly well to make *rum* out of," he complains most bitterly that "we send away our excellent provisions, and other good things, to purchase such filthy stuff, which tends to the corruption of mankind; and they

\* Wesley, x. p. 183.

In 1756, by an excise law, a duty was laid on imported liquors to discourage the importation of strong drinks. In 1772, it was extended so as to embrace home-made liquors.

In 1760, the sober and more considerate part of all religious societies being affected with concern on account of the inconsistency of giving spirits at funerals, and the Society of Friends taking such measures as, in a short time, put an end to the practice among themselves, the example was very generally followed by others. In some instances, however, it was only as clergymen refused to officiate where the practice was continued, that they were able to destroy it.

On the 27th of February, 1774, the first Continental Congress, then assembled in this city, passed the following resolution :

“*Resolved*, That it be recommended to the several legislatures of the United States, immediately to pass laws the most effectual for putting an immediate stop to *the pernicious practice of distilling*, by which the most extensive evils are likely to be derived, if not quickly prevented.”

This speaks for itself without note or comment. The Continental Congress! in 1774! two years before the Declaration of Independence! ought surely to be a faithful reflection of the enlightened public opinion of that time. We believe that *it was*, and that prohibition is, *at least*, as old as the Revolution.

In 1778 appeared the first publication, still extant, on this subject. It is a little tract of twelve pages, without date, entitled, “Remarks on the Nature and Bad Effects of Spirituous Liquors, collected by Anthony Benezet.”\*

“Water alone,” says he, adopting the opinion of Dr. Cheyne, “is sufficient and effectual for all the purposes of human want in drink; strong liquors were never designed for common use.”

\* The only copy we have been able to find is in the Friends' Library, Philadelphia.

to refrain from it, on account of the effect their example may have in encouraging others, agreeably to the example left us by St. Paul. 1 Cor. viii. 13. 'Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' "

Excellent, kind-hearted old man! While teaching his little school of boys and girls, on the banks of Dock Creek, at ten shillings a quarter, little did he dream that by his plain and unpretending tracts, which he distributed so freely at his own expense, and which he also had translated into German, he was teaching generations yet to come.

"His last hours,"\* says his biographer, "were full of the most important instruction. At that awful crisis, when the character displays no false glare, and all fictitious supports sink into nothing, he taught what he had always inculcated, that humanity had nothing to boast of; that the efforts of man could shed no unfading glory on himself." At one time, he said, "I am dying, and feel ashamed to meet the face of my Maker, I have done so little in his cause." He was also heard to say, "Alas! alas! we are poor creatures. I can take no merit for any thing I have done; there is mostly something underneath that is selfish, which will not bear sifting." At another time, he said, "I could wish to live a little longer, that I might bring down self." The only inscription he desired on his tomb was this: "Anthony Benezet was a poor creature, and through divine favor was enabled to know it." A few hours before his death, he rose from his bed to give six dollars to a poor widow! His funeral was the largest that had ever been seen in Philadelphia; and at the grave, an American officer exclaimed, "I would rather be Anthony Benezet, in that coffin, than Gen. Washington with all his fame!"†

Philadelphia may and does boast other great monuments to the memory of departed worth, but the man whose

\* Roberts Vaux.

† See Appendix B.

patriotism of Pennsylvania, it is still dearer to its benevolence! To his name belongs of right the imperishable glory of the "MORNING STAR" of the Temperance Reformation in these United States! His immortal essay, first published in 1794, entitled "The effects of ardent spirits upon the human body and mind," did its work not only for the time then present, but for all time to come.

"The effects of ardent spirits," says he, "on the *body* are—1. A decay of appetite. 2. A consuming of the liver of the drunkard, like the vulture preying on that of Prometheus. 3. Jaundice and dropsy. 4. Hoarseness and consumption. 5. Diabetes. 6. 'Rum-buds' in the face, descending to the limbs in the form of leprosy. 7. A foetid breath. 8. Spontaneous combustion. 9. Epilepsy. 10. Gout in all its various forms, of swelled limbs, colic, palsy, apoplexy. 11. Madness.

"Its effects on the *mind* are—1. To impair the memory. 2. To debilitate the understanding. 3. To pervert the moral faculties. 4. To produce falsehood, fraud, uncleanness and murder.

"In folly, it causes a man to resemble a calf in stupidity; an ass, in roaring; a mad bull, in quarreling; a dog, in fighting; a tiger in cruelty; a skunk, in fetor; a hog, in filthiness, and a he-goat, in obscenity."

This is plain speaking, but it was precisely what was needed then. It is needed still. Vice must be painted in its true colors in order to see its own likeness. It must be painted so that there can be no mistake about it whatever. This Dr. Rush has done in reference to the drunkard, and certainly no one since his time has done it better.

But he was not suffered to remain alone in the conflict against this tremendous evil. In 1805, a series of essays was commenced in the "Evening Fireside," by John Watson, under the title of "Observations on the customary use of distilled spirituous liquors, particularly addressed to the

tacle would be sufficient to settle the point of right and wrong on the subject." p. 29.

These essays secured a wide circulation in the Portfolio and other papers. In 1810 they were again republished in a pamphlet of some thirty-five pages, and such wholesome doctrines soon began to produce the fruit that we might naturally expect. "About the year 1805, a number of persons interested in the paper manufacture, associated themselves together for the purpose of improving their art, and ameliorating the condition of *worthy* unfortunate journeymen and their families. The latter object naturally led to a consideration of the causes of misery and poverty among those people; and it was soon discovered that objects of charity, which had not become so by the excessive use of strong drink, were so rare, that this humane part of the institution would remain a dead letter, or be so seldom exercised, that its usefulness could never be realized."

The fatal consequences of immoderate drinking were evident to all. And, although it had hitherto been deprecated as an evil, to be endured rather than submitted to, the absolute necessity for reformation was universally acknowledged the moment its practicability was discovered. The benevolent disposition with which the association was formed, could not hesitate to lay hold of so favorable an opportunity for effecting so great and essential a good, both to the journeymen and employers. With one heart and one voice all agreed to use every possible endeavor "to *restrain* and *prohibit* the use of ardent spirits in their respective mills."

And now mark particularly the testimony that follows:

"The most powerful obstacle to the progress of this good work is the contiguity of a certain description of stores and taverns, called DRAM SHOPS.

"The quantity of liquor drunk by those who have a propensity for it, will always bear some proportion to the

copies of his admirable "Inquiry," in the hope that they would be distributed throughout the land. Whether it was owing to a perusal of the Inquiry, or to a previous preparation of mind on the part of the Assembly, or whether both these causes contributed to the result, we do not say, but before that Assembly had adjourned, they passed the following resolution :

*Resolved*, That Rev. Drs. Miller, Milledoller and Rameyn, and Rev. Messrs. James Richards, McNeice, E. S. Ely and Gardiner Spring, Dr. J. R. B. Rogers, Col. Henry Rutgers and Mr. Divie Bethune, be a committee to devise measures, which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors, and that this committee be authorized to correspond and act in concert with any persons who may be appointed, or associate for a similar purpose, and report at the next Assembly."

In 1812, this report was presented and adopted, and is as follows :

*Resolved*, 1st. That it be recommended to all the ministers of the Presbyterian Church, in the United States, to deliver public discourses, as often as circumstances may render it expedient, on the sin and mischief of intemperate drinking; in which, as well as on other suitable occasions, both public and private, it will be proper, pointedly and solemnly, to warn their hearers, and especially members of the church, not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it.

"2d. That it be enjoined on all church sessions, within the bounds of the General Assembly, that they exercise a special vigilance and care over the conduct of all persons in the communion of their respective churches, with regard to

on which the massive proportions of our cause have since been reared.

Still, it must be confessed that, notwithstanding such resolutions as those to which we have just referred, the church moved slowly. The immense amount of capital employed in the business, the tavern-keeping elders, the liquor-selling deacons, and the well-known custom of too many ministers, amounted in the aggregate to a state of things that scarcely the most zealous friend of temperance would have been willing to believe. To be a temperance man then, was not merely to abstain from a glass of wine, it was to give up a business; not to belong to an order, it was to diminish an income; not to vote for a prohibitory law, it was to sink so much capital—just as really as if destroyed by fire and flood. We need not wonder, therefore, that a sort of moral revolution was necessary, and that it was at length found expedient “to form a society *out of the church*, (though composed to a great extent of those who were professed friends of religion,) to do what should have been done *in it*; to endeavor to act upon church members, and even ministers from abroad, and to create around them a public opinion which would induce them to take the decided stand which was necessary; and by degrees to bring the church to the position where it should have been at the commencement.” This, we doubt not, is, in few words, the real philosophy of the movement which, June 28th, 1827, gave rise to the “Pennsylvania Society for Discouraging the use of Ardent Spirits.” The publication of Dr. Beecher’s six sermons, on the “Nature, Signs, Evils, and Remedy of Intemperance,” in 1826, and the organization of the American Temperance Society at Boston, Feb. 13th of the same year, seemed to give a new impetus to the cause, not only in our own State, but all over the country; and from that time forward the warfare has been carried on steadily, perseveringly, powerfully. Time does not permit us to give the

Those who wish to look at the matter in the light of political economy, we recommend to read a report "on the agency of intemperance in the production of pauperism," adopted by the executive board of the Union Benevolent Association, and read at their annual meeting, in October, 1835. Inferences then are facts *now*.

The inexpediency of the traffic all were willing to admit. "It is bad, and results in the worst of evils!" but is it morally wrong? Long and earnestly did the conflict continue on this point, but at length common sense and conscience prevailed over all the abstractions of metaphysics.

"*Resolved,*" said the State Convention at Harrisburg, March 5, 1834, "That in the view of this Convention, the traffic in ardent spirits, as a drink, is **MORALLY WRONG**; and that we deem it our duty, and the duty of all our auxiliaries, to abstain from such traffic, and thus to do what we can, by the combined influence of opinion and example, to promote its universal abandonment."

On the 13th of April, 1834, Mr. Barnes delivered a sermon on the immorality of the traffic, which has since attained a world-wide popularity and circulation. "Society," says he, "is organized on a benevolent principle, which the traffic tends directly to destroy. 2. Every man is bound to pursue such a business as to render a valuable consideration for that which he receives from others. 3. One that will promote the welfare of the whole community. 4. One that will not necessarily increase the burden and taxes of the community. 5. One that is consistent with the honor of God and the good of his fellow-men." In all these particulars, he finds the traffic in ardent spirits *wanting*, and consequently, the immorality of it does not admit the shadow of a doubt.

But from the year 1827, when the Pennsylvania State Society was organized, (the constitution was adopted July 16, 1827,) events crowd upon us in such quick succession

principle of prohibition, would have rendered the reformation complete.

In 1842 the enthusiasm of this movement gradually settled down into different forms of organization, and hence the origin of the "Sons of Temperance," and the various beneficial associations that have become so familiar to us, and I may add, so useful to the cause of Temperance and of humanity. It is owing principally to their influence, that in 1850 the names of 300,000 petitioners for protection against this dreadful evil were presented to the Legislature, but, alas! without avail.

The history of the last five years would require a sermon of itself.

In the State convention assembled at Harrisburg, Feb. 24, 1853, it was unanimously

*Resolved*, That the experience of the past year in this State, and our observation in other States, has greatly confirmed our confidence in PROHIBITION as the only adequate remedy for the evils of intemperance."

The agitation of this year was unexampled in the history of our commonwealth. A sermon preached by Mr. Barnes, entitled "The Throne of Iniquity," was distributed through the country by hundreds of thousands! Tracts, lectures, sermons, newspapers, and addresses to the people of the State, every means of access to the public mind were employed with the most determined energy, and, though the friends of the cause have not gained all that they desired, they have gained more than many are aware—much more than the dealers in the traffic are willing that we should retain.

As the law has been for a number of years past, it has in effect amounted to no law whatever. But we have now no less than *three* distinct laws on the subject—wise, stringent, and definite—which constitute a three-fold cord not easily broken. The antagonism so long existing between the liquor

freshment. The great design of this law is, on the one hand, utterly to exterminate the groggeries with which we have been so long cursed, and on the other, to have all vendors brought under the supervision and power of the Court of Quarter Sessions, who can reduce the number of them to as few as they please, down to the smallest point in each county, and take care to put their licenses only in safe hands.

**TOTAL PROHIBITION ONE DAY IN THE WEEK!**

**TOTAL PROHIBITION EVERY DAY FOR MINORS AND DRUNKARDS!!**

**THE UTTER EXTERMINATION OF TIPLING HOUSES!!!**

This is wonderful progress indeed!

**LET US MAINTAIN THE GROUND THAT WE HAVE GAINED.**

Let us accept the challenge of the last Legislature to consider these "as good laws, but not as final ones," and what we have done for one day, do for all the days in the week, just as fast as we can bring the people up to sustain the law. Be assured the principle of prohibition is a sound one, and when men point to the opinions of lawyers in one State, and the instigators of mob violence in another, refer them to "The Results of prohibition in CONNECTICUT, being special returns received from every county as to the effect of the Prohibitory Law, from the Governor and upwards of fifty prominent clergymen, judges, editors, and private citizens." It is high time that public sentiment was awake on this subject, and that in view of the history of our State we should boldly maintain and declare,

1. THAT THE MONARCH THAT HAS JUST BEEN DETHRONED BY THE LEGISLATURE OF 1855, WAS A TYRANT AND USURPER: THAT HE NEITHER CAME IN BY INVITATION NOR WAS APPOINTED BY SUFFRAGE, AND HAS NO VESTED RIGHT WHATSOEVER.

As well might the parasitic plant that has fastened itself upon a wall—insinuating its roots and tendrils into every

## APPENDIX.

---

### A.

“In justification of your remarks,” writes a much esteemed friend, “permit me to illustrate their truth by my own personal knowledge. In my early boyhood, it was as customary to set the decanter upon the sideboard and table as it was to place the dishes upon it. In fact, the first thing, when either pastor or friend called to pay a social visit, it was the universal practice to present them *the glass*, or be considered as having been wanting in etiquette. \* \* I distinctly remember that in the harvest or hay-field it was as customary to take the whiskey jug as it was to take the scythe or the rake. \* \* Thursday was fixed as washing-day, and on that day a quart of cordial was regularly provided for the females to drink during the washing!”

### B.

“AN HISTORICAL ACCOUNT OF GUINEA.—The influence of this work, in giving an impulse to the mind of the indefatigable and benevolent Thomas Clarkson, whose exertions contributed so much toward bringing about the abolition of the slave trade by the British Parliament, is certainly remarkable. In the year 1785, Dr. Peckard, vice-chancellor of the university of Cambridge, proposed

great abuse and prostitution of them to the purposes of sensuality—in making use of them as a *common drink*. We may hence perceive the necessity of retracing the steps of custom in the use of this article, and of the propriety of passing from the common and trivial use, to the guarded medicinal use. The medicinal use of distilled spirits may still be allowable on proper occasions, to the feeling and conscientious mind, *but no more*.

\* \* \* \* \*

“There is reason to apprehend that those whose understandings have been illuminated on this very important subject to the interests of human society, but who are unwilling to aid in the wished for reformation by their conduct and example, will be suffered to sustain loss in this very particular, by either becoming ensnared themselves by this stratagem of the adversary, or by having some of their family ensnared and ruined.”—*Serious Thoughts on the Traffic*, Burlington, 1811. pp. 11–19.