

# The Daily Journal

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WILMINGTON, N. C., TUESDAY MORNING, JANUARY 24, 1871.

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## TEMPERANCE

PRESIDENT'S ADDRESS.

To the People of North Carolina:

At a recent session of the State Council of the Friends of Temperance, I had the honor of being chosen President of this body.

As such, I feel it my duty to address the people at large, throughout the State, in behalf of Temperance, and to call their attention to the important subject of temperance. The people of North Carolina, on this important subject, and I desire, with the earnest hope, that all who may chance to read this my gratification, their attention, consideration, and care for their own good, but for the good of others. I feel sure that all lovers of temperance, sobriety, and good men, all who desire to see the great and growing evil of intemperance rooted out from our land; all those who are disposed to aid in forwarding a great and good work, will, when enlisted under our banners, or give us their countenance, and lend us their assistance in advancing our cause.

The cause of temperance is an important one, and I may add, a flourishing one. It has been but few years since the first temperance society was organized in the United States. About thirty years ago a few men who had been leading lives of intemperance in the city of Baltimore, became conscious of the ruinous and degrading effects of their course, and determined to leave off drinking intoxicating liquors. To sustain and encourage each other in this resolution to abstain from strong drink, they formed themselves into an organized body. This was the nucleus around which many other societies were rapidly formed. Societies and Orders, and Councils were rapidly organized, not only in other parts of Maryland, but in the adjoining states, and the originators of the movement started themselves in the cause with most humane and laudable zeal.

They met with favor and encouragement in every community where they sought to establish their order. Numbers of men, young and old, paused in their downward careers of drunkenness, and joined the swelling ranks of the Sons of Temperance. The wives and mothers of dispeled men who wedged themselves upon the good men who had remained true sons, and husbands from whom their lives were leading. Thousands of intemperate men, from the social wine-bibbers to the common street drunkard, were induced to take pledge, and become sober temperance citizens. Thousands of anxious hearts were relieved of their anxiety and thousands of distressed women were made to rejoice and be glad, because those whom they loved were returned to the bosom of their families, now sober men, and due to a short time the leaders of the movement had the proud satisfaction of seeing their noble efforts crowned with most gratifying success, in spite of the mean and despicable attempts of wicked and intemperate men to baffle them by ridicule and abuse, and even by open opposition.

The Order of the Friends of Temperance is the offspring of that movement.

In the year 1856 a few temperance men, most of whom had been members of other organizations before entering the war, met in the city of Petersburg, to consult as to the best means to be employed in staying the terrible ravages which the demon—intemperance—was making among a people just emerging from the ruins of a four years' civil war. That consultation resulted in the formation of a new Order, and on the 29th day of November, 1856, they flung to the breeze the banner of the "Friends of Temperance," on which was inscribed the motto of Faith, Temperance, Charity; and Petersburg Council No. 1, was beamed on like a single star in a firmament of darkness to cheer and to save the fallen. Only five years have passed, and instead of but a single star, Virginia has a hundred and twenty-six Councils, each a shining light in the moral firmament.

North Carolina ninety-four, Texas ninety-two, Mississippi twelve, and Tennessee as many, while in almost every other Southern State the clouds of intemperance are breaking away, and the little stars of Faith, Temperance, and Charity are beaming out to gladden the hearts of those whose lives have been made happy by their example.

Within the last three years our numbers have increased far beyond the most sanguine expectations of those who have been interested in its success.

The future is bright with promise. We are inspired with the hope that the day is not far, when the cause of temperance will have its earnest supporters in every county within the borders of our State when every town and village throughout the length and breadth of our land will have it. Councils and temperance will be erected wherever there shall be caused with a bar room—when the reeling drunkard will be rarely seen on our streets, and direful tremors, that most dreadful of diseases, will find but few victims in North Carolina—when our numbers will be "legion," and the number of our enemies will have dwindled to the point of non-existence.

Such is our hope—a blossoming hope—that it is our confident expectation, will soon ripen into a glorious reality. Such a consumption of beer, to be wished for, we most assuredly have every reason to expect, in course of time. We are stimulated to renewed exertion by our success in the past. The good we have already accomplished gives us the full assurance we may do yet more in the future.

The successful results of our efforts are visible in every locality where we have established a Council. The good effects of our work may be tried in every locality where we have established a Council. The good effects of our work may be traced in every village, or town, or city, where our banners have been pitched.

It will be found upon examination, that wherever our Order has been established, the number of the intemperate drunkards has steadily and perceptibly diminished, that many young men are leaving wild, reckless, dissipated scenes, have been induced to forsake their ruinous course, and joining our ranks, have become sober and temperate. Others have been withdrawn from the temptation by becoming members of our society; and in this way many who would otherwise, perhaps, have fallen into habits of intemperance, have been thus prevented from doing so. Not only the young, but aged, hoary-headed inmates have been rescued from their

abominable, wicked career, and restored to their families, reformed, steady men—those making glad the heads of those who were dependent upon them.

But besides the actual good thus accomplished, the influence of the example set by the members of our society is most wholesome in its effects upon others. It not only forms an inducement to the intemperate to reform their evils and abandon their sinful, degrading habits, but it has a restraining effect upon those who may be disposed to indulge in intoxicating drinks, and plunge into a course of reckless dissipation.

Our is a noble work—but of reclaiming men from drunkenness.

The cause of temperance ranks second only to the work of spreading the Gospel of Christ and preaching the Word of God. It is for its object the extirpation of one of the worst evils of society. It prevails to an alarming extent in almost every country under the sun. In every Christian land the frightful scenes they may be seen gathering in thousands his treasuring victims, and deranging many a bright fire-side with sorrow and misery, with pain and dissolution and death. It makes its fearful ravages among all classes of society. Among the high and the low, among the rich and the poor, among princes, and beggars, may be found the lovers of intoxicating liquors—the homes of inebriates—in asylums for the fanatic—in poor houses—in common jails—in prisons—in reformatory, and in penitentiaries, may be seen the victims of drunkenness, and to such places we may go to learn the sad and baneful effects, and fatal consequences of intemperance. Hat! the crimes that we commit have their origin in extrements caused by intoxicating drinks. Hat! of the diseases that afflict mankind may be traced to the bottle. The evils that follow on the heels of drunkenness are almost innumerable. But more than this, intemperance is a sin against the law of God. It is contrary to the teachings of Christ, and violates the precepts of the Gospel. It is in direct conflict with the spirit of Christianity. It is death to piety, and virtue finds no congenial home in the breast of the drunkard. It is gaudy, and blighting in its effects, both to mind and body—to soul and intellect. It wholly ruins a man for the performances of his social duties, it strips him of his social status, it strips him down to the level of the beasts of the field. The drunkard is a shame to himself, a dis-honor to his family, an annoyance to friends, and eyesore to the community in which he may chance to live. A heretic to his country, and a blasphemer against his God. Intemperance destroys all peace and tranquility of mind. It is blighting and blasting to the happiness of man. It entails upon man woful miseries, and evils infinite.

Home, where all the virtues are forlorn, where the most of our enjoyments cluster, where our affections are centered, and our true happiness is to be found, becomes a hell when a drunken father or swelling husband crosses its threshold. It becomes a miserableness above, a very prison to the drunkard's wretched wife and unfortunate children. What a pitiful, heart-rending source of grief, and misery, and wretchedness, and frequently it is the cause of sickness and disease, madness and insanity, poverty and degradation, ruin and despair. We cannot go amiss in any part of our land to find the dread effects of drunkenness. We see it every day in old eyes and bloated faces, and trembling limbs, in broken constitutions and ruined minds, in wrecked fortunes. We mark it in the pale faces of half dead, half clothed children, whose unfortunate mothers—whose husbands are drunkards. We see it in the pale faces of wretched women whose husbands are drunkards. We see it in the pale faces of half dead, half clothed children, whose unfortunate fathers spend their substance in bar-rooms and drinking saloons. Hundreds and thousands around us are daily going to their fall—a fall destined to contaminate a fall to their ruin of poverty and wretchedness, and more than that a fall oftentimes to eternal and everlasting damnation.

We may see the young man just entering upon his career in life, with bright hopes and high expectations, and suddenly forsaking the ways of virtue, and recklessly shrinking from the truth, day after day, until he falls by the way-side, a wreck of what he was, and mind and body a jumble—hopping, staggering, a most lamentable object to behold. But still some are enabled to return to the old man, who has nearly marched his journey's end, still clinging to the bottle, like an infatuated fool, as he hangs around bar-rooms, wasting his substance spending his money, destroying the happiness of his family, and, finally, with bloodshot eyes, rolling on the bed of death, wild with delusions, thousands upon thousands are daily giving themselves up to themselves, and countless numbers fill the drunkard's grave. A vice so great—an evil so dreadful in its consequences, and so fearful in aspect, ought to be extirpated—rooted out entirely from society. This entire extirpation can, perhaps, be hoped for, but it is in our power to check in some measure, the alarming spread of intemperance, and diminish the number of the drunkards, and the dissipated, by reclaiming those who are addicted to strong drink, and restraining others from entering upon their path. In course, by the exertions of our influence, and by setting examples of sobriety and temperance to the community at large.

This is the object of our society. The work demands the reasonable efforts not only of every lover of the cause of temperance, but of all those benevolent individuals who are disposed to exert themselves in behalf of humanity; especially does the work command itself to the attention of all Christians in our land, and is deserving of all the assistance they can lend to it. To forward our objects and bring to our work a greater measure of success, I would appeal to those men who are leading lives of intemperance and debauchery, and in their personal course, to reflect upon the sinfulness, to consider its magnitude, and absolute folly, to consider how ruinous it is to a curse to themselves and their families—a curse of sickness and debauch, of misery and wretchedness—how degrading it is to a man's character, his reputation, and to do to as their conscience bids them, leave off drinking intoxicating liquors, and keep away from bar-rooms, and in order "to make assurance doubly sure," enlist under our banners and subscribe to our pledge.

I would appeal to those men who are still pursuing the paths of vice and misery—who have too much good sense and self-respect, and tender regard for their families and friends, to desist

themselves by intemperance and drunkenness—they would all be joins our ranks, if not to work in our cause, for the purpose of setting a good example to others, and swelling our numbers, and thus increasing our influence for good.

But besides the actual good thus accomplished, the influence of the example set by the members of our society is most wholesome in its effects upon others. It not only forms an inducement to the intemperate to reform their evils and abandon their sinful, degrading habits, but it has a restraining effect upon those who may be disposed to indulge in intoxicating drinks, and plunge into a course of reckless dissipation.

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It is in direct conflict with the spirit of Christianity.

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and virtue finds no congenial home in the breast of the drunkard.

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It wholly ruins a man for the performances of his social duties,

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it strips him down to the level of the beasts of the field.

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It entails upon man woful miseries,

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It is a curse to himself,

and to his family,

and to his friends,

and to the community in which he may chance to live.

It is a curse to his country,

and to his God.

It is a curse to all humanity.

It is a curse to all creation.

It is a curse to all life.

It is a curse to all existence.

It is a curse to all matter.

It is a curse to all energy.

It is a curse to all motion.

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