

VINDICATION

OF THE ORDER OF THE

SONS OF TEMPERANCE,

EMBRACING A BRIEF

HISTORY OF INTEMPERANCE IN OUR COUNTRY:

EARLY EFFORTS TO SUPPRESS IT:

THE WASHINGTONIAN MOVEMENT:

ORIGIN, NATURE, DESIGN, ADVANTAGES AND PROGRESS

OF THE

SONS OF TEMPERANCE;

WITH

A VINDICATION OF THE ORDER

ESPECIALLY

AGAINST THE ITHACA PRESBYTERY.

BY PHILIP S. WHITE,

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AND

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VINDICATION.
OF THE
SONS OF TEMPERANCE.

INTRODUCTION.

It is well known to all, that an extensive combination of men at the present time exists in the United States, who are styled "THE ORDER OF THE SONS OF TEMPERANCE."

The existence of this Order, and its pretensions to usefulness, have been vehemently opposed, not merely by those who are ignorant and vicious, who make profit by the sale of intoxicating liquors and will drink them, but by gentlemen of sound sense and high respectability in society; by ministers of the gospel; by presbyteries and other ecclesiastical organizations; by Christian churches; by lawyers, judges, and legislators; and even by some temperance societies, and some worthy advocates of the glorious moral reformation which we are banded to promote.

It has been asserted, with an air of triumph, that there was NO NEED for any such organization as ours; and that the societies which existed long before the Sons of Temperance had a name, were competent to accomplish all which can be done, in preventing inebriation.

Some assert, that we have weakened the hands of all County and State combinations, and therefore have done harm rather than good.

Some zealous religionists accuse us of attempting to substitute our association in the place of the Church, and our principles for the moral law and the gospel of salvation. The meeting of our Divisions weekly, they hold to be prejudicial to their convocations for prayer; and the fellowship of the Sons of Temperance to be a disparagement of the fellowship of saints. The

Church and her ministry they affirm to be the exclusive instrumentality approved by Heaven for the suppression of vice, and the effecting of every moral reformation which should be desired by mankind.

Some political declaimers represent our Order, with all other associations which are not open to public inspection, to be prejudicial to civil liberty and the welfare of the State. We may combine, they say, to promote party purposes, to sustain favorite candidates for office, and thereby endanger the republican institutions of our country.

Others, who apprehend no danger from our extensive combination, and who wish success to the attempted revolution of our country, on the subject of intoxicating beverages, decline all union with us, because they profess to be disgusted with our external badges of membership and office. They deem our ceremonies, processions, celebrations, titles and regalia, to be child's play, unworthy the consideration, and detracting from the dignity of intelligent citizens.

Now, against these and all other objections to the Order of the Sons of Temperance, we respectfully present our VINDICATION of the institution, and solicit a candid examination on the part of our opponents.

With a view to the accomplishment of our object, we shall show, by a brief history of the past and present intemperance in drinks prevalent in our country, that there has been and still is, **GREAT NEED** of vigorous efforts to suppress the use of intoxicating beverages, that thereby we may prevent drunkenness and all its attendant evils. We shall review the measures which were employed to promote the temperance reformation, before our Order came into existence; many of which are still in use, and should ever be co-ordinate with our own, and with all new efforts which may hereafter be adopted by the friends of humanity and religion.

Finally, we shall explain the origin, nature, design and advantages of the Order of the Sons of Temperance, give its history, and convince our readers, if we can, that it is auxiliary to all other wise means which are employed for making and keeping men sober; and is an institution not second, at the present time, to any invented by human wisdom, for preventing the sin of drunkenness and its horrid concatenation of crimes.

CHAPTER I.

BRIEF HISTORY OF INTEMPERANCE IN OUR COUNTRY.

EVERY man of accurate observation knows and will admit that the frequent use of intoxicating drinks produces a continually increasing desire for alcoholic beverages, in larger and still larger potations, until the appetite for them becomes nearly irresistible. Few who indulge themselves habitually in such potations for any considerable time, fail to become confirmed drunkards.

The evils resulting from inebriation to intemperate individuals themselves, to their families, and to the community in general, have been so vividly depicted by thousands of writers, and are so generally known by sad experience and every day's observation, that we shall not here stop to describe them.

Before the temperance reformation commenced in these United States, about forty years ago, nearly every kind of intoxicating beverages was in common use among our fellow citizens. There were then few persons, whether males or females, children or adults, who did not occasionally partake of cordials, wine, biters and cider; and the greater part of the men of our country daily quaffed, in addition to these liquors, more potent spirits of evil.

Rum, gin, brandy and wine, were sold in some States, in any quantity not less than a quart, and in other States in any quantity not less than a pint, in nearly every *country store* in our land: and wherever a purchaser could get coffee, tea, sugar, molasses, a vest-pattern, a skein of silk, or a piece of tape, he could fill his pint flask, called his "pocket pistol," his quart bottle, his gallon, jug, or his wooden keg, with alcohol, in any one of its usual forms of enticement. It was almost as customary, moreover, to "send to the shop for a jug of whiskey," as for necessary articles of food or clothing.

In large towns and cities, the retail of ardent spirits in measures not less than a pint or a quart, has been principally confined to grocery stores; and until within a few years past, scarcely a grocery establishment could be found, which did not accommodate the tippling customer with any quantity of intoxicating liquor which he desired.

Places called taverns, inns, hotels, and public houses, were, and still are, thickly scattered over the length and breadth of our country, in cities, villages, woods and prairies, in which the occupants are authorized to sell to any applicant any amount

of alcoholic liquor, however small; and these are among the legally licensed, privileged institutions of our happy America.

In most places of merchandize in country towns and villages, it was the general practice of the retailer to keep ardent spirits on his counter, to treat his customers as often as they would make a bill with him: and we have seen, in consequence of this practice in some Western hamlets, nearly half of the people walking the streets, especially on a Saturday afternoon, in a state of intoxication. Many farmers of respectable standing we have known, who were rarely drunken on other occasions, incapable, from so many treats, of mounting their horses and riding home. Aye! many such persons, who kept no alcohol in their own houses, we have seen frequently beside themselves, when returning from a shop of dry goods; and sometimes beside the highway in a clump of bushes, fast asleep, while their horses were browsing, and trampling under their feet the saddlebags which contained their purchases.

In many parts of our country, the practice of treating purchasers of goods has been abandoned; but the practice of people to treat themselves when they go to market, is still prevalent; and very frequently the man of considerable thrift, may be seen drunken in his wagon while returning from the city, after he has disposed of his produce. His little son or daughter often guides the team, because he is incapable of doing it; or the horses, well knowing the way, and having, for the time, more intelligence than their owner, shun the vehicles which meet them, and stop at his gate.

Every village in our country had one inn, and most of them two or three houses, in which ardent spirits were sold by the glass.

In all our larger and more populous places, dram-shops, in the cellar, or elsewhere, are to be found by fifties and by hundreds. In the spacious saloon, the common bar-room, or the underground groggery, are to be found the worshippers of Bacchus, at all hours of the day, and most hours of the night. There the respectable traveller and a drinking rabble of loafers from the neighborhood are convened, to obtain potations of liquid fire, hear the news, discuss some political topic, and drink and drink again, until they are lost to themselves, their homes, their wives and children, their country, and their God.

In our larger towns, scores of the men of wealth, business, and reputation spent most of their evenings in public houses, in drinking wine and playing whist, while the society of their wives and children was abandoned, and their nearest relatives distressed by the dissipation of the heads of their families. The sons of these gentlemen very readily imitated the vices of their fathers, and occupied other rooms in the same hotels in which they were wasting their time, for the indulgence of more youthful lusts. Thus one generation of wine-bibbers produced another, and the third was not, for the family stock was exhausted.

Formerly in most of the large hotels in every part of our country, and in all the numerous steamboats on our Western rivers, at least two kinds of ardent spirits were placed on the table at dinner, that every one might drink at pleasure, without any additional charge for beverage.

Often have we been seated at dinner in the floating palaces on the Hudson, Long Island Sound, the Delaware and the Chesapeake Bay, when nearly every man and boy over twelve years of age, called for strong beer, wine, or brandy, and many partook of all the three at one meal; after they had previously swallowed a glass of bitters, gin-sling, or a mint-julep at the bar, in the front cabin.

In companies of people, numbering from fifty to two hundred, on many of these occasions, we well remember when ten persons could not be seen at the table who did not freely indulge in some intoxicating drink. We were then among the persons who cried "Waiter, give me a glass of brandy," and never thought that we were doing evil, for to drink was the universal practice, which few then disapproved, or openly condemned; either as immoral, or of pernicious influence on mankind.

In addition to houses authorized by law to retail ardent spirits in small quantities, the Great Valley of the Mississippi abounded with habitations which were labelled with the words "PRIVATE ENTERTAINMENT," and in which the landlord, who had no license to sell alcoholic drinks, would furnish, at moderate prices, horse feed, meals of victuals and lodging, and give travellers, without charge, all the whiskey they desired to drink.

In places remote from any painter of a sign board, we have seen in hundreds of instances the emblems of a house of "PRIVATE ENTERTAINMENT," which were peculiarly attractive to thirsty persons travelling in the dry and dusty seasons of the year, whether they indulged in deleterious drinks or not: and these emblems were an oaken or cedar bucket of water, a dipper manufactured out of a gourd, and a decanter of whiskey with a tumbler, all neatly paraded on a shelf, on the outside of the front door. Where these were seen, no art of the painter was requisite, to give the head of Washington, Wayne, or Jackson, or to record the words "ENTERTAINMENT FOR MAN AND HORSE," that persons passing on the road might be invited to stop, and be accommodated with good cheer, according to the established usages of publican hospitality.

Whiskey has been so abundant and cheap, especially in our Western States, that we have frequently known twelve-and-a-half cents, to be the regular charge for all that a gentleman and his coachman could drink, during the night and the following morning, while the supper, lodging, breakfast and horse feed, for a single traveller would amount to one dollar. The half of this was for the keeping of the horse over the night, on which the inn-keeper chiefly depended for his profits in his business.

In such a state of things, and in such an abundant country as ours, is it any wonder that the mass of the people were rapidly verging to universal drunkenness?

The celebrated report of an immigrant to this country, to his friends in Ireland, that "a man can get drunk twice in America for sixpence," was true over all the West, and is realized every day even in the older States of our Union.

We may add, that through misguided hospitality, almost any man who was not known to be a drunkard, by travelling among his acquaintance, might get intoxicated without any cost, every day of his life, so long as he concealed his shame.

Most private families kept constantly on hand a variety of intoxicating liquors, and offered them as a matter of civility to all who paid them a friendly call.

It was a rare thing to see a sideboard in any parlor, which did not exhibit at least two cut-glass decanters, filled with wine or brandy, as an ornament befitting that piece of household furniture quite as much as all the silver plate of the family. When any gentleman called at, or after eleven o'clock, A. M., and found the head of the family at home, or even his female representative in his place; he was asked "What will you take to drink;" a pitcher of water was brought; a glass stand drawn out from one end of the sideboard; and a cupboard on the right or left was unlocked. This was the place of *departed*, and continually *departing*, and *returning* spirits. It was not Jacob's ladder on which angels went up and down from heaven; but it was the fashionable trap-door from the parlor to the abode of damning and damned spirits, which hospitality, run mad, loved and cherished.

To this door of intercourse with the spirits of evil, the master of the family resorted, before dinner, and before tea, and nearly as often as he came home from any walk; for which purpose he kept his own private key. His wife had a duplicate of the same, with which she could serve friends, and sometimes herself in the absence of her lord. Her sons knew where to find their mother's bunch of keys, and by the help of them, imitated their father in taking a little wine, often, for the "stomach's sake," to keep off "infirmities." The young children of the family, seeing the sideboard open, would run to their father or mother, and ask for "a taste;" and thus they became familiar with raging spirits of "the vasty deep," without knowing whence they came or whither they would lead the whole family.

Aniseseed cordial became a specific for the prevention or cure of cholic in babes; and a little rum and molasses mixed were deemed very important to relieve lads from the effects of "a bad cold." Indeed, when a child was born, all the female part of the neighborhood was to be treated to cordials and wine, in honor of the event; and it was adopted as a maxim, that a mo-

ther ought to drink at least one barrel of FLIP for every child she should nurse.

Spirit rations were allowed to every man and boy in the navy and army of the United States; and from a pint to a quart of rum was regarded as a reasonable provision daily for a man who cut grass or grain, or pitched hay, in the time of harvest. A dram before each meal and a jug of cider in the field were regarded as sufficient for laborers engaged in other business on the farm. For men who wrought in smelting, or moulding, or rolling iron, twice the amount of strong drink given to one who harvested grain was thought little enough.

In merchant ships, at the anvil, in factories, on canals and turnpike roads, in all public works, every laborer would stipulate for a regular allowance of grog.

No keel of a vessel could be laid, no frame of a house or barn reared, in any of the Atlantic States; no log house be put together west of the mountains, without the presence of several gallons of New England Rum, Jamaica Spirits, or Western Whiskey.

RUM, RUM, RUM, seemed to be the public attraction, at every gathering of people, whether they convened for horse-racing, or husking corn; for the auction of goods, or for amusement; for political elections, or extraordinary ecclesiastical rites.

"You must get us some good whiskey," said the invited neighbors, to him who asked their presence, at any work of log-rolling, or house-raising, "and we will be there."

If young people met to dance; if grave men to be assessors, or jurors, or arbitrators; if a bench of judges to hold a court; if laborers to work on the highways; if Congregational divines and deacons to sit in Council; if Presbyters to form a Presbytery, Synod or General Assembly; if diocesan bishops, priests and vestry-men, to make an Episcopal Convention; if circuit preachers to hold a Methodist Conference; if legislators to enact laws for the Commonwealth or Nation; all, all thought it important to have strong drink for refreshment.

Hence the days appointed for military training, for holding courts of justice, for the election of civil officers, for literary commencements, for the ordination and installation of pastors, for the celebration of Christmas and New Year, and for the veneration of saints, have been seasons of tippling, and more than ordinary drunkenness.

It was a matter of course at all weddings for all the guests to drink freely; and often the bridegroom, who sustained in general the character of a sober man, was found so much intoxicated that he could not carry himself to his bridal bed.

Until lately, it was customary, at most funerals, to offer to all present something calculated to stupify their feelings, and drown all serious thought. We have seen the wine and brandy pass around, in the splendid parlor in which the corpse was reposing

in the coffin, in New York, Philadelphia, and other large cities; until many who walked in procession to the grave, in the habiliments of mourning, vainly strove to afford each other such support as might enable them to walk without staggering.

We have seen in country places in New England, and in the far West, as well as in Pennsylvania, the black quart bottles pass to all who were about the doors of a house, whence the dead body of a neighbor was about to be carried to the churchyard; and nearly every male present guzzled a draught of the nectar of devils, whose blood is alcohol, and whose breath flames.

Formerly a dinner or supper party was rarely given, without affording all the guests the means of inebriation, and tempting many to it by Stoughton's bitters, apple-toddy, ale, brandy and claret, madeira, sherry, port and champaign wines. To sink on the floor under the table, or to be borne away from his chair in a helpless condition by his servants, was an affair of frequent occurrence, and deemed no disgrace to any one who did not profess practical Christianity.

We have partaken of an ordination dinner in Faneuil Hall in Boston, at which a flask of sweet oil was set on the table, after the removal of the first cloth, for every two or three bottles of wine, that the free drinkers among the clergy and laity might swallow it, to keep the fumes of the liquor down and render their heads calm, however much disturbed they might be in other portions of the animal frame.

Of the effects of the oil in such cases we cannot speak from personal experience, but from the testimony of some of our honored companions. Banquetings were expected after the settlement of a new pastor in most of the parishes of New England; and not unfrequently an "ordination ball" in the evening, by the young people of the congregation, who mingled dancing with alcoholic drinks, was the closing celebration of the event.

In the old Consistory Room of the Reformed Dutch Church, in Garden-street, New York, we have seen a barrel of strong beer on tap, in the midst of the long pipes and smoke of consistorial proceedings, and with the venerable divines and elders of the Classes, we have taken our share of the tobacco and beverage.

In not a few of the churches in country villages, while a long sermon was in process of delivery, several men would arise from their seats, walk to a neighboring inn, drink a can of beer, smoke, and return to be edified, or sleep out the remainder of the discourse. No sooner had "the Domine" concluded the public service, than he too would take his foaming pewter cup with some of his principal parishioners, to prevent any cold from following his "pulpit heat" while he was riding home.

At Camp-meetings held by the Methodists, Baptists, Campbellites, Cumberlanders, and Presbyterians, in former years, many

would smoke and drink under the canopy of trees which shaded their seats; and to banish tables, wagons and stalls, in which sweet cider and whiskey was sold to assembled thousands, has been the labor of years, not yet fully consummated. Strong drink has done more to discredit these meetings, which have been extensively useful in many parts of our country, than any other evil connected with them.

In one case, in the far West, an attempt was made to drive a young man from the camp-ground, who had become turbulent from intoxication. He swore that he would do as he pleased, and that he had "money enough in his pocket to buy hell." At length he mounted his horse, as fractious as himself, and putting his spurs to the animal, his brains were dashed out against a tree before he had rode fifty yards from the preacher's stand. The sum of money found in his pocket was less than fifty cents; but that was sufficient, if expended for whiskey as a beverage, to entitle him, at least, to a home in that hell, which he vauntingly felt himself rich enough to purchase.

Let none imagine that these excesses were peculiar to new settlements in the West.

We have seen in New England, distinguished in all lands for Puritanic sentiments and customs, the ministers and messengers of the churches, at associations and consociations, help themselves, as a matter of course, to a little rum and sugar, when just arrived at the place of meeting; and again, to a little more after hearing a sermon, before dinner; and then to a little more before they went to bed.

No denomination of religionists, or of irreligionists in America, has been exempted from the scandal of frequent drunkenness among its members, and of promoting intemperance by thoughtlessly following and encouraging pernicious example.

No church was free from the stain of retaining in its fellowship intemperate communicants, until the temperance reformation now in progress had made very considerable incursions into the empire of alcohol.

The demon of intemperance was seen seated at the domestic hearth, kneeling at the family altar, prostrate on the pavement, or reclining on the cellar door in the crowded metropolis, wandering in a serpentine course through the village street, rushing to the bench of justice, belching forth windy declamations at the bar, staggering to the bedside of the sick and dying, sleeping in the hall of legislation, and presumptuously mounting the pulpit, professedly to speak in the name of Christ, and pray sinners to become reconciled to God.

Political meetings, and all places of voting at the election of public functionaries, generally presented scenes of excessive drinking; and the fourth of July, which should be sacred to the cause of liberty and patriotism, was more thoroughly devoted to the orgies of Bacchus than any other day in the calendar.

CHAPTER II.

THE HISTORY OF INTEMPERANCE CONTINUED.

THE true history of the prevalence of intemperance in our country, and of the evils to which it exposed our whole population, may be gathered from a variety of popular maxims, facts, and biographical sketches.

A venerable divine of Boston, announced it to one of us as an axiom, while he delivered the cup to a youth, and took another himself, "that wine is the milk for old age."

Another divine of high standing and extensive influence in Connecticut, fifty years ago, gave this advice: "If ever you become a preacher, drink rum, raw rum; it is the best thing to clear your voice. Don't drink sweetened liquor; for then you will be likely to become a drunkard."

This advice he commended by his own example, for several times in a day he would put the case bottle to his lips, and take two or three swallows. Yet he lived and died a sober man; whose memory is revered; and whose published sermons do great credit to his head and heart.

His eldest son became a distinguished physician, but before he arrived at middle age, made such a bad use of his father's example that he died a miserable inebriate, and left his wife and lovely daughters to sustain themselves by keeping a boarding school.

If many of the clergy, and many of our senators and statesmen became inebriates, what must have been the condition of a great mass of their fellow-citizens?

We could give a sad list of divines who were much injured in their health, reputation and usefulness, by the common use of intoxicating beverages, who did not become notorious sots; and several of these, for talents, learning, activity and eloquence, have not left their superiors to survive them in the American churches.

We could give the names of more than thirty clergymen in the circle of our acquaintance, who did become publicly known as drunkards; and of these four were Bishops in the Protestant Episcopal Church; three had been Moderators of the General Assembly of the Presbyterian Church; and ten were distinguished as *Doctors in Divinity*.

Of the thirty to whom we refer, twenty have been hurried prematurely to the grave by their excess in drink. Some of them died of *delirium tremens*. Six of them were reclaimed by ecclesiastical discipline, and other means. One of them, returning from a walk in a summer's day, caught up a porter bottle,

which had the smell of ardent spirits, and in haste drank heartily of it; but he soon discovered that he had swallowed a mixture of corrosive sublimate and whiskey, which his wife had prepared for the cleansing of her bedsteads. He next swallowed, in still greater haste, a flask of sweet oil; and by the help of emetics and a skilful physician was then snatched from sudden death. This did not cure his love of strong drink. He was suspended from the ministry, and dismissed from his pastoral charge. This did not reclaim him. In a drunken fit he subsequently fell down stairs, dislocated his hip, and fractured his thigh bone. For about four months preceding his death he appeared to be a penitent, reformed man; and in his dying moments, in answer to a friend who asked after the state of his mind, replied, "The least of all God's promises is quite sufficient for such a sinner as I am."

One of the thirty was a German Lutheran minister, in a large town, of fine talents, and of exemplary character, before drink overpowered him. He was suspended; but not until he had been proved to be so drunken at the communion table that his elders were under the necessity of holding him up, while he dispensed the emblems of the body and blood of his Divine Master.

In Pennsylvania tribunals have been broken up, and new ones erected in their place, for the avowed purpose of removing drunken judges from office: and in many instances it has been notorious, that even presiding officers in the higher courts of judicature have been so filled with wine as to be incapable of remembering either law or evidence.

The halls of legislation in our country have been frequently disgraced by drunkenness on the floor; but more frequently by the midnight carousals of the representatives of the sovereign people.

We have the testimony of a gentleman who was at the time a member of Congress, that in one session of that body, to his certain knowledge, three thousand dollars were expended in purchasing intoxicating drinks for the members, to be used in the lobbies of the capitol at Washington, and these articles were charged in the bill of expenditures to the account of "stationery."

Our list of drunken statesmen is more formidable than that of intemperate clergymen; but in some respects not so appalling; for men who serve at the altar of their God are expected to be more free from immorality of life, than the leaders of political parties.

In the House of Representatives at Washington we have seen a member from New Hampshire hanging, for hours, across his writing desk, like a bag of sand; who, when roused from his lethargy, would sometimes gain the floor, and from his powers of mind and utterance, command the attention of all. The lob-

bies of the House brought the ulcerations of his moral character to ripeness and rottenness; so that his constituents failed to re-elect him to Congress, and he soon after died of *mania a potu*.

Who has not seen the tall, drunken member from New York, a native of Connecticut, formerly on the same floor? In the Legislature of New York and on the floor of Congress he was long known, and acknowledged every where as a leading politician of strong mind; but by his pernicious habit, he went down to old age, a victim of intemperance.

The notorious drunkenness and horrid death of Felix Grundy McConnell, render it almost superfluous to name him, except as a warning to the coming generation. After he had reduced himself to a skeleton by dissipation, in a fit of *mania a potu*, he finished the work of death with his penknife.

The Secretary of War during a part of Mr. Madison's presidency, and several of the "Granny Generals," as they were familiarly called, under him, soon after the commencement of our last conflict with England, were frequently seen in a state of intoxication.

A statesman from Georgia, who once held a place in our National Cabinet, and who was a candidate for the presidential chair, had the same fault; to such an extent that he could not write his name.

A senator in Congress from New York, who had been Governor of the Empire State, and who died suddenly, was accustomed to drink in Washington two quarts of brandy for his *per diem* allowance; and yet he had so strong intellectual and bodily powers, that he could speak rationally, and walk straight, when his face was like the sun turned to blood.

Another gentleman, who had been a Governor of the State of New York, of most amiable manners, and generally beloved, while Vice President of the United States, was often so intoxicated that he disgraced himself and the Senate, while presiding over that august body. During several sessions of Congress he was absent for most of the time, while a President *pro tempore* occupied his seat in the capitol. He died prematurely from inebriation.

Three of the Senators in Congress from Pennsylvania we know to have been drunkards. One of them had been the Chief Magistrate of the Commonwealth; and another of them anticipated the nomination of his party to that high office, but failing to receive it, soon killed himself with alcohol. A third still lives, and has been seen by the boys to crawl like a tortoise from the hack and the curb stone to the door of his boarding house, while the young urchins exclaimed, "There's the drunken senator from Pennsylvania." He is so heavy a man, that a slender companion and a half-tipsey coachman could not sustain him on his feet, while moving over the breadth of the side pavement.

We have heard a distinguished Senator say on Capitol Hill, that he never introduced a measure until he had resolved on it twice;—once when drunken, and once when sober.

One who ably filled the Vice President's chair in the Senate, not long since, and who was the learned jurist, the accomplished scholar, the friend of humanity, and the decided defender of Christianity, fell a victim, in the prime of life, to the free use of inebriating beverages.

We have heard the silly declamation of a noble general on the floor of the Senate; and when the presiding officer required "the Senator from Indiana to take his seat," we saw him fall flat, at his full length, on the floor, because he was too much beside himself with strong drink to find his large elbow chair. About two years after this event he died of the fashionable *mania*, and was buried with all due Congressional solemnities, not far from the Senate Chamber, in which he most ingloriously "took the floor."

Truth might here record the history of another Senator from the West of the Mississippi; one of the earliest friends of the Oregon Territory, who would frequently leave his seat for some days, which he spent in drunkenness, and then return sober; but who finally died of excessive drink.

Truth might also tell us of the electioneering campaign of a Governor of Missouri who was drunken at nearly every place of public speaking to which he betook himself; and having been elected, continued his potations, until he placed the trigger of a gun to his toe, and the muzzle to his forehead, and blew his brains out, before his official term of office had expired.

When inebriation had thus assailed all classes of people in the community, from the lowest to the highest, is it incredible that 30,000 of the American people should have died annually from the poisonous effects of alcohol?

This estimate we doubt not must have been far below the truth; for a little reflection on his own observation, will convince any one, that there are more than thirty thousand villages in the United States in which more than one person dies annually from the pernicious influences of whiskey. In 1815 there were forty thousand distilleries of ardent spirits in full operation in the United States; and we are confident that each of them destroyed more than one victim annually, while they continued to send forth their streams of death.

War is a terrible scourge to any people, but more of our fellow-citizens were hurried to the grave last year by the free use of strong drink, than were killed in the old French Canadian war, the battles of our American Revolution of glorious memory, the last war with Great Britain, our conflict with the Seminole Indians, and our struggle with Mexico. The sum total of all Americans killed in all these wars amounted not to thirty thousand. Intemperance in drink has produced more untimely

deaths than all wars, famines and pestilences which have ever afflicted us since we have been a nation.

Verily, the fires which consumed the cities of the plain in the days of Lot, were less destructive than the fumes, flames, and burning lava which, in ten thousand places, have been vomited from distilleries, and diffused by a million of dram-shops; for the storm of fire and brimstone which came over Sodom soon passed away, and left a clear sky; but the streams from the volcanoes of human invention are still flowing, and for ages past have been running down all our pleasant hills, through all our fruitful valleys, burning up thousands of villages, and rendering our whole country a vast field of moral ruins.

CHAPTER III.

A BRIEF REVIEW OF EFFORTS TO SUPPRESS INTEMPERANCE BEFORE THE ORDER OF THE SONS OF TEMPERANCE AROSE.

Good men have ever seen and admitted the evils of drunkenness; but they were slow to learn, that total abstinence from all intoxicating beverages is the only effectual means of remedy and prevention.

To the inquiry, what was done to suppress intemperance prior to the 29th of September, A. D. 1842, we may answer by a brief historical sketch.

SECTION I.—Those parts of the Bible which expose and censure drunkenness, were occasionally read in families, in private, in schools, and in the churches. The Sacred Scriptures contain the earliest publications on this subject; and for a score of centuries no other writings were found which had any tendency to render mankind sober, and keep them from excess of wine. The Bible reveals the duty, and presents the highest motives to temperance in all things. It exposes the dangers to which men are subject who indulge in strong drink; and the curse which attends and follows inebriation. Had not the Bible instructed us on these subjects, we may well judge that nothing of the temperance reformation would ever have been attempted or effected. The law of God has ever been, and will continue to be, the ultimate source of all such teachings and influences as can restrain men from the formation of bad habits, and the criminal indulgence of natural and acquired appetites. The most impressive forms employed by the Sons of Temperance in their meetings have been extracted from the sacred volume; and the most powerful incentive to temperance is found in the

saying of Him who alone could speak with authority in the case, that no drunkard shall inherit the kingdom of God.

SECTION II.—The intemperate, however, and many who are in the most imminent danger, are prone to neglect the Bible; so that it has failed to accomplish the benevolent object for which it is designed. Hence the importance of other collateral means.

Parents have in many instances warned their children, and heads of families their servants, against the evils of intemperance; but until lately, their teaching was very generally counteracted by their own practice. They denounced and exposed the horrors of drunkenness, but inculcated no such thing as total abstinence from all that produces drunkenness. They often delayed their counsels until their children had acquired a love for injurious drinks; and often until they had learned, to their dismay, that their sons had been found actually drunken to such a degree as publicly to disgrace themselves. Caution young people as you will against intemperance, and they will still become drunkards if their parents relish intoxicating draughts, and instil into them, by little and little, strong desires after alcoholic stimuli.

While parents pass around the wine, and partake of the stronger kinds of beverage, their offspring will learn to be tipplers; and the authority of a heart-broken father will not cure the evil habits of a dissipated son. You may as well bind a raging fire with cobwebs, as restrain a drunken youth by advice who has learned at his father's table and sideboard to be a sot.

SECTION III.—Ministers of various religious denominations occasionally preached against the sin of drunkenness, but with very little apparent good effect, because they did not strike at the root of the evil. They warned all their hearers against drinking intemperately, so as to be overcome by liquor; but considered it a matter of course that all should continue the use of intoxicating beverages. The preachers were in the habit of using all sorts of spirituous drinks themselves, and never thought it any harm, provided they did not drown their reason, and paralyze their limbs. Such preaching rarely converted a drunkard; and prevented very few, who were tempted to intemperance, from being overwhelmed in the vortex of ruin.

SECTION IV.—Ecclesiastical discipline was employed occasionally in the churches, and notorious drunkards were in some cases suspended or excommunicated. The discipline, however, never began until the poor inebriate was too far gone to derive any benefit from it. Few were ever called to account for their conduct, until they had overcharged their stomachs with drink, so as to produce staggering and temporary insanity, or idiocy. Very few were ever reformed by the censures of the church; and for every one cast out of fellowship, ten intemperate persons have been retained in full communion. Not unfrequently deacons, elders, and the leading men of a congregation, have

been the chief retailers of ardent spirits; and formerly sold to the drunken and the sober, without any compunction. What discipline might effect, if properly exercised, we cannot pretend to say; and neither the neglect nor the defect in the administration of it should be regarded as any disparagement of the ordinance. Christians certainly ought not to suffer the sin of drunkenness in their fellows; nor the sin of enticing men to become drunkards.

SECTION V.—Many able writers have prepared and widely disseminated sermons, lectures, orations and essays, on the vice of drunkenness, and the necessity of a thorough temperance reformation in our land. These publications have done much to arouse public attention to the subject, and excite multitudes to a right course of action.

Among the temperance writers who have exerted the greatest influence by their productions, we ought to name Dr. Benjamin Rush, the Rev. Drs. Lyman Beecher, Chapin, Nott, Hewit, Cheever, and Edwards; the Rev. Messrs. Hunt and Pierpont; with Messrs. Grindrod, Parsons, and Sargent. Mr. E. C. Delavan, of New York, has been the most indefatigable publisher and distributor, at his own charge, of temperance papers of every kind, that any country ever produced. At the present time, newspapers, reports, essays, tales and almanacs, favorable to the principle and practice of total abstinence from all intoxicating liquors, are widely circulated through the length and breadth of the United States; and see likely to produce benign results.

SECTION VI.—Many persons, without entering into any associations for the promotion of temperance, have subscribed pledges that they will cease from the use of all intoxicating beverages, and discountenance them in others as far as they can.

The first pledge of this kind, of which we have heard, was written, subscribed, and handed about in Nelson county, in Virginia, in the year 1800, by Micajah Pendleton.

Many pledges, similar to his, have been handed about by temperance agents and lecturers, and formerly were subscribed by thousands. Little was done, however, to hold these subscribers fast to their pledges, and make them continually realize the importance of keeping them with fidelity.

SECTION VII.—A great multitude of temperance Societies were formed on the basis of a subscribed pledge alone.

The first of these, of which we have any account, was organized at Moreau, in Saratoga County, in New York, in 1808.

Subsequently, other similar societies, somewhat improved, sprang up slowly throughout our country; and in the course of twelve or fourteen years thereafter, the temperance reformation obtained footing, and organized associations in England, Ireland, and Continental Europe.

For some years these temperance associations did not inter-

dict the use of cider, wine, and malt liquor. It was thought, if men would confine themselves to these beverages, that they would never become drunkards. The error, however, was ere long discovered and reprobated, and after much debate the Societies changed their constitutions, and became what were styled "teetotalers."

This was the second, the improved state of these combinations to promote the cause of temperance. The members of these Societies, besides signing a pledge, contributed a small sum annually to the funds, which were employed in sending forth public lecturers and agents for the formation of new Societies and obtaining subscriptions; in publishing reports and tracts, and in defraying other necessary expenses.

By these means much good was accomplished in this era of the moral reformation. After some years, exertion began to flag; and active agents to tire. Many came to the conclusion that all men were about to be temperate, without any great efforts to make them so; with the exception of those who had already become drunkards. For these, it was proclaimed, by ministerial agents of the Societies, that all hope of recovery had clean gone forever. They must of necessity soon die off, and then the work of the temperance reformation would be finished.

When the glow of ardor which had been felt extensively had greatly subsided, and the cause seemed to make little or no progress, the history of the reformation presented a new phase. A new dispensation of mercy to miserable inebriates was granted from on high.

The self-styled WASHINGTONIANS were received from degradation to the high places of honor, benevolence and usefulness.

Good and great men thought it useless to attempt to restore confirmed drunkards; and the ministers of religion began to conclude that such persons had sinned beyond the hope of redemption; and then the Arm of Mercy was made bare, the weak and the base things of society were made to confound the wise; and persons lately raised from the gutter, preached the gospel of temperance with demonstrations of wisdom, power and love.

On the 2d of April, A. D. 1840, six intemperate men, without any previous concert or purpose to do good, met at Chase's tavern, in Liberty street, Baltimore, Maryland. After drinking, as they had been accustomed to do at this place of resort, they appointed a committee of their number to go and hear a temperance lecture which had been advertised for the evening, and bring back to the tavern a true report. The committee went, heard the lecturer, returned to their companions, and reported in favor of quitting their cups. A free discussion followed, in which the tavern keeper participated, and denounced the teetotalers as enthusiasts, hypocrites, and fools.

He ridiculed the proposition of his drinking customers that they should unite in a total abstinence association. Some of

them resented his impertinent interference, told him that he might be expected to plead in favor of drunkenness, and assured him that his bar should receive no more gain from their custom.

The result was that the six drunkards solemnly bound themselves to one another by their word of honor that they would wholly and forever abstain from all intoxicating beverages.

Thus was formed the first, the parent, Washingtonian Society. It was composed of the following persons, whose names ought to be transmitted to posterity, as benefactors of mankind; viz. William K. Mitchell, a Tailor; John F. Hoss, a Carpenter; David Anderson, a Blacksmith; George Steers, a Wheelwright; James McCurley, a Coachmaker; and Archibald Campbell, a Silverplater. Having banded themselves together by their mutual pledge, they sought out all the drunkards they could find in the taverns, the oyster-cellars, the streets, and even the gutters of the city of Baltimore, and entreated them to join their fraternity. One Porter, a workman under Hoss, is believed to have been the first individual added to their honorable company. He had been a most miserable drunkard, worse than his employer. He became an eminently useful lecturer, and first planted the Washingtonian standard west of the Mississippi.

The Washingtonians actually *washed* the filthy, clothed the naked, fed the hungry, and provided lodging for the houseless inebriate, who would agree to their plan of reformation.

To encourage one another in the glorious enterprise in which they had engaged, they frequently held meetings, in which they told their experience of the horrible past, and narrated the means and progress of their emancipation.

These meetings soon became public, popular, and full of interest to multitudes who attended them. Every recovered person was induced, if possible, to render his reformation as well known as had been his former drunkenness.

Some of the leading Washingtonians of Baltimore were invited to hold meetings, and "tell their experience," in other large cities. They proved in many instances most successful lecturers on temperance. Societies of the same character with that in Baltimore, sprung up, under their influence, in the North and South, in the East and West; and in the course of two years the Washingtonian reformers had obtained the pledges of nearly half a million of men, women and children, that they would use no intoxicating beverages. Not less than one hundred thousand persons, it is thought, were by them delivered from the vice of intemperance in drink.

The Washingtonian Societies were all independent of each other; and most of them in time fell asunder for the want of some attraction of cohesion. They afforded much charitable assistance to reclaimed drunkards; but adopted no systematic mode of raising and disbursing funds, for the promotion of their object. They wanted something in them to secure co-operation,

extension, and perpetuity; and when they had evidently reached their zenith, if they had not begun to decline, the ORDER OF THE SONS OF TEMPERANCE arose.

CHAPTER IV.

HISTORY OF THE ORDER OF THE SONS OF TEMPERANCE—ITS ORIGIN, NATURE AND DESIGN.

AFTER the Washingtonians had in a great measure overrun the country, and accomplished their benevolent work, in gathering tens of thousands from the grog-shops and the gutters, into their associations, it was discovered that men who promised to be abstemious and temperate needed line upon line, and precept upon precept, to keep them in a right path; that the signing of a pledge must be backed by a continually operating influence; and that social organization and influence might secure such blessed results as were not to be anticipated from individual and insulated efforts.

It was thought wise to combine the temperance cause with systematic provision for mutual assistance and relief in case of inability to sustain themselves, on the part of the associated friends of total abstinence, and hence arose the combination of the Sons of Temperance. They believe that union, co-operation, and mutual countenance tend to strength and efficiency in a good cause. They regard the visibility of their Order, and all its badges of distinction among their fellow-citizens, as means of confirmation in temperance, of attracting attention, and of propagating their principles of total abstinence and of mutual assistance among all who abstain from intoxicating beverages.

In the latter part of September, 1842, John W. Oliver, and his brother Isaac J. Oliver, who had taken an active part in the Washingtonian movement in the city of New York, while at work in the printing office of the former, at the corner of Ann and Nassau streets, got into a conversation about the difficulties which existed in the societies of that time. In this interview it was suggested, by Isaac it is believed, whether an organization could not be formed which would more effectually shield its members from the evils of intemperance, afford mutual assistance in seasons of distress, and protect and elevate their characters as men. During the conversation, James Bale, and shortly after George McKibbin, both active Washingtonians, entered the office. The propriety of such an enterprise was fully discussed and agreed upon by these four. J. W. Oliver

then drew up the following call, which after receiving the sanction of the gentlemen whose names are annexed, was printed and circulated.

SONS OF TEMPERANCE.

NEW YORK DIVISION No. 1.

SIR: You are invited to attend a Select Meeting, at TEETOTALERS HALL, No. 71 Division street, on THURSDAY EVENING, Sept. 29, 1842, at half-past 7 o'clock.

The object of the meeting is, to organize a Beneficial Society, based on Total Abstinence, bearing the above title. It is proposed to make the initiation fee, at first, \$1, and dues, 6¼ cents a week; in case of sickness a member to be entitled to \$4 a week—and in case of death, \$30 to be appropriated for funeral expenses.

A Constitution will be submitted on the above evening, and if the principles adopted meet your approbation, you are invited to become a member of the Division.

☞ The enclosed Ticket will procure you admittance.

John W. Oliver,
James Bale,
Ephraim L. Snow,
J. Mackellar,
Thomas Swenarton,

Daniel H. Sands,
George McKibbin,
Isaac J. Oliver,
William H. Weaver,
G. Young Johnston.

At the meeting thus called by the above named persons, Weaver and Johnson were absent. With the other eight persons were present on that occasion, by invitation, Messrs. Wm. B. Tompkins, Francis W. Wolfe, J. H. Elliot, John Holman, Henry Lloyd, Edward Brusle, Thomas Edgerley and Joseph K. Barr.

Of this meeting, composed of sixteen Washingtonians, Daniel H. Sands was appointed Chairman, and John W. Oliver, Secretary. They resolved to form, and did then form a society to be called New York Division No. 1, of the Sons of Temperance.

At this first meeting they first agreed upon a preamble for the Constitution of the society, its name, and the initiation fee. This agreement was signed by each of the sixteen persons present. Next J. W. Oliver presented substantially the Constitution which now governs subordinate Divisions, which was adopted. A committee was then appointed on the subject of a form for the initiation of members, consisting of J. W. Oliver, McKibbin, Bale, Wolfe, Lloyd, Edgerley and Mackellar.

The next meeting was held on the following evening, the 30th of September, in the same place, when a code of By-Laws was adopted, and Mr. George P. Gordon, a native of Boston, Mass., was proposed for membership.

A third meeting of New York Division No. 1, was held Oct. 7th, 1842; and then were elected and installed agreeably to the constitution, the following officers, viz.:—Daniel H. Sands, Patriarch; Ephraim L. Snow, Associate; John W. Oliver, Recording Scribe; James Bale, Financial Scribe; George McKibbin, Treasurer; Thomas Edgerley, Conductor; Thomas Swenarton, Sentinel.

On the 11th of Oct., 1842, the first form of initiation was

adopted; and the members present passed through it with becoming solemnity.

At the next meeting, on the 14th of October, the subject of distinguishing badges of membership and office was introduced for consideration; and the original form of initiation was unanimously adopted; after hearing the report of the committee appointed on that subject on the 29th of September preceding. It was then more simple than at present; and there were no Past Worthy Patriarch, Assistant Conductor, and Outside Sentinel, to participate in it. The form was prepared by John W. Oliver and Thomas Edgerley.

At a subsequent time, Mr. B. T. Waring, a warm hearted Washingtonian, who was acting as Worthy Associate, made a spontaneous address which suggested another portion of our ceremony. Other parts were added until the whole was deemed complete, and printed in the Blue Book. Prior to the printing of this work, the Divisions were indebted to J. W. Oliver, acting Grand Scribe, for manuscript copies.

On the 28th of October, 1842, the regalia now worn by the subordinate Divisions was adopted.

On the 18th of November, E. Griffith, J. W. Oliver, and T. Edgerley were appointed a committee to prepare an address to the public on the subject of the Order. On the 2nd of December, this committee submitted the following address, which was unanimously adopted, and ordered to be published in *THE NEW-YORK ORGAN*, from which it was copied by the principal temperance journals throughout the country:—

To the Friends of Temperance in the United States.

THE GRAND DIVISION OF THE SONS OF TEMPERANCE, OF THE STATE OF NEW-YORK, would respectfully address you on the subject of the formation and design of their Order.

Believing the use of alcoholic liquids as a beverage, to be the prolific source (directly or indirectly,) of nearly all the ills that afflict the human family,—therefore, the first object of our institution is to check their blighting influence upon our fellow men, and disseminate by every laudable effort, the blessings of Total Abstinence throughout our common country.

The Order of the Sons of Temperance, however, has three distinct objects in view, which are as declared in the Preamble of our Constitution—"To shield us from the evils of Intemperance; afford mutual assistance in case of sickness; and elevate our characters as men."

The first is effectual through the instrumentality of the total abstinence pledge.

The second, by the payment of a stated sum as an initiation fee, and a weekly due sufficient to enable us to pay a sick brother not less than \$4 a week—\$30 to his family or friends in case of his death; and \$15 in case of the death of a brother's wife.

The third, by adopting such rules for our government, as are found best calculated to unite us as a band of brothers, laboring for each other's welfare.

The design contemplates permanent, systematic organization throughout the United States, divided into three classes, viz.—*Subordinate Divisions, State Divisions,* and a *National Division.*

Subordinate Divisions will meet weekly for the transaction of business, and shall be composed of such persons as may be found worthy. The officers are elected quarterly, and are as follows:—Worthy Patriarch, Worthy Associate, Recording Scribe, Financial Scribe, Treasurer, Conductor, Assistant Conductor, and Sentinel.

State Divisions will meet quarterly, and are composed of all the Past and Acting Worthy Patriarchs of Subordinate Divisions under their respective jurisdictions, and over which they shall exercise certain powers,—the first officers are called Grand Worthy Patriarchs.

The National Division will meet annually, and will be composed of the Past and Acting Grand Worthy Patriarchs of the State Divisions; in this will be vested the supreme power of the Order. The Grand Division of the State of New-York will exercise the powers of the National Division, until such time as there shall be a sufficient number legally authorized to form the latter.

Our Order differs from other temperance organizations inasmuch as we have certain forms and passwords which are deemed essential to its welfare, and to guard against imposition. We would not, however, have any think that we design to interfere with, or oppose in the remotest degree, other organizations in the glorious cause of temperance; as full evidence of this, it is only necessary to state that the projectors, and a large majority of the members of our institution, are now and ever hope to be, actively engaged in the great Washingtonian Reform, or some other branch of the noble work. BUT we find the necessity of closer union than the present organization affords, between men feeling the requirement of great effort and strong bonds of friendship, to be cemented by the ties of closer alliance and mutual benefit, to keep up and fully maintain an unrelaxed spirit of perseverance in the ennobling cause of human happiness in which we feel so deep an interest.

The Order of the Sons of Temperance is merely intended as another link in the chain, calculated it is thought from its peculiar construction, to bind those who may have been so unfortunate as to acquire the insatiate thirst for alcoholic drinks, more securely to the paths of rectitude and honor. Yet, we hope none will think our Order intended *only* to reform the intemperate;—we desire the strictly temperate to unite with us, that they may always remain so, and that the Order may receive the benefit of their influence; and we solicit the co-operation of the moderate or occasional drinker, that he may never become a drunkard!

Having thus briefly detailed the prominent characteristics of our Order, we would earnestly call the attention of the friends of temperance to the subject, and where approved, we recommend that early measures be taken to join with us, by obtaining *Charters* for opening new Divisions.

Arrangements will be made, by which brothers migrating may be transferred from one Division to another.

Believing as we do, that the Order of the Sons of Temperance will prove eminently useful in extending the blessings of Total Abstinence, Brotherly Love, and Mutual Aid, we sincerely hope to see branches immediately formed in all parts of the United States.

Here, then, was the plan of the Order first defined, and it is remarkable to observe how closely the original design has been adhered to.

At the meeting on the 28th, the subject of a Fountainhead of the Sons of Temperance was also considered, which resulted on the 7th of December, 1842, in the adoption of a Constitution for a Grand Division; and in the appointment of a Grand Division *pro tempore*, consisting of D. H. Sands, E. L. Snow, Evan Griffith, F. W. Wolfe, Thomas Edgerley, James Bale, and John W. Oliver, who were authorized to grant charters for subordinate Divisions, until the contemplated Grand Division would be duly organized by delegates from subordinate Divisions.

The Grand Division *pro tempore*, in pursuance of the trust reposed in it, met on the 10th of December, and elected the following officers:—D. H. Sands, G. W. P.; E. L. Snow, G. W. A.; J. W. Oliver, G. S.; Jas. Bale, G. T.; Evan Griffith, G. Chap.; Thomas Edgerley, G. Con.; F. W. Wolfe, G. Sen. In the course of the month charters were granted to New York Division No. 1; Newark Division No. 1, of the State of New Jersey;

Union Division No. 2, and Friendship Division No. 3, of New York.

The *pro tempore* organization of the Grand Division was now superceded by the election of delegates from the subordinate Divisions; and the Grand Division of the State of New York first convened at Concert Hall, in the city of New York, Jan. 9th, 1843.

All the members entitled to seats were present, except one from Newark Division No. 1. The following were the officers elected and installed:—D. H. Sands, G. W. P.; John P. Joralemon, of Newark, N. J., G. W. A.; J. W. Oliver, G. S.; Alex. Young, G. T.; Evan Griffith, G. Chap.; A. L. West, G. Con.; Wm. Tate, G. Sen.

They adopted a constitution for Grand Divisions and for subordinate Divisions, which had been previously prepared and approved by the parent Division; and exercised supreme jurisdiction over the Order of the Sons of Temperance until the organization of the National Division.

The next important step was the adoption of a resolution in New York Division No. 1, to send J. W. Oliver to represent the Order in the Great Washingtonian Jubilee at Baltimore, April 5, 1843. Evan Griffith was also appointed to represent Union Division No. 2; Wm. Tate, Friendship Division No. 3; James S. Pool, Washington Division No. 4; J. H. Greene, Harmony No. 5; and E. L. Snow, the Grand Division. This delegation, empowered to grant charters and institute Divisions, proceeded to Baltimore, and on the 5th of April, the banner of the Sons of Temperance for the first time fluttered in the breeze. John Zeigenfuss, of Raleigh, N. C., met the delegation at Baltimore by appointment—was initiated, and authorized to institute Concord Division No. 1, at Raleigh, N. C. On the 6th of April, E. L. Snow, E. Griffith, and J. H. Greene, visited Washington, initiated John D. Clark, and authorized him to institute Timothy Division No. 1, of the District of Columbia. On the same day, J. W. Oliver, who enjoyed an acquaintance with the lamented Robert Neilson, succeeded in enlisting that gentleman in the Order; and in the afternoon, Robert Neilson, William E. Wright, David Anderson, Joseph W. Stewart, and several other active Washingtonians, were invited to meet at Mr. Stewart's house. This resulted in an application for a charter, and Baltimore Division No. 1, of Maryland, was instituted by J. W. Oliver, Wm. Tate, J. S. Pool, and J. Zeigenfuss. On the next day, the whole delegation arrived at Philadelphia, where in the evening they instituted Philadelphia Division No. 1, of Pennsylvania, consisting of Wm. A. Wisdom, A. Macdonough, P. S. White, and other active Washingtonians.

Soon after the erection of these four Divisions, E. L. Snow, being duly commissioned, instituted Washington Division No. 1, of Danbury, Ct., and Washington Division No. 1, of Boston, Mass.

The annual meeting of the Grand Division was held in Oct. 1843, and then had under its care 19 subordinate Divisions, containing 1499 members. At this meeting, John W. Oliver was chosen Grand Worthy Patriarch, and A. L. West, Grand Worthy Associate, for the year ensuing.

On the 8th of January, 1844, a charter was granted for the Grand Division of the State of New Jersey: on the 5th of Feb. following, a charter for the Grand Division of the State of Maryland: on the 22d of April following, a charter for the Grand Division of the State of Pennsylvania: on the 29th of the same month, a charter for the Grand Division of the State of Connecticut: all of which were duly organized by G. W. P. Oliver. On the 10th of June, 1844, a charter was granted for the State of Massachusetts, which was opened by P. W. P. Samuel Ellis; and another for the District of Columbia, which was organized by P. W. P. John D. Clark.

Seven Grand Divisions for six States and one Territory having thus come into being, were represented in a meeting held at Columbian Hall, 263 Grand street, in the city of New York, June 17th, 1844, for the organization of the National Division of the Sons of Temperance, which was to be the highest source of power and jurisdiction for the Order, and have under its immediate control all Grand or State, as well as the subordinate Divisions not connected with some Grand Division.

The members present were Daniel H. Sands, John W. Oliver, A. L. West, of New York; J. P. Joralemon, D. W. Morris, and James Flemming, of New Jersey; Robert Neilson, of Maryland; Philip S. White, of Pennsylvania; H. L. Sturdivant, of Connecticut; and Samuel Ellis, of Massachusetts.

This meeting was called to order by J. W. Oliver, then G. W. P. of New York, on whose nomination D. H. Sands, the senior P. G. W. P., was appointed chairman, and Samuel Ellis, Scribe. On going into ballot, J. W. Oliver was elected the first presiding officer—D. H. Sands casting his influence in favor of that brother.

There had been some opposition in the Grand Division of New York to the formation of the National Division at so early a period. G. W. P. Oliver had exerted all his influence in favor of it, and the opponents of the measure had openly charged him with being influenced by a desire to be placed at the head of the Order. Under these circumstances, he peremptorily declined the honor proffered him.

On a second ballot, D. H. Sands was elected, and for two years filled the office of *Supreme Patriarch*. D. W. Morris was chosen his Associate; John W. Oliver, Recorder; P. S. White, Treasurer; H. L. Sturdivant, Chaplain; Samuel Ellis, Escorter; James Flemming, Protector; and Robert Neilson, Past Patriarch.

At this first meeting of the National Division, Luke Hassert, who as Grand Scribe of the Grand Division of New York, had

rendered important services to the Order, submitted a very interesting document, giving a brief history of the progress of the Order up to that time. J. W. Oliver presented a portion of the form of initiation now in use, and stated that it had been written by James Nack, a deaf and dumb gentleman: and at his instance a committee was appointed to revise the ceremonies, whereupon J. W. Oliver, Morris, Neilson, White, Sturdivant, and Ellis, were intrusted with that duty. They came to no agreement before the close of the session, and the business was referred to Sands, Morris, and Oliver, with power to act. The two former brethren committed the work to Oliver, with power to associate with himself James Nack, who had been obligated into the Order by writing. Nack wrote all the blank verse used in our ceremonies, and by the united labors of Oliver and Nack the present Blue Book was completed.

On the 29th of Jan. 1845, the Grand Division of Virginia was instituted at Richmond, by Robert Neilson, P. G. W. P. of Md.

On the 16th of April, 1845, the Grand Division of Maine was instituted at Augusta, by G. W. P. Ellis, of Massachusetts: and on the 11th of May, 1845, the Grand Division of Ohio was instituted at Cincinnati, by G. W. P. White.

The second session of the National Division was held at the Hall of the Sons of Temperance, in the city of New York, on the 11th of June, 1845; at which the following members were present:—D. H. Sands, J. W. Oliver, A. L. West, A. D. Wilson, S. R. Kirby, New York; J. P. Joralemon, D. W. Morris, James Flemming, Wm. L. Meeker, New Jersey; Philip S. White, J. B. Wood, T. B. Florence, G. M. Cooper, Pennsylvania; Samuel Ellis, Wm. R. Stacy, Massachusetts; John D. Clark, District of Columbia; Charles Freeman, S. B. Dockham, Maine.

At this time the Order was ascertained to consist of 10 Grand Divisions, 194 subordinate Divisions, and over 17,000 members.

The title of *Supreme* attached to the names of officers of the National Division was, by a unanimous vote, exchanged for *Most Worthy*; and Recorder, Escorter, and Protector, became Scribe, Conductor, and Sentinel.

The revenue of the National Division, during the first year of its existence, did not exceed five hundred dollars.

This second session of the National Division authorized the forms of proceeding which are contained in the Blue Book, to be translated into the German and French languages, for the benefit of persons who wished to become Sons of Temperance, and who could not understand the English tongue. This measure has extended the benefits of the Order, especially among the German population of the United States.

Among other important acts the National Division adopted the following minute: viz.

“WHEREAS, The Order of the Sons of Temperance was one of the legitimate results of the redeeming Washingtonian move-

ment; and, whereas, in order to secure the success of sober principles, much depends on the public agitation of the subject, therefore be it

“RESOLVED, That the National Division of the Sons of Temperance of the United States recommend their brethren throughout the country to support public temperance meetings.”

The Grand Division of the State of Delaware was organized at Wilmington, Jan. 29th, 1846, by G. W. P. Fickardt; that of Indiana, at Brookville, May 2d, 1846, by G. W. P. Vaughan, of Ohio; and that of Tennessee, at Nashville, on the 26th of May, 1846, by John Finn.

On Tuesday, June 9, 1846, the first National Jubilee of the Order came off in the city of New York. The day was ushered in by a general ringing of bells. The “stars and stripes” waved majestically o’er the City Hall, State Arsenal, and other public buildings. The sparkling croton gushed proudly from the numerous fountains which adorn the city. At noon, a national salute was fired on the Battery, under the direction of Commissary Gen. Storms. At one o’clock, the line was formed by M. W. Marshal T. B. Florence, of Pennsylvania, and Aids. At two, the procession moved. The streets were thronged. Triumphant arches were erected over many of the principal streets. About 10,000 Sons were in the line, and as they moved along they were frequently hailed with cheers from men, and waving of handkerchiefs from ladies. About four o’clock the head of the line reached the Park, where it is believed 30,000 people gathered to hear the addresses, and other exercises.

The National Division held its third annual session in the Hall of the Sons of Temperance in the city of New York, on the 10th of June, 1846. The following were the Constitutional members: D. H. Sands, J. W. Oliver, A. D. Wilson, A. L. West, S. R. Kirby, George Hall,* Warren Rockwell, New York; John P. Joralemon, James Flemming, Wm. L. Meeker, B. F. Yard, Wm. A. Cann, New Jersey; Wm. E. Wright, John F. Seguin,* John A. Thompson, James Young, Maryland; P. S. White, J. B. Wood, T. B. Florence, Geo. M. Cooper, F. A. Fickardt, George Crosby, Pennsylvania; H. L. Sturdivant,* Louis L. Beecher,* N. Seely, jr.,* E. B. Cook, J. S. Clark, Connecticut; Samuel Ellis, Wm. R. Stacy, J. O. Standish, Massachusetts; John D. Clark, W. Whitney, C. W. Boteler, jr.,* District of Columbia; Charles Freeman,* S. B. Dockham, Maine; A. F. Cunningham, Edward Delaney, J. M. Conrad,* Virginia; James Foster,* John C. Vaughan,* John F. Forbus,* Ohio; John McClung, J. S. Valentine, Delaware; John Finn, J. G. Shepherd, Tennessee.

At this meeting the death of P. G. W. P. Neilson, of Mary-

* Those marked thus * were not present.

land, was announced. There were reported as belonging to the Order, thirteen Grand Divisions; 650 subordinate Divisions; and 40,000 members. The income of the National Division for the year was found to be \$1,565 66.

The increase for the preceding year had amounted to three Grand Divisions; 456 Subordinate Divisions, 23,000 members; and more than \$1,000 in revenue.

At this third session of the National Division the following officers were elected to hold their places for two years: viz. Philip S. White, of Pa. Most Worthy Patriarch. A. D. Wilson, of N. Y. Most Worthy Associate. F. A. Fickardt, of Pa. Most Worthy Scribe. B. F. Yard, of N. J. Most Worthy Treasurer. Warren Rockwell, of N. Y. Most Worthy Chaplain. George Crosby, of Pa. Most Worthy Conductor. J. G. Shepherd, of Tenn. Most Worthy Sentinel.

Our National and Grand Divisions are perpetually increasing, by the multiplication of subordinate Divisions, and of Worthy Patriarchs, Grand Worthy Patriarchs, and Grand Worthy Associates in them. Our highest judicatory must ever be comparatively select and small; but the Grand Divisions of the States of Pennsylvania, New York and Ohio, must each consist at the present time, of a council of at least five hundred brethren, who have presided in the primary Divisions to which they respectively belong.

The Grand Division of North Carolina was organized July 21st, 1846, at Raleigh, by A. F. Cunningham, G. W. P. of Virginia: that of Kentucky, at Louisville, August 1st, 1846, by M. W. P. Philip S. White: that of Georgia, Dec. 29th, 1846, at Macon, by W. S. Williford, Deputy M. W. P.: that of Illinois, January 8th, 1847, at Chicago, by B. W. Thomas, Deputy M. W. P.: that of New Hampshire, March 11th, 1847, at Manchester, by M. W. P. Philip S. White, and D. M. W. P. Stacy, of Boston: that of Rhode Island, April 3d, 1847, at Pawtucket, by the same: that of Michigan, April 6th, 1847, at Jackson, by Deputy M. W. P. John M. Scott: that of Missouri, May 5th, 1847, at St. Louis, by Deputy M. W. P. William S. Stewart: and that of Louisiana, May 21st, 1847, at New Orleans, by Deputy M. W. P. Reynolds Trippet.

June 15, 1847, the second National Jubilee came off in the city of Philadelphia. The Order during the year having more than doubled its membership. The number in line was much larger than on the occasion of the first National Jubilee.

The Fourth Annual Session of the National Division was convened, June 16th, 1847, at the Hall of the Sons of Temperance in Library street, in the city of Philadelphia. Credentials were received for the following delegates:—D. H. Sands, J. W. Oliver, A. L. West,* A. D. Wilson, S. R. Kirby,* Geo. Hall,*

* Those marked thus * were not present.

Warren Rockwell, James Kennedy, Charles Bartlett, New York; John P. Joralemon,* Jas. Flemming,* Wm. L. Meeker,* B. F. Yard, W. A. Cann,* L. M. Henderson,* J. B. McNair, New Jersey; Wm. E. Wright, John A. Thompson, James Young, Joshua Turner, Maryland; P. S. White, J. B. Wood, T. B. Florence, Geo. M. Cooper, F. A. Fickardt, Geo. Crosby, E. F. Bleck, Pennsylvania; H. L. Sturdivant,* L. L. Beecher,* N. Seely, jr.,* E. B. Cook, J. S. Clark, J. H. Perry, D. H. Moore,* Connecticut; S. Ellis, Wm. R. Stacy, J. O. Standish, Massachusetts; John D. Clark, Wm. Whitney, C. W. Boteler, jr.,* John Garrett, A. F. Cunningham, (transferred from Virginia,) District of Columbia; Edward Delaney,* J. M. Conrad, E. J. Willis, Virginia; Charles Freeman, Thomas H. Sandford, J. P. Weston, Maine; John McClung, J. S. Valentine, M. J. Rheese, Delaware; E. H. Barry,* C. F. Clarkson, John Pritchett,* Wm. Hannaman, Indiana; John Finn, James G. Shepherd,* Isaac Litton, James M. Hamilton,* Tennessee; Joshua Boner,* J. E. Lumsden, North Carolina; Reuben Dawson,* J. B. Redd,* J. W. Rand,* N. D. Hunter, Kentucky; W. S. Williford,* Joseph Felt, Georgia; Thomas Brown, Thomas E. Sawyer,* New Hampshire; Wm. F. Chase, Missouri.

The National Division had at this Annual Session under its care twenty-one Grand Divisions, thirteen hundred Subordinate Divisions, and nearly one hundred thousand members. The increase during the preceding year was that of nine Grand Divisions, 650 Subordinate Divisions, and of 60,000 members.

Of the subordinate Divisions seventy-three were chartered by the National Division between June, 1846, and June, 1847; and the 577 other new Divisions were chartered by their respective Grand Divisions.

The income of the National Division for the year, applicable to ordinary expenses, was about \$2,268 00, exclusive of a loan from the Grand Division of Pennsylvania of \$800.

The income of the subordinate Divisions amounted to \$176,614 64, so far as reported, of which they expended for benefits \$48,452 02; and hold for future use about \$73,000.

At this session the new ceremonies now in use in the Grand Divisions were adopted. They were written by J. W. Oliver, R. T. Trall and T. Edgerley.

The Grand Division of South Carolina was instituted at Charleston, Aug. 16, 1847, by D. M. W. P. James H. Taylor. Grand Division of Alabama, at Montgomery, Sept. 15, by P. G. W. P. John Finn, of Tennessee. Grand Division of the British Province of New Brunswick, at St. Stephens, instituted by D. M. W. P. Howard. Grand Division of Mississippi, at Vicksburg, Nov. 13, by D. M. W. P. McGinty. Grand Division of Iowa, at Bloomington, Feb. 1, by D. M. W. P. Battele. Grand

* Those marked thus * were not present.

Division of Wisconsin, at Milwaukee, Feb. 21, by D. G. W. P. Thomas of Illinois. Grand Division of Nova Scotia, at Yarmouth, April 20, by M. W. P. Philip S. White.

It is believed that there are at this time not less than 29 Grand Divisions, and 2,500 subordinate Divisions of our Order at work, embracing 160,000 members.

CHAPTER V.

CONTINUATION OF THE HISTORY OF THE ORDER, IN RELATION TO THEIR DESIGN, USAGES, AND SECRETS.

THE Constitutions and By-Laws of the National, Grand, and Subordinate Divisions of the Sons of Temperance, have been published to the world. They faithfully exhibit the objects aimed at by the whole Order; and the principles on which they, as Sons of Temperance, act, in promoting the design of their widely extended organization. The National Division of the United States is at present the fountain of power, and possesses legislative, and appellate jurisdiction. Should Divisions continue to spread to other countries, it may be necessary to invest the supreme power of the Order in a **WORLD'S DIVISION**, composed of representatives from different nations. To the National Division of the United States now belongs the power of establishing rites, ceremonies, usages, constitutions of government, and Grand Divisions; and of judging in all matters brought up to it by reference, complaint or appeal, relative to any of the decisions or proceedings of those Grand Divisions. This body can alter its own Constitution, and recall any charter which it has granted, for sufficient cause, in a constitutional manner.

For any wrong alleged to be done in a subordinate Division, complaint may be made to its Grand Division. A subordinate Division feeling itself aggrieved by the action of a Grand, may appeal to the National Division.

Thus the voice of the whole Order in the United States may be uttered for the defence or condemnation of any subordinate Division.

The fundamental principle of our organization is this, *that no member shall make, buy, sell, or use, AS A BEVERAGE, any spirituous or malt liquors, wine, or cider.*

This clause, "as a beverage," qualifies every part of the pledge. A beverage is a palatable drink, taken for the gratification of appetite. No Son of Temperance may *make* any kind of intoxicating liquor, to be used with his knowledge and consent, as a beverage; nor may he *buy* or *sell* any such article, to be used, with his connivance or acquiescence, as a beverage; nor may he drink any such article himself, as a beverage.

Should he make, buy, sell and use spirituous and malt liquor, wine and cider, for a religious rite, or for medical, surgical, chemical, or manufacturing purposes, he would not thereby violate his pledge.

The aim of the Order, nevertheless, so far as it lawfully and reasonably can be done, is to discourage the manufacture of, and the traffic in, all intoxicating liquids; because under any circumstances enough of cider will be made for the production of vinegar, and enough of alcohol distilled for all useful purposes. An abundance of alcohol the Order considers a curse to the community; and any license to retail intoxicating beverages, it deems one of the worst of public nuisances.

To one who has ever acquired a thirst for strong drink, it is conceived that it ought never to be prescribed, even as a *medicine*; and that any reclaimed tippler had better die a sober man, for the want of it, than run the risk of self-destruction by receiving it from the hands of a skilful physician.

Any male over eighteen years of age may become a Son of Temperance, by giving his word of honor to keep our pledge, and paying the initiation fee to the Division which receives him. Any such person may be lawfully received by a Division, provided he sustains a reputable moral character in the community.

He can be deprived of membership for violation of his pledge, for not paying stipulated dues, for disorderly conduct in the Division, and for any such offence against morality, decency, and the laws of the land as may render him unworthy of fellowship.

We seek to reclaim inebriates; to confirm men in total abstinence from all that can intoxicate them; to encourage and animate in every good work all reclaimed drunkards; to retain none any longer than they continue faithful to their solemn promise; and to afford assistance, in case of the sickness or death of a brother, or the decease of his wife, to such persons as are by our constitution entitled to the same. Our halls are also intended to be pleasant places of resort and of social intercourse, in which young men especially may acquire habits of public speaking, and of transacting the business of a popular assembly; and by which many, who have leisure, may be lured from the bar-room and other scenes of dissipation.

The initiation fees vary in different Divisions from two to ten dollars, and the weekly payment of a member is, in most of the Divisions, the small sum of six cents and a quarter. The initiation fees, the fines which may be inflicted in some cases, and the weekly payments, supply the fund of each Division, out of which the expenses for hall rent, light, fuel, benefits, and all incidental charges are defrayed.

Each subordinate Division pays quarter yearly not more than five per cent. on the amount of its income to the Grand Division to which it is constitutionally subject; and each Grand Division, in like manner, pays ten per cent. on its income to the funds of the National Division. In this way the necessary expenses of the superior Divisions are provided for, by a voluntary taxation

of the whole fraternity, for whose benefit those Divisions act, and render important service in the general cause of temperance.

That the Order may confine itself to its two-fold object of exterminating all intemperance in drinks, and of affording assistance in cases of sickness and death, all discussions on topics of political and theological controversy are excluded from our meetings.

As Sons of Temperance we have neither political nor religious creeds to be professed, in order to obtain or retain membership in the Order; but would, if possible, combine men of every hue of sentiment in a grand army of opposition to the tyrant Alcohol; and in a band of universal brotherhood for the relief of all its sick members, who bring not sickness on themselves. Each Division decides for itself whether its meetings shall be opened and closed by the reading of the Bible and prayer, or not. Many Divisions have chosen to open each session with prayer, or the reading of some portion of the common English translation of the Sacred Scriptures; and very many Divisions have thankfully accepted of a Bible, publicly presented to them, by some of the female friends of the Order, and the cause it has espoused.

A large portion of the Divisions have chosen chaplains who are clergymen of different religious denominations, or other pious people accustomed to lead in prayer.

Should a company of Turks become a Division of our Order and read the Koran, should the Jews associate under our organization and read the Hebrew Old Testament, should Germans use Luther's translation, should Greeks use the Alexandria Septuagint, should Universalists use Scarlet's New Testament, and Romanists the Latin Valgate, or the Doway version; and should a company of free thinkers exclude all books but our forms of opening and closing a meeting, of initiating members, and of installing officers, they might still be good Sons of Temperance, provided they are of decent moral character, and neither make, buy, sell, nor use, as a beverage, any spirituous or malt liquor, wine or cider; and otherwise conform to our usages. We will agree with all with whom we can, on the utter repudiation of all intoxicating beverages; whether we can unite in matters of ethical, political, theological and natural science, or not. If a man will be an atheist, we will keep him from being a drunkard also, if it is practicable, by any combination or association which we can innocently employ. If men can, or cannot, pray together, it is well to agree that they will not drink wine, nor beer, nor alcohol together. If they hold not the same creed about God, heaven and hell, it is desirable for them to be of one mind in relation to the temperance reformation.

Our motto is, to agree with our fellow men in all good things, so far as we can, and differ from them wherein duty constrains us.

CHAPTER VI.

VINDICATION OF THE ORDER AGAINST OBJECTIONS—ITS PRIVATE MATTERS EXPLAINED AND DEFENDED, ESPECIALLY AGAINST THE PRESBYTERY OF ITHACA.

SOME good men, and others, have opposed the fraternity of the Sons of Temperance, because it is said they constitute a secret society; and they consider all such associations of doubtful propriety, if not absolutely dangerous to church or state, or to both at the same time.

The existence of our Order is no secret, and instead of concealing, we publish our object, our principles, our meetings, our numbers, and the state of our funds, to the world. Instead of confining our Order to a selected few, we invite all men to join us on the basis of our published principles.

It is admitted that we do not publish our forms of business, of introduction to the Order, and of installation in office. We have a permanent *signal* for entering a hall of temperance, and a *salutation* in open meeting, which is a recognition of our obligations to fidelity. We have in Grand Divisions a *yearly password*, and in the subordinate Divisions a *quarterly password*, and *explanation* to the same; by which we gain admission to any Division in the United States to which these verbal keys belong.

These verbal keys are transmitted from the Most Worthy Patriarch of the National Division to the Grand Worthy Patriarch of a State or Territorial Division, who transmits them to each Worthy Patriarch of a subordinate Division. This presiding officer gives the password and explanation, in a whisper, in the Division room, to all the regular members of his own Division.

This is a true history of the kind of secrets preserved by the Sons of Temperance; and when we add, that we keep our cases of pecuniary relief and of discipline, as much within the circle of our Order as we can, we have told all. We have no secret signs of recognition without our halls, and not an oath is prescribed or administered in any of our proceedings.

It is much to be regretted that some ministers of religion have deemed it their duty openly and secretly to oppose our Order; and that some ecclesiastical Associations and Presbyteries have issued their ominous manifestoes, in which they have exhorted all religious people to avoid our fraternity, and even withdraw from it.

They who know nothing of us, by being members, may be induced by such counsels to stand aloof; but no initiated mem-

ber of the Order, however exalted may be his station in the church, will be induced to leave his brotherhood with us, by any warnings which are the result of ignorance and prejudice.

The fears of some grave judicatories of the church are as groundless as were those of a German citizen in Pennsylvania, who from his love of the cause of temperance finally consented and ventured to become a member of the Order, and yet could not for a long time divest himself of the notion, that in the initiation he would be made a Jew according to the flesh.

He was elected outside sentinel; and when inducted into office by the Most Worthy Patriarch, whom he had suspiciously eyed for some time, because he carried with him a morocco case for certificates and charters which resembled a case of surgical instruments, gave the word *Circumcision* as the password, by which he thought he must guard the door against intruders and admit his brothers. This, of course, produced a roar of laughter through the hall, for in his simplicity and fear he gave the word aloud when another term was expected from him in a whisper.

To treat serious opponents with all due respect, and to answer their objections fully, we shall quote the language of the Presbytery of Ithaca, in the State of New York; because in their solemn act and testimony adopted Feb. 3d, 1846, they have embodied the sum of all which can be alleged against our organization.

That venerable body of guides in the church look upon "the principle of secrecy by which all these societies are characterized," as "unnecessary to subserve any good cause," and "liable to many objections. * * * It is suspicious, to say the least. *He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. Every one that doeth evil hateth the light, lest his deeds should be reprov'd.* We cannot but feel that there is something wrong about that which seeks concealment. Why should any thing shun the light that can bear it? Every thing morally good courts investigation, and propagates itself by being understood. If every thing done in these associations be good and praiseworthy, why shrink from the exposure?"

To all this we reply, meeting Scripture with Scripture, that "A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter."—Prov. 11: 13. "A prudent man concealeth knowledge."—Prov. 12: 23. "Debate thy cause with thy neighbor, and discover not a secret to another; lest he that heareth put thee to shame, and thine infamy turn not away."—Prov. 25: 8, 9. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone."—Matt. 18: 15. "When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret."—Matt. 6: 3, 4.

Thus we have high authority for asserting, that many things

should be concealed from the knowledge of the multitude ; and that brothers in any fraternity should keep such secrets as wisdom and prudence require.

Many acts of private discipline in families would bear the light, but the disclosure of them would injure the corrected persons themselves, and the other members of the family ; and prevent in a great measure the reformation sought.

The objection of the Presbytery just quoted is no more applicable to the Sons of Temperance than to the lawful, but private, transactions of a Church meeting, a Presbytery, an Insurance Company, the Senate of the United States when engaged in executive business, and a bench of Judges holding a confidential consultation.

Is private prayer wrong because it seeks the closet ? Must the deliberations of a quarterly or annual meeting of the Society of Friends be works of darkness which shun the light, because none but members of the Society are permitted to hear them ? Are all the charities of wedded love to be denounced because they seek the private chamber in preference to the house-top ?

The Presbytery of Ithaca proceeds to say, " But if this secrecy be not designed to hide evil, it surely is calculated, in its very nature, to generate and propagate it, by removing all means of correction and restraint."

If this objection is of any force it will apply to all private and confidential intercourse between husbands and wives, parents and children, co-presbyters, and other fellow citizens, no less than to the Sons of Temperance. If there are, or shall be, evils in our Order, surely the tens of thousands belonging to our fraternity are as likely to know and feel them, and as competent to correct them as the public could be, were they admitted as curious spectators to our halls.

If any one is jealous of our meetings, for a few dollars he can obtain the right to enter every one of them, if he is of good moral character, and will agree to our pledge : and if we do, or teach, any thing contrary to our published principles he may renounce us, and proclaim our turpitude, without violating any obligation imposed on him. If we interfere with the political, civil, or religious rights and liberties of any of our fellow citizens, any Son of Temperance, who can evince it, may lawfully expose our misconduct to the community.

The same Presbytery, moreover, has said, " Secret associations beget unnatural affinities." They connect " together men of essentially different moral characters, who have no interest in common but that of secrecy. And just in proportion as this unnatural affinity increases, the ties which bind them to other societies are relaxed ; the spontaneous and natural action of the social feelings is diverted, so that if any good may result from such associations, it is the good of a minority, at the expense of the majority. Recent developments in many parts

of the country show, that members of these societies become more attached to each other, and seek each other's interests more than that even of their brethren in the church. The very tendencies of these unnatural affinities is to generate distance, jealousy and discord among them and their brethren of other classes in society."

To all this doleful statement we reply, that we can discover nothing *unnatural* in the affinity of a sober man who hates and wishes to prevent all intemperance, for others who entertain sentiments and feelings similar to his own. To us it seems quite *natural* for like to love its like; for lovers of perfect sobriety to be drawn into bonds of union; and equally *natural* for those who are determined to continue in the use of intoxicating beverages to have no affinity for the Sons of Temperance.

As for secrecy for the sake of secrecy, it is a new discovery under the sun. Our Order has no interest whatever in secrecy which it maintains, any further than it judges is calculated to promote the benevolent objects of their combination.

We have not formed associations for keeping secrets; but we keep the private matters of our Order to ourselves, and admit none but members to be present at, and participate in, our transactions of business, that we may perpetuate our solemn league and covenant against all inebriation and its innumerable evils. Our secret things constitute not our bond of union, nor any object of our coalition; but they are merely matters of prudence and self-preservation. They have not begotten our affinities; but our affinities have produced a union and co-operation which require some prudential concealment of private matters, that we may not be imposed on by, nor confounded with, the friends of alcohol and their multitudinous coadjutors.

If churches, agricultural associations, the learned professions, civil incorporations, circulating libraries, and horticultural exhibitions require for their benefit some limits, and terms of exclusion, so do our Divisions: if other useful combinations of men must have some terms of fellowship, and means of knowing who are, and who are not entitled to specific privileges, so must we. Our secrets, to those who possess them, answer the same purpose as certificates of stock, of deposit, of license to preach, of good standing in the church; or as policies of insurance, or as tickets of admission; and the circumstance that they are unwritten ought not to be any serious objection to them. Could we give each true Son of Temperance a white stone with a name on it which none but a Son of Temperance could read, it would answer the same purpose. Who ever thought that a watchword and countersign, given to defend a military encampment, are dangerous things, unless they should get into the possession of the enemy? And to prevent this it is well that they should be frequently changed.

It is true that in our Divisions are united men of essentially

different moral characters; but the same may be true of the Presbytery of Ithaca; of any particular church in the world; of any National or State Government; of any and every earthly combination of human beings. Is this a sufficient ground for condemnation? Is this any proof that they are unlawful, inexpedient, or undesirable?

So far as any *natural feeling* is *spontaneous*, it will be exercised whether men combine in such societies or not. That associations for affording benevolent assistance to needy brethren, and of promoting temperance should relax the ties which bind men to other societies which are commendable, we cannot credit; for sober persons certainly make better parents, children, husbands, wives, brothers, sisters, agents and citizens, in all the relations and employments of life than the sons and daughters of intemperance: and the exercise of benevolent feelings ever tends to multiply them, and increase their intensity.

If the Sons of Temperance show more attachment and kindness to each other, than the members of the same church do to each other, those members ought to be ashamed, and humble themselves, confessing that the Sons of Temperance are often wiser in their generation than many of the professed sons and daughters of the Lord Almighty, who are greatly deficient in the spirit of their Heavenly Father. No Christian, who deserves the name, will love the kingdom and cause of Christ the less for being a devoted advocate of our Order.

Temperance in all things is a leading trait in a truly virtuous character, and if any congregations have been injured by the progress of temperance societies of any description, it must undoubtedly be imputed to some neglect of duty in relation to the great temperance reformation in those congregations. Instead of being injured thereby, those ministers and other church members who have become active in our ranks, have by their fellowship and co-operation with us, greatly increased their usefulness. For the truth of this statement we might refer to the testimony of a long list of distinguished clergymen of most of the religious sects in our country, who are enrolled among our members, some of whom have places in the Grand Divisions of their respective States.

The Presbytery of Ithaca further declares, "We object to the oaths, or pledges taken by members of these societies. These oaths or pledges of secrecy are in themselves improper. How can any one pledge himself to keep that secret of which he is utterly ignorant? How does he know but that he is pledging to keep that secret which he is morally bound to divulge?"

It is a sufficient answer to this objection to state, that no oath of any description is administered to any Son of Temperance by our regulations; and that before he pledges his word of honor to any thing, he is assured by credible witnesses, and especially by the presiding officer who initiates him, that nothing will be

required of him which is inconsistent with his duty and liberty as a man, a citizen, or a religious person, whatever may be his sentiments.

In the process of initiation, should any one think it his duty not to proceed further, he might retire. Should he think any obligation proposed to him contrary to reason or conscience, or political, or civil or religious rights, he might refuse his assent, and stand as he did before he entered the hall, for the purpose of being received as a member.

If a Senator of the United States, or a member of an ecclesiastical judicatory in entering into secret session may lawfully bind himself to secrecy, a Son of Temperance may do the same: but an oath to keep silence in such cases in relation to the transaction of constitutional business, would not bind the person taking it to conceal treason against the State or Church, or to keep secret any misdemeanor committed contrary to the Constitution of the United States, or the laws of God.

Again the Presbytery of Ithaca says, "We object to secret societies, because they open a field for the designing and ambitious to propose and concert plans without the fear of exposure, which they would never dare to do, if their deliberations could be scrutinized by the public. And as these societies are scattered over the country, such plans, though they be of political intrigue, or even of treasonable character, may be carried to alarming extent without any prospect of their being detected, even though a majority of their number may oppose them. Good men may withdraw from the lodge, but are not at liberty to reveal its secrets."

This has been already answered in part, for the secrets which any of us are bound to keep relate merely to the constitutional concerns of our Order. Should a member of a Division of the Sons of Temperance, in any secret session commit, for instance, an act of assault and battery, or of maiming, or murder, there is nothing in the organization, laws or usages of the Order, which would require a member to conceal the crime, or which would justify him in refusing to give testimony before any competent civil tribunal to the facts which he may have witnessed.

These Societies, to a great extent, bind men who are citizens, by additional sanctions to those imposed by the laws of our country, to perform their whole duty as good citizens, with benevolence, friendship, purity and fidelity. They neither justify nor excuse any misdemeanor, crime, or concealment of transgression against the commonwealth, or any one of its component parts.

So far as the objection of the Presbytery may be thought to bear on the Sons of Temperance, we affirm that nothing can be carried in any one of our Divisions without the consent of the majority assembled; and that any thing deemed unjust or unconstitutional may be carried up for revision and repeal to the

Grand, and thence to the National Judicatory of our Order. How then can any political intrigue be accomplished or treason hatched by any one of our meetings; and how can any harm be done to Church or State, unless the majority of our whole fraternity of one hundred and sixty thousand citizens, of all political and religious denominations in our country can become an amalgamated, homogeneous mass of villainy?

How could we any more readily carry out treasonable, or even party purposes, than a Yearly Meeting of Friends, a Convention of Episcopalians, a Methodist Conference, a Synod of Lutherans, or a General Assembly of Presbyterians? The thing is morally impossible.

Men do not cease to be Deists, Jews, Christians, Democrats, Whigs, Philosophers and Patriots, jealous of their rights, tenacious of their peculiarities, and disposed to watch each other, by joining our Order; but they agree, that their differences in other respects shall not prevent their union for the abolition of all intoxicating beverages, and for affording benefits to sick brethren.

Finally, the Presbytery of Ithaca has said, "We object to the members of our churches becoming members of secret societies, because, if we mistake not, it tends to beget indifference to the great interests of religion, and causes church privileges to be lightly esteemed. The church in its very nature is designed to be a society of kindred hearts, with common interests, united as a band of brethren by the most endearing and strongest ties. Its design is to provide for the wants and necessities of its own without any of the parade and expense of secret associations. Half of the money which enters into these associations, if placed with the funds of the poor and afflicted in our churches, would relieve double the amount of suffering, and in a way that would be open to public inspection. For the members of our churches to become members of such associations is virtually to say, we are dissatisfied with the privileges of the church, and can obtain better by associating with men of the world and even infidels."

In thus citing in full the objections of this Presbytery to all secret societies, we have presented the strength of all the opposition which has been made, or can well be made, to the association of the Sons of Temperance.

The very butt of the argument comes out at last. The influence and power of the clergy and of church organizations, forsooth, are in danger from other benevolent associations of men for the suppression of intemperance, and the affording of mutual assurance against actual want of livelihood from the loss of health!

We have nothing to offer in disparagement of the church and her ministry when they act in conformity with their sacred oracles. Let them by all lawful means in their power suppress the evils of intemperance, and provide for the relief of their own

needy members; let them admonish and reclaim, or expel tipplers; let them extend their influence beyond their own limits, and do temporal and spiritual good to all mankind as they have opportunity: in so doing they will discharge their duty.

Were all the churches thus to act, the field of benevolent labor in which the Sons of Temperance are exerting themselves would be much diminished. But if Sons of Temperance aid in performing service which it is alleged deacons and elders might better perform, and yet *neglect* to do, shall their efforts be dishonored and repudiated?

Can the church lawfully discourage any good work? We refer the Presbytery of Ithaca to the teaching of their great Master, of which we have a record in Mark 9: 38-40. "Master," said even the beloved disciple in his misguided zeal, "we saw one casting out devils in thy name," just as the Sons of Temperance cast out *evil spirits*, "and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not:—for he that is not against us is on our part."

The woman who was clothed with the sun, and crowned with stars; and who had the moon under her feet; who "brought forth a man-child who was to rule all nations;" whose "child was caught up to God, unto God, and to his throne," was persecuted and "fled into the wilderness." "And the serpent cast out of his mouth water as a flood after the woman." Must it not have been fire-water? With this he would have caused her to be carried away; "and the earth helped the woman."

This woman was the church; and if temperance societies are of the earth, and are earthy, may they not "help the woman," and receive her thanks, instead of suspicions and censures?

The church ought to be "a society of kindred hearts," in all its different sections, and the stronger members should help the weaker ones; but all men are not members of churches, and if they were, family circles would exist, with divine approbation; and can it militate against the congregation of the Lord's people, for husbands and wives to be banded together for the promotion of their social good, even should they have and keep some domestic secrets?

Does the existence or the prosperity of ecclesiastical bodies require that we have no mutual or other insurance companies against fire? The people of a church might, it is true, rebuild the house of a brother, and save him from bearing the whole loss of it by fire; but we question whether it would be desirable for each religious congregation to become an insurance or a banking company.

Political associations, civil governments, agricultural societies, manufacturing companies, turnpike road corporations, and family circles, may as justly be accused of producing indifference to the great interests of religion, as any temperance society of any

sort ; and if the Order of the Sons of Temperance is calculated to make men lightly esteem church privileges, it will follow that the promotion of temperance and benevolence must be hostile to the spirit of Christianity.

By entering into any human association we are far from intimating that it is better than the church, or that we are dissatisfied with any heavenly institution. In some parts of the country associations for killing prairie wolves, and for catching horse thieves, are lawful and beneficial ; but by joining one of them does a citizen compare the combination with a singing, or sewing, or praying society, and declare that he is dissatisfied with any one of these, and with all other establishments ?

If the members of our Order show a greater love for one another than the professors of religion do, it redounds to the credit of the former, and should put the latter to shame. As to our funds, we have yet to learn that a Standing Committee of judicious members of a Division, will not as carefully look after needy brothers, and as wisely provide for them to the extent of the means entrusted to them, as any bishop or vestryman, presbyter, elder or deacon.

How more persons could obtain the amount of relief which we afford by paying our money over to the churches to be disbursed, we are unable to discover. Our Order disbursed the last year for benefits nearly fifty thousand dollars ; and we think no Presbytery could have rendered that sum more like the widow's cruise of oil and barrel of meal, by passing it through their hands.

As for any public inspection of our charitable contributions we have no reason to fear it. It could do no good, however, and we are satisfied that our Divisions should fulfil their engagements to their members by paying the weekly allowance stipulated to the sick. It is enough that the brethren concerned know whom they relieve, and that they are worthy recipients of benefits from a fund to which they have themselves contributed.

So far as we have known, the churches and other relief societies, distribute their charities by their own members, without calling the public to a consultation about the propriety of their benefactions.

The Sons of Temperance as such, by their constitutions, usages, and design, can never injure the cause of Him who went about doing good ; and ate with publicans and sinners that he might profit them. In imitation of His example, if we can join hands with infidels to promote the reformation of drunkards, total abstinence from all intoxicating beverages, and the relief of the needy, we shall do it, and expect to meet His approbation. Any social intercourse which may hopefully guard mankind against evil and win them to good ; which may elevate the depressed and please men for their edification in virtue, must be consistent with the spirit of Christianity.

CHAPTER VII.

VINDICATION OF THE ORDER AGAINST MINOR OBJECTIONS, TO THEIR TITLES, BADGES OF DISTINCTION, &c.

THERE are persons who make weighty concerns out of little matters. Thus, for instance, when the Most Worthy Patriarch of our Order was "down East, in the State of Maine," a curious Yankee was most exceedingly glad to see him. He had longed to behold so important a personage as the exalted head of the beautiful and most prosperous Order of the Sons of Temperance. He thought the Order not inferior to any which had ever been founded, that of Christianity only excepted. "And now, Most Worthy Patriarch," said he, drawing his Excellency aside, "I wish to propound to you a serious question, on a subject connected with the dignity of our Order."

"Very well," said Mr. White, "what is your question?"

"Why," said the consequential gentleman, with all solemnity, "I thought if I could ever speak with the Most Worthy Head of our Order, and I am thankful I have this opportunity of doing it, I would ask him, *Is it constitutional, and according to usage, for a brother to bring his dog with him into the Division room?*"

The Most Worthy, at this profound question, was "taken all aback." With the same wise gravity we have heard even clergymen surmise that some dangerous evils lie concealed under the initial letters which denote our officers, which are printed in our publications. They were amazed when credibly informed that these letters cover no secrets; and that W. P. denote Worthy Patriarch; that T. stands for Treasurer; and that by B. B. we mean a Blue Book, which contains our forms of proceedings.

Our official titles are by some deemed offensive; but if Sarah might call her husband "my lord, Abraham;" if Paul might address "the most excellent Governor Felix," as "most noble;" and if Luke might write unto one styling him, "most excellent Theophilus," we can see no harm in calling our presiding officers *Patriarchs*. The *Elders* of our churches, and the *Aldermen* of our cities, are not always *older* men than their neighbors, because their official titles denote *elder* or *aldermen*. *Patriarch* when connected with Worthy, Grand Worthy, and Most Worthy, is as innocent a term as President, Governor, or Director. We may as lawfully honor our truly worthy Sons of Temperance, when in office, by dignified titles, as to call the President of the United States, or the Governor of a commonwealth, "his

Excellency ;" or our Judges and Legislators, "the Honorable" men of our nation. Let us give honor to whom honor is due, and "render unto Cæsar the things which are Cæsar's."

The insignia of membership and office among the Sons of Temperance, are regarded by many as furnishing a more serious objection in the minds of dignified men than any other, except that which relates to our alleged secresy. Some protest, that they would be ashamed to be seen in our attire, even while they admire the principles of our Order.

We cannot regard our *regalia*, as they are called, for we are all kings and priests by profession in the cause of temperance, as matters of primary importance; but they are certainly innocent, if not clearly useful. They certainly have their effect on many minds; for the most reflecting men are creatures of sense, and more or less influenced by visible objects, especially when connected with personal appearances.

Persons of great strength of mind, deep research, much reading, and great power of abstracting themselves from material objects, may dispense, it is true, with many external symbols, which are beneficial to weaker intellectual beings; but most men need to have truth impressed and excitement produced through the eye and ear, and should not be left wholly to unaided mental introversion.

The Author of our being, who well knows our mental and bodily frame, has been pleased in all past ages to address some of his ordinances to our external organs of perception. The visible tree of life, to our first parents, was a pledge of life, while they should obey their Maker; the tree of the knowledge of good and evil was an external memento that death should follow transgression; and sacrifices prefigure the mode of dispensing pardon. Yet these sacrifices, and other rites, could not of themselves render Cain and Abel, Moses and Solomon, wise and good men. White, especially white linen, according to the Bible, is an emblem of purity; but not all the garments of the Hebrew priests could render them pure in heart and life, any more than a white collar can exclude intemperance from all the subordinate Divisions of our Order.

Still our collars may do as much good as an ephod; and our ornaments may answer a good moral purpose, as truly as the breastplate and shoulder knots of the High Priest of Israel.

The whole temple service in Jerusalem was addressed to the bodily senses for the instruction of the soul. Baptism and the eucharistic supper are also symbols adapted to the bodily organs of mankind. Because ceremonial ablutions could not take away moral turpitude, shall we deny that they were instructive to those who witnessed and practised them? Because baptism cannot of itself save us, shall we affirm that it is useless in the Christian system?

A blue silk velvet collar distinguishes a member of the Na-

tional Division, and a red collar, of the same material, a member of some Grand Division.

The poets and florists have regarded the *blue* as an emblem of fidelity, and the *red* as a token of love. We have therefore combined the colors of white, red, and blue, in our rosette, appended to a collar of each Division, to remind every Son of Temperance of his obligations to LOVE, PURITY, and FIDELITY.

By putting on our insignia and wearing them, we make a solemn public profession of the principles of the Sons of Temperance, and pledge ourselves to act in conformity with them. This is designed to have a good influence on ourselves and on all who see us in our peculiar attire.

The effect of our badges has already been great in exciting public attention to our Order, and inspiring our members with a determination not to disgrace their colors by any violation of their pledge of total abstinence.

We justify the badges and banners of our Order on the same principles that we would urge in vindication of any distinctions in dress which are thought beneficial to society.

Should males and females have their peculiar attire? And why? Certainly that they may be distinguished and known to the public in their proper characters. And may it not answer as good a purpose sometimes to proclaim, especially on public occasions, who are, and who are not Sons of Temperance?

Can there be any use in the private signals of a ship, or in the star-spangled banner of our country proudly waving over our navy and army, if there is no desirable object to be accomplished by our external means of display?

Many persons whose dignity is disgusted by the badges of our Order are strenuous advocates for the bands, the gown, the surplice, the crosier, and the black cloth of the clergy; for mourning dresses and crape; for uniformity in the attire of schools, colleges, armies and navies; and for the robes of civil office.

The Americans are proverbial for loving titles, and they disdain not civil and military, and naval and official badges: they all are willing to be Reverend, Right Reverend, Bishops, Doctors of Divinity, Doctors of the Laws, Doctors in Medicine, Excellencies, Honorables, Generals, Colonels, Majors, Judges, and Esquires. These titles sit on them well enough, and they would mount the surplice, or the ermine, or the golden epaulettes, or be Presidents if they could, but to be distinguished for eminence, valor and usefulness in resisting the overwhelming evil of intemperance suits not their high-minded aspirations and taste.

For our part we would rather wear the star of temperance than the star any Queen could bestow for the picking up a garter: we would rather wear the badge of a valiant soldier against alcohol, than any badge which should signify that we

fought bravely under Napoleon, or conquered a fleet at the mouth of the Nile.

The last of all people who ought to oppose our external distinctions are those religious associations which are always known by their costume. What are the bonnets, broad-brimmed hats, standing collars, and peculiar colors worn by some of our fellow-citizens but the regimentals of their sects?

It often answers a good purpose for the world to know people by their garments, even if they wear rough garments, like some professional gamblers, to deceive.

The uniform of a member of the Society of Friends, of the Methodists, of the clergy, of the United States Army and Navy, of the Supreme Court of the Union, of the Sons of Temperance, should keep them far from the grog-shop; from all society which would disgrace their discriminating badges; and from "the jumping-off place" into the gulf of rum and ruin.

Our final appeal, in vindication of our distinguishing attire and badges is to infinite Wisdom. The God of Israel saw fit to make his people known in the midst of idolatrous nations, by a peculiarity of dress, by *fringes*, and a *blue ribbon*.

We refer to Numbers xv. 37—41. "And the Lord spake unto Moses saying, speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribbon of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye seek not after your own hearts, and your own eyes, * * * that ye may remember and do all my commandments, and be holy unto your God."

The *hem* of the Saviour's garment of which we read Matt. ix. 20, was undoubtedly this same *fringe*, adorned with a *ribbon of blue*; for he fulfilled all righteousness, even that which consisted in the wearing of prescribed apparel; and the commandment bound all the Israelites "throughout their generations."

Henceforth, if any scoff at our regalia as useless, or unbecoming dignified men, we shall point them to the institution of a badge for the people of Jehovah, and to the example of Jesus. Surely if others lightly esteem our regalia, Jews and Christians ought to approve and honor the wearing of them, in support of a good cause. Yet, strange to tell! the dignitaries of the gown, cassock, lawn sleeves, epaulettes, and military plumes, more generally decry "our finery" than any other people. Can it be owing to their fears that we shall rival them, and render their insignia less matters of admiration? Or, can they think their own distinguishing badges useless, and that ours are like them? Or, are they enemies to total abstinence from intoxicating beverages?

CHAPTER VIII.

CONCLUSION.

WE submit our VINDICATION to the serious consideration of men of intelligence, who hate inebriation, who pity the woes of suffering humanity, and who desire the best good of our species, and ask, Is not the Order of the Sons of Temperance well adapted to accomplish its avowed, benevolent object? Does it interfere with any other commendable association? Ought it not to be vigorously sustained by the wise and good?

Will not the reader, if a male over eighteen years of age, join some one of our Divisions? Can he connect himself with a better organization, instituted by human wisdom, for the promotion of the public welfare?

There is no single immorality practised in the community which is the parent of so many evils as the use of intoxicating beverages. Drunkenness has made more criminals in our happy land, more orphans, widows, paupers, degraded characters, thieves, robbers, suicides, and murderers, than any other moral delinquency which can be named.

To put down this evil the good should combine in the use of all proper means; and until they can show some better instrumentality, we respectfully suggest that they ought to enlist in "the cold water army," and fight against alcohol even to the death.

Let none imagine that the temperance reformation has done its work. It has accomplished much; but its enterprizes and victories have but successfully commenced.

The friends of temperance must make and establish a right public sentiment concerning the making, buying, selling and use of intoxicating beverages, and never rest until tippling is no more encouraged by legal system of license, nor by the example of any man who has respect for his own character and public opinion.

The flood of intemperance has begun to ebb; and we must not be satisfied until the deluge of strong drink has retired from our plains as well as mountains, and left us the bow of promise that such an overflowing scourge shall never visit the earth again.

Let the friends of temperance then redouble their efforts and persevere. One hundred and sixty thousand Sons of Temperance in our land might, by proper exertions, in one year, bring a million of freemen into our hallowed fraternity.