

tion. The work which he has wrought has already entered as an element into the civilization of the nineteenth century, and will advance with the progress of that civilization in all lands.

Archimedes said, "Give me a spot upon which to rest my lever, and I will move the world." In a prohibitory law we have the fulcrum, and all that we wait for in this country and in Europe, is the lever of public opinion with which to move the world from the darkness and wretchedness, and carnage of the chief vices, and lift it into the sunlight beauty and purity of Temperance. And we are confident of the ultimate success, because the God of virtue, purity and religion is with us. The conflict with adverse powers may be protracted and severe. Our foes may be numerous—may be entrenched in a thousand citadels—may be sustained by a vast multitude who are under the dominion of appetite; yet in the movements of Divine Providence we hear the trumpet's blast calling the Temperance hosts to a quicker march, and thrilling them with new zeal to assail the strongholds of the enemy.

In seeking your co-operation, we are impelled by the enormity and aggravated character of the evil which we are laboring to suppress. Words lose their force when we attempt to describe it; language breaks down under the weight of the sufferings and crimes which it occasions. Images, epithets, the most comprehensive and intense utterances, fail to set forth the evil in its true light. Under statistical reports there are living forms of degradation and sorrow, which, should they appear before us, would fill the mind with horror. Even the dealer in alcoholic drinks could not view his own work, if fully revealed to him, without staggering. His countenance would be blanched with the paleness of a corpse—his heart would beat with fearful rapidity—with trembling limbs and quivering lips he would plead to be released from the view even at the price of his avarice.

All must allow that so far as the evil has power, it takes away a man's health, and leaves him diseased; takes away his human feelings, and leaves him a wild beast; takes away his religion, and makes him a scoffing atheist; takes away his manhood, and leaves him a degraded outcast. It robs, by its tempting power, the industrious of their hard earnings; it burdens cities and nations with enormous taxation; it produces every crime in the catalogue of human wickedness; it swamps every virtue, every tender tie and noble feeling of the human heart. All the commandments in the Decalogue and precepts in the Bible, are swallowed up in this great maelstrom of vice. It is more destructive to human life than war, famine, pestilence and fire combined. It sends its victims to the grave in far greater numbers than the legions of Cæsar ever fell upon the battle field, or the armies of Napoleon were ever sacrificed to his cruel ambition. At this moment we are appalled by the ravages of the yellow fever, and by the frequent railroad and steamboat disasters; yet all these are of but little account compared with the ravages of this terrible vice. It would require six hundred Norwalk disasters every year to equal the number of deaths annually produced by the rum-traffic. The yellow fever is confined to certain cities and localities. But this plague spreads over Christendom. There is scarcely a town, village or family, that has not furnished its victims. Its funeral processions are constantly moving, and at this hour thirty thousand of the citizens of the United States are in a course of preparation to be offered up as sacrifices to this cruel Moloch during the coming year.

We appeal to those who occupy seats of authority throughout the civilized world, and ask how long should so gigantic an evil be permitted to curse society? How long must the wailings of orphans and the agonizing cries of widows be heard in every city, and the dearest interests of humanity be sacrificed to a burning avarice? How long

must this monster be retained in the midst of the light, intelligence and virtue of this nineteenth century? Is it not time that, instead of man, God's image, lying in the gutter, that rum should take its turn to lie there? Is it not time, while we are devising means in other departments to protect and prolong human life, that efforts be made to clear our skies from the storm-clouds of this calamity, and avert the lightning-flashes from the thousands of homes that are liable to be struck?

The provisions of the law to which your attention is respectfully solicited, contain no new principles of legislation, but only such as are acted upon in every civilized community. The right of society to protect the health, property and lives of its citizens, by legal enactments, is recognised by every government, legislature and court in Christendom. It cannot be disputed without assailing the basis upon which society rests.⁶ It extends, according to the opinions of the most eminent jurists, not only to the enactment of general laws for self-protection, the execution of penalties, the appointment of a police, and the raising of armies for suppressing rebellion or resisting foreign invaders, but to everything that tends to injure society.

This principle is acted upon in the laws which are passed against gambling, lotteries, Sabbath-breaking, counterfeiting money, smuggling, the storage of gunpowder, the exposure and sale of demoralizing prints, and any business that endangers the public health or morals. We do not depend upon the influence of moral suasion to protect society against these evils. We do not go to the gambler and appeal to his conscience, his humanity, his regard for the public welfare. We do not plead with the incendiary and portray before him the suffering which he occasions, depicting in vivid colors the horrors of a midnight conflagration. We do not depend upon public meetings, speeches and the force of mere argument, to prevent men from stealing, or forging, or uttering slander. Society decrees that these evils shall not be permitted. It employs its whole force to annihilate them; it does not admit for a moment the plan of regulating them. Governments do not license annually, out of regard for public depravity, so many incendiaries, or thieves, or counterfeiterers, or dealers in tainted meat. All, therefore, that we contend for, is the application of this principle of legislation to the evils of Intemperance, which is applied to other and lesser evils. And we are confident that as civilization advances, and humanity gains over barbarity, and the iron chains of a degrading avarice fall from the hearts of men, that a statute, similar in its aims to the Maine Law, will be adopted by every nation that is free to enact and enforce its own laws. And we believe the time has come when a holy alliance should be formed by the governments of the world against their common foe, the rum-traffic. The trumpet-blasts to arouse the nations should be sounded from every hill-top, and echoed in every valley. The hosts should be marshalled upon every plain, and the war should be one of extermination. None but a Waterloo victory should induce the friends of Temperance to lay down their arms and retire from the field.

The extent to which liquors are drugged, and the basest compounds sold under the names of wine, brandy, &c., is a feature of this traffic which should excite universal indignation and abhorrence. As though alcohol itself were not a sufficiently violent poison, it is mixed with deadly drugs, and thus distributed through the community. Liquors thus prepared are sold with a full knowledge that they will rapidly increase the thirst for strong drink, undermine the health, and fill the mind with indescribable wretchedness. The slave-trader can do no worse with his victims than these men do with those who fall into their grasp. The unholy inquisitor cannot invent more exquisite tortures for the unfortunate inmates of his prison, than these men invent for the poor drunkard, whom they lash to the rack of delirium