

who say, that the little they take of those liquors, does them no harm; and that they can *take them or let them alone*. These persons, also, seem to be so entirely engrossed about *dearly beloved self*, that they cannot be brought to understand, that they should think or act for the safety or welfare of others, in the way of benevolent example.

Another class, is formed of those, who are so entirely taken up with the pursuits of gain, or some of the other selfish concerns of this life; or else, are so mentally idle and careless, that they either cannot, or will not, investigate, or reflect, on any of the points or bearings of the subject. All of these, are quite satisfied to follow without hesitation or enquiry, the long continued and general custom.

There are also some, and probably, not a very few, who have occasionally such misgivings or movements of *conscience* or feeling, with regard to their being in a right position, while indulging in the drinking practice, that they designedly refrain from any particular inquiry or search for information regarding the temperance movement, but purposely keep away from temperance meetings; and avoid, as much as they conveniently can, all investigation or thought on the subject. I once heard a public declaration to this effect, made by a candid gentleman, as to himself, shortly after he had united with the movement.

There are also, very large numbers, and chiefly in what are called the genteel classes of society, who are principally influenced or governed by the *fashionable* customs, or courtesies of life, as they are termed, in regard to the use of those liquors; and who because the persons with whom they generally associate in interchanges of hospitality, indulge in their use, still continue to furnish and partake of them. Probably, they never advert to moral considerations on the subject, with reference to example—the waste of property,—the danger of excess,—or in any other respect. Without inquiry or reflection, and whether for *good* or for *evil*, they are perfectly satisfied to adhere implicitly to the customary routine, and practices in this respect, as well as to other vain and pernicious customs, which are sanctioned and observed by their fashionable compeers and companions. They have neither the principle, nor the courage to act in any different manner.

There is also a class of persons, who, from prejudiced views, or unfavorable prepossessions, hastily formed,—on their earliest information and thoughts on the temperance subject,—have been led to