

proclaiming the traffic in ardent spirits as a drink, an immorality, which ought to be at once and universally abandoned.

These reasons are based upon the well authenticated fact, that ardent spirit, to the man in health, is not only useless, but positively a noxious poison. To the truth of this, the medical faculty of our country have borne a decided testimony; and it is not presumptuous to say, that no respectable and temperate physician would venture to contradict this position. Add to this, that millions of men, engaged in all the occupations of life, on the land and on the sea, and in all climates of the globe, testify from their own experience, that ardent spirits is unnecessary; and multitudes of them that it is injurious. And what is there to rebut this decisive testimony? Nothing but the declaration of those who have never tried the effects of entire abstinence; and who are still under the delusive influence of alcohol, that they believe "a little does them no harm," or perhaps they will venture to say, "sometimes does them good."

To the well established fact, that ardent spirits to the man in health is useless and mischievous, we beg leave particularly to direct your attention, gentlemen, and to ask you, in view of it, in the first place:

Is it consistent with the character of a good man and a good citizen, to be engaged in a traffic in which you render no valuable equivalent for the price you receive? Surely few of you will take the reckless ground of saying, I will sell whatever I can get money for, regardless of the consequences. Very many of you certainly abandon this ground when you say "I will not sell to the intoxicated man, or to the habitual drunkard." Here at least some of you recognise a responsibility; and you very properly withhold what is earnestly solicited, when the price is held out before you, because you would not do mischief to an infatuated man for the consideration of gain. But why not go farther? Why engage at all in trafficking in a drink which does no man good, and does every man who takes it more or less mischief? About every honourable and proper business there is a mutual accommodation between the employer and the employed, the seller and the buyer; and the well being of society, in all their relations, is promoted by their exchanges. The merchant in his traffic in valuable commodities, the agriculturist, the mechanic, the scientific and literary man, the physician, the lawyer, the clergyman, in their exchanges with each other, in the products of their labor and skill, render a mutual benefit, and promote the best interests of

society. But can this be said of the seller of spirituous liquors as a drink? On the contrary, he takes the "fool's pence," and delivers him that which he had better, far better pour upon the ground than drink it himself, or carry it to his home. To this it is no sufficient reply, that the buyer is to judge for himself whether the article is for his good. You know it is not for his good, and cannot, therefore, as a good man and a good citizen, who would promote his own welfare, in consistency with and in furtherance of the welfare of society, traffic in a useless and pernicious article. Why is it that public sentiment and the laws of most of our states have proscribed gambling houses? And why is it that lotteries are undergoing a like process of proscription? The keeper might say, "I compel no man to deal with me, let every man be the judge of his own wants." But to this it is justly replied, you shall not undertake to make a gainful business of that which is injurious to individuals and to society. To this result we are firmly persuaded public sentiment will eventually come relative to the traffic in ardent spirit as a drink; and we entreat you, gentlemen, as those who would have the world the better for their life, to do what you can to hasten this desirable event by a voluntary and immediate abandonment of the business. You certainly cannot doubt which state of mind, or which reputation is to be preferred, whether that of the man who, with a cheerful and honest heart, hastens to abandon a traffic which he cannot conscientiously pursue, or that of him who clings to such a business until stern necessity drives him away. "The last rum seller," whenever his face shall be seen, will be neither a happy nor a respectable man.

But, gentlemen, it is not alone the consideration that you take the products of the toil and skill of your fellow men without rendering them an equivalent, that should induce you to abandon this traffic.

It is necessarily, inevitably full of wrong, and only wrong towards individuals and the community. In the sale of this poison you ruin individuals in their property, their health their reputation, their moral feelings—you blot out for them every joy on earth, and every good hope of heaven. You destroy many a happy home. You put out the fire on the hearth, and put away food from the table; you take away decent clothing, and leave in its place rags; you change many bright faces, and glad hearts and joyous voices, into sadness, tears, anguish, groans and wailings.

We know that you do not intend to do all this; we believe that you do not deliberately purpose to do any part of it; but

you are engaged in a traffic which has done it, will do it, and cannot be carried on without doing all this or more. Do you say that you do not mean to sell ardent spirit to the man who is injuring himself by its use? But when does a man begin to injure himself by the use of ardent spirit? When does a man begin to injure himself by the use of that which no person in health can take without producing disease? But again, when and how did that individual attain to that degree of intemperance which makes it necessary for your peace of conscience and respectability to send him to a less scrupulous rum seller for the supply of his wants? Is there much to choose between the first and last of that series of "offices" through which the intemperate man is passed on his way from health, and happiness, and hope, down to the drunkard's desperate end? We entreat you, gentlemen, to pause, look around you, and view the history of your traffic. Are you not constrained to remember some painful facts which you would gladly erase from your memory, and have blotted out from the records of heaven? Would you not give back all your gains to dry the tears from that father's face who says "Restore to me my son?" Have you peace within you as you look upon the pale, sad countenance, and hear the sighs of that broken hearted mother? Will the mortgaged farm in your possession answer as an asset against the cry that goes up from the widow and those more than orphans into the ears of "Him who judgeth righteously?"

There is another view of the consequences of this traffic, to which we beg leave to call your attention, gentlemen, viz:—the burdens with which it loads the community. It is a well established fact that from three-fourths to nine-tenths of the crime in our land originates in the use of ardent spirits. Look, now, at the expense for maintaining the poor, building prisons, prosecuting and punishing crime; and remember that no less than three-fourths of this expense is a direct tax imposed upon the community by the use of ardent spirits. When, therefore, you count up your gains from this traffic in ardent spirits, you are bound to recollect that they are the product of a tax levied upon the community for your solitary benefit,—that for every dollar you have gained you have taken ten from the public treasury. There is something, we are sure, in this consideration which cannot be steadily contemplated without making every honorable man shrink from such a business.

We have thus, gentlemen, indicated to you a few of the considerations which compel us to regard the traffic in ardent spirits,