

to the fatherless, in His infinite wisdom and goodness will make this affliction as light as possible upon you.

Taught by the principles of our Order, that in the maintenance of temperance principles with a reliance on the true God, is the sure safeguard of the comfort of every christian family. We trust you may be spared long a protector and a supporter of the family so deprived of a father's care, and that you will not forget his guiding star and bring them up in the paths of temperance: and we also hope that those dear ones of your bosom may be spared to caress and comfort you in your after years.

We trust that God will soon raise the hand of affliction which he has seen fit to place on you, and that you will soon again be restored to health and vigor.

Finally, we pray to that God who has promised that as our days so shall our strength be, that His presence may be with you, and that the Holy Spirit may bring comfort to your heart.

"Fear thou not for I am with thee; be not dismayed for I am thy Lord; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

We are yours in F. H. and G. behalf of the Lodge.

G. A. TERRY, *Chairman.*
T. R. GARRATT,
A. M. PHILLIPS, *Sec'y.*
Committee.

Watertown Lodge Room, }
March 10th, 1865. }

SIXTY YEARS' EXPERIENCE.

BY PROFESSOR C. E. STOWE, IN NATIONAL
TEMPERANCE ADVOCATE.

My recollections cover a period of sixty years, the first twenty-five including the time when drinking habits were at their worst in this country. I was born and brought up in Middlesex county, Mass., one of the best counties of one of the best States. Its moral condition would compare favorably with the best portions of the country, and yet before I was four years old I was drunk. My father was not a drinker, but he considered it a duty of hospitality to furnish to guests. Among other liquors, he had a lot of cherry-*rum*. One day he poured the cherries on the ground out back of the house, I got hold of them, thought them pretty good, ate a large quantity, and was made ingloriously drunk. It is about the first sensation I recollect and a most painful one it was. Soon after this I went out to a part of the farm away from the house, and found the men at their lunch. I stole a drink, and again got drunk. And so frequent

were the temptations that it is astonishing that any one grew up sober. At the age of six my father died, and I went to live with my grandfather. He was a good man, and a deacon in the church; but both he and his wife took their daily dials at eleven in the morning, and at four in the afternoon, and always gave to me at the same time; and that was the custom of the country. Mr. Oliver Bacon, a resident in that section, said that in his father's day, that is, in 1760, they laid in a pint of rum for haying on his father's farm; but his son, in 1810, was obliged to lay in half a barrel of rum for haying on the same farm. So much had the drinking custom grown in fifty years. I recollect only two protests against rum that existed at that time. One of these was in Noah Webster's spelling and reading-book, and favored total abstinence; the other was a tract written by Dr. Rush, of Philadelphia, on "The Nature and Effects of Ardent Spirits." There was a grocery-store in the town kept by Deacon Eb, as he was called, where an enormous amount of rum was sold. He failed, and in some way his account-books were scattered about the streets. We boys called them Deacon Eb's psalm books. The charges in them run something thus: "To rum, to tod, to rum, to tod, to rum, to rum." Nine out of ten of the charges were either for rum or toddy. I recollect being in a store one day, when an old man came in, who was once the owner of a fine farm. He was squalid and trembling, but—called for toddy. With his trembling hands he just managed to raise a first and second glass to his lips. He called for a third, and instead of taking it in his hand he was obliged to place it on the counter, lean over, and suck it up with his lips. I look back upon this period with perfect horror.

In 1813, the people of Eastern Massachusetts formed a society for the suppression of intemperance. Its object was not to prevent drinking, but simply to prevent people from getting drunk. Their ideas of drunkenness in those days were rather peculiar. A news-paper in New-York once charged a State senator with being drunk in the Senate. The senator sued the editor for libel. In court it was proved that the senator was only just able to stand by holding on to the desk by both hands. The court decided that a man who could keep an upright position by holding on to the desk with both hands was not drunk, and the editor was fined twenty thousand dollars for libel. At this time *delirium tremens* had not commenced. Liquors were not so destructive in their character as they were afterward, and the constitutions of the people had not deteriorated. But in another generation *delirium tremens* became fearfully prevalent. It frequently followed after four or five years of hard drinking. In three generations from the time just preceding the Revolution, diseases arising from the use of intoxicating drinks increased a hundred fold. If there had not been a check, I believe that by this time our whole people would become idiotic.

In 1819 I went to Maine, and found the farmers and fishermen reduced to the greatest

misery by their drinking habits. There was one village inhabited almost entirely by lumbermen, and I believe there was more rum drunk there in the course of a year than would be necessary to float the whole village off. In this village there was a temperance society formed, the pledge of which bound every one who should get drunk to treat the rest all round. In 1825 I entered the seminary at Andover as a theological student. When I first arrived at the Mansion House, which was kept for the exclusive benefit of the students and visitors at the seminary, the first thing I did was to step up to the bar, and order a glass of brandy toddy, which Squire —, a leading supporter of the Seminary, mixed with his own hands and gave me.

In 1826, Dr. Edwards proposed a temperance society on the basis of total abstinence from distilled liquors. I was one of the first fifteen to join it. The same arguments that made me join this society made me think I ought to give up the use of tobacco. So I bought sixteen cigars, in order to break off gradually. I was going to smoke half a one a day for a month, and then stop entirely. I sat down to smoke the first half. But when I got to the middle of the cigar, I thought it would be a pity to stop there, and so smoked the whole. And before I went to bed I had smoked the whole sixteen. And that is the way people generally break off gradually. There is no way but to stop entirely and at once.

In 1833, I went to Cincinnati, where the condition of the country was terrible beyond description. The little Miami valley was devoted to the culture of corn, which was nearly all distilled into whisky. This beverage could then be obtained for sixteen cents per gallon at wholesale, and twenty-five cents per gallon retail. It was about this time that the adulteration and drugging of liquors commenced. There was a large factory in the neighborhood where nothing but whisky went in, but all sorts of choice liquors came out. Accidents increased then at a fearful rate. There were steamboat explosions and similar accidents occurring constantly. And I believe that the increase of accidents at the present time is due, as then, to the relaxation of the temperance efforts. A person does not need to be intoxicated, but only exhilarated, to make him an unsafe guardian of any important interest.

In 1835, the total abstinence movement commenced. It was thought then that drunkards could not be reclaimed, and all attention was given to the young who had not formed habits of intemperance. In 1840 came the Washington movement. For a time this operated marvellously. Men were reclaimed, the prosperity of the villages was restored, and for a time it seemed to me as if the millennium had come. The most effective scenes I ever witnessed, and the most effective eloquence I ever listened to, were at this time.

In 1850, I returned to Maine, and joined in the Maine Law movement with all my heart. I went through Cumberland, Lincoln, Oxford, and