

# FRIEND OF TEMPERANCE.

WEDNESDAY, MAY 17, 1871.

Letters containing money must always be registered.

The X informs you that this is the last number for which you have paid, and respectfully asks you to renew.

## Mr. Beecher on Temperance.

Last week we gave an extract from a temperance address delivered by Dr. Deems, giving his own reasons for being at that time a Friend of Temperance, and presenting the strongest of arguments why every minister of the Gospel, as well as every good man, should identify himself with the temperance movement. This week we give an extract from a sermon on temperance, preached in Plymouth Church, February last, by Rev. Henry Ward Beecher, to the young men of his congregation. You have heard Dr. Deems. Now read Mr. Beecher:

"You have no right to allow your example to seduce the weak. I have spoken of the effects of drinking habits on yourselves. Now comes an auxiliary consideration. Even if you are not yourselves personally injured by drinking, your example injures."

"I am aware that men oftentimes revolt from the application of this thought in regard to example, saying, 'Man is independent. I am not bound to conform to the vulgar opinions of ignorant men. I am not bound to take the pattern of my development from the undeveloped and uneducated below me. They must come to me. I shall not go to them.'"

"A man has a right to shock public opinion whenever he is endeavoring to bring in a higher morality; whenever there is a greater degree of refinement after which he is seeking; whenever custom is to be set aside, and a new and better state of things instituted. It is a moral coward who fears to do it under such circumstances. But you have no right to be content with simple conformity to custom, and to be indifferent to the effect of your example on those beneath you. There are many persons who are apt to consider themselves exempt from this duty of taking care that their example shall not be a stumbling-block, but a safe guide, to others. Those who are influential by reason of wealth, or position, or culture, are wont to throw off the responsibility of their example; but none more than they should watch their example with a conscientious regard for any who may be affected by it. In proportion as God has made you strong, either in your mental attainments or in your outward circumstances, he lays on you the responsibility of the example which you set for those who are not so fortunate as you are."

"A man cannot help being influenced by the example of those who occupy elevated positions in society. A man will inevitably be affected by the example of those who are high in station. If a man is rich, and lives in splendor, his example will surely influence those by whom he is surrounded. And it is the duty of all that are endowed with the power of benefiting or injuring others by their example, to see that that example is beneficial, and not injurious. Those who are at the top of society are largely responsible for the ideas of those who are at the bottom. And if God has advanced you among men, it is not to give you more license, but to make you more careful of your example before others. No man has a right to let his example work mischief up on those in the midst of whom he moves. And the unfeeling indifference of men (and more, perhaps, in this matter of drinking than in any other) as to the welfare of their neighbors, shows that their hearts have become seared by prosperity, and degraded by the things which should, in the providence of God, have made them more tender and considerate."

"No man has a right to be neutral in the great work of temperance, in this age, and in this country. Every man, from considerations of personal safety, from moral considerations, from considerations of his relations to his fellow-men in social life, and from considerations of patriotism or of state, ought to take sides in this matter, and let his position be known of all men. It is too notorious to require any proof, that, to a very great extent, especially in the cities, our legislation begins in the grog-shop. The seed of judges is planted there. Our national councils are begun there. The machinery of government is arranged there. There is no part of the community as active as that which lives in the indulgence of the animal appetites; and there is no part of the community which should be watched over with such sleepless vigilance by those who, by sound morality and superior judgment, are fitted to wisely administer the affairs of the nation. And the time has come when all good men, who have so long staid at home, and left the management of political affairs in the hands of dissipated and unscrupulous men, should come together, and take the side of purity and temperance. We must produce a radical change in the public sentiment of the country on this vital question, or we shall be destroyed by the overwhelming deluge of the drinking habits of society."

## Penalty and Results.

Councils should always exercise the greatest amount of clarity in the imposition of penalties upon an offending brother. Mild, but certain punishment is always the best, and a simple reprimand from the Chair, in open session, is often more effectual than the infliction of a fine or suspension. When there is possible hope of reform in a brother who has violated his obligation, the Council should deal mercifully with him, always exhausting the milder means of punishment before resorting to suspension and expulsion. But when a first offence is of a gross character, or when offences are repeated twice or thrice, so as to make a member altogether incorrigible, he should be cut off. One of our highest duties, as Friends of Temperance is to preserve the purity of our fraternity, and make the Council Room always as sacred to morality and virtue as are our firesides. It is there we introduce our wives, sisters, daughters and sons, and we can not be too vigilant in guarding our common altar.

To do this, and at the same time extend to all that Charity which our Order enjoins, is a delicate duty, and our Friends of Temperance will so regard it. To promote the harmony, advance the interest and preserve unscathed the reputation of the Friends of Temperance, is the solemn obligation which all assume, and which all should endeavor, faithfully to maintain.

**WHERE ARE DRUNKARDS MADE?**  
—The answer to this question will not astonish any thinking mind, for to any man or woman who has given on the subject a moment's reflection, it must be apparent that home influences make nine-tenths of all the drunkards.

It is the sparkling wine at the dinner table—or the morning dram—or the noon-day toddy—or the brandy peaches—or the blackberry or grape wine which fathers and mothers consider so innocent—which makes the drunkards, and the home circle is the place where the seeds of drunkenness are sown.

An exchange speaking of the manner of making drunkards draws the following scenes:

A gentleman took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said he, "Do you know what has caused all this?"

"No sir."

His father, pointing to the decanters, sparkling with rum, said, "That's the cause; will you take a drink?"

The boy started back with horror, and exclaimed, "No."

Then he took his child to the cage of a man with delirium tremens. The boy gazed upon him affrighted as the drunkard raved and tore; and thinking the demons were after him, cried, "Leave me alone! leave me alone! I see 'em! they're a-ming!"

"Do you know the cause of this, my boy?"

"No sir."

"This is caused by drink; will you have some?" and he shrunk back as he refused the cup.

Next they called at the miserable hovel of a drunkard, where was squallid poverty, and the drunken father beating his wife, and with oaths knocking down his children.

"What has caused this?" said the father. When told that it was rum, he declared he would never touch a drop in his life. But suppose that lad should be invited to a wedding feast, where, with fruit and cake the wine-cup is passed amid scenes of cheerfulness and gaiety, where all the friends are respectable, beloved, allied to each other, and he should be asked to drink, would he refuse?

Or suppose him walking out with his father on New Year's day to call upon his young lady friends to enjoy

the festivity of the ushering in of the new year. With other things, wine is handed to him by a smiling girl. His noble-hearted father whom he loves, presses the wine-glass to his lips; and compliments the young lady upon the excellence of its quality; what wonder if the son follow his example?

The curse of the workman is intemperance. Too many who give muscle to their work think that they get strength from wine or beer or whiskey; and too many who give brain to their work fall into the same bad error. In either case the stimulus brings a double hurt. It over excites, and in consequence, there is exhaustion of muscle and brain; while it creates the desire, nay, almost the necessity for new and increasing stimulation. To what fatal consequences all this leads, we need scarcely say. It is the broad and easy way to drunkenness, poverty and ruin. The royal road to prosperity and happiness does not lie through the beer shop and drinking saloon. They who go in through these open doors, enter the way that leads to disease, poverty, wretchedness, and the destruction of all that makes life beautiful and desirable both here and hereafter.

**A HINT TO LOVERS OF FRENCH WINE.**  
—A good story is told of an American traveling in Paris. Having occasion to take a bath, his physician recommended a wine bath. In the employ of the establishment there was a colored man whom he had known in America, and of him he inquired how he could give a bath for 75 cents. "Why, massa," said the negro, "that wine has been in the bath-room for one week, and you is the thirty eighth person that lathered in it!" "Well, I suppose they throw it away when they are done with it?" "Oh, no, massa," they send it down stairs for the poor people who bathe for twenty-five cents." And then what do they do with it?" "Bottle it up, and send it to America, where they sell it for French wine."

A man sold to his neighbor a pint of rum, on which he made two cents clear profit. Crazed with the liquor the man shot his son-in-law, and the cost of that act to the county, in the apprehension, imprisonment and execution of the murderer, was over one thousand dollars, which temperate tax payers must earn and pay. Is the liquor traffic a profitable institution in any community? Would you submit to such an extortion from any other source, without a serious outcry and rebellion?

Speaking of the grog-sellers, some writer says:

You have a license you say—you have a license, and that is your plea. Well, my friends, if that is your plea, I advise you to keep it; guard it as the apple of your eye; and when you die, and are laid in your coffin, be sure the precious document is placed between your cold and clammy fingers, so that when you are called upon to confront your victims before God you may be ready to file in your plea of justification, and boldly to lay down your license on the bar of the judge. Yes, my friends, keep them—you will then want your license signed by the seven Aldermen, and endorsed by the Mayor.

The Chicago Advance says:

The latest temperance appeal comes from Oberlin. It is a short one. Eight months ago a blacksmith working there, but living in an adjoining county, left his forge one day and did not return. Nothing was afterwards heard from him and it was supposed that, in a reckless mood, he had left his wife and eight children to try his fortune in California, as he had sometimes talked of doing. A few days ago a boy, seeking his cow in a pasture near the village, found, half hidden in the woods under a hedge, a bundle of rags wrapped about a man's skeleton. The clothes were recognizable, and an empty bottle beside them told the story. He had purchased whiskey and wandered off in a drunken debauch, dying, no one knows how or in what torments, in the open field, within half a mile of three thousand people, and lying unburied eight months, till the flesh had rotted from his bones. Those who are coquetting with strong drink may well shudder at this horrible story.

The Cuban patriots have invented a curious cannon of leather as a substitute for the metal field pieces, which they are unable to obtain. The barrel of the gun is about three feet and a half long, and is made by stretching stout, well dressed leather in a soaked state upon a mould four inches in diameter, and sewing the edges with cords of native *pila de corozo*, which has great tenacity. When dry another thickness of wet leather is stretched upon the first layer, and four more are subsequently added. The breach is made of hard wood, and the chamber is often lined with tin. These guns fire from ten to twenty rounds before becoming unfit for use, and are usually loaded with stones through the absence of grape-shot. They have done considerable execution, and are lightly transported in pairs upon the shoulders of a man. When used, they are laid upon the ground and pointed at short range upon an approaching column.

It seems that manifestations of witchcraft are becoming about as plentiful nowadays as they were in the time of the Rev. Cotton Mather. Every few days accounts are received of extraordinary performances in remote parts of the country, which are attributed to the influences of spirits, witchcraft, or the devil, according to the different views of people in the various localities where these phenomena occur. The Wooster (Ohio) Republican gives a long account of the remarkable manner in which a family in that city have been persecuted through some unexplained agency. Mr. HOFFMAN, the head of the family is a miller, and stands in good repute. The trouble commenced by his missing two dollars from his pocketbook; he then hid his money, but was unable to find it again, it having disappeared in an unaccountable manner. Articles of food and clothing began to leave in an equally mysterious way; crockery ware fell from shelves and was broken; stones, gravel, eggs, and other things were thrown about in the house, apparently without human agency, the headquarters of the disturbance appearing to be in the cellar. The family changed their residence, but the annoyances followed them, and as yet no satisfactory explanation of the proceedings has been given. Clothing belonging to the family has disappeared, and then mysteriously returned cut in pieces. Notes have been found in the house without there being any reasonable explanation of their presence, and skeptical young men have been hit on the head with red-hot stones. Mr. HOFFMAN has had clergymen called in to pray, and has himself indulged in some vigorous profanity on the subject; but neither experiment resulted in quelling the disturbances, which at the last accounts continued a source of great terror and wonderment to the good people of Wooster and the region round about.

**HORRIBLE.**—The New York Sun of the 13th has the following local: Between 1 and 2 o'clock yesterday morning, a woodhouse in the rear of Edward Kelly's liquor store at DeKalb avenue and Schenck street, Brooklyn, was burned, and in the ruins were found the charred remains of a Mr. McCowan. He was 35 years of age, formerly belonged in New York, but recently moved to Brooklyn with Mr. Kelly's family. He was permitted to do chores for the bar-room, and took drinks for payment. Not being allowed to sleep in the house he passed his nights in the wood shed. He took half a dozen or more drinks before the bar was closed on Thursday night and retired to his miserable lodgings very drunk. It is supposed that he lighted a pipe to smoke and thus set fire to the shed. He had relatives in Boston.

**THE LAGER WAR.**—The N. Y. Times and Tribune continue their battles over the amount of lager the Germans may drink. The Times insists on giving them a little of Sunday afternoons. The Tribune will not grant one glass—alcohol is poison in small or large quantities. But it is willing to leave the question to a majority of the votes of each township. Here is its compromise: "There remains, we judge, but one practicable ground of compromise—that, namely, of allowing each city and township to regulate the liquor traffic for itself, either licensing or prohibiting, as it shall from time to time see fit; the will of each to be ascertained by a direct vote of its electors respectively. If the majority choose to have liquor sold, their votes will say so; if not, the official canvass will proclaim that fact, and white good citizens will freely conform to the popular decision, the bad will be made to respect it. Here is a basis of compromise which the temperance men, (with rare exceptions) will gladly agree on and abide by. Why is it not liberal, fair and just?"

The Statesville American says that last week at Gaston court, Judge Logan served a notice on David Schenck, Attorney at Law, forbidding him to appear at the bar in which he had been retained as counsel, on account of Schenck's late letter to Frank P. Blair, in regard to Logan's course in the Rutherford Ku Klux case. It so happens that the late Legislature made a law to meet this very case and others similar, forbidding any Judge to exclude an attorney from his court, under the pains and penalties making him liable to impeachment and removal from office.

Plums have made their appearance in the Wilmington market at 10 cents per quart.

# Our Order.

**PROGRESS OF THE WORK.**—Three new Councils were organized in North Carolina during the last month.

Two have recently been organized in Mississippi by brother W. E. Tynes.

Rev. W. B. Wellons Secretary of the Supreme, as well as of the State Council of Virginia, says:

During the past week he has issued charters for two new Councils in Virginia. Old Dominion, No. 180, in the city of Richmond, and Washington No. 131, near Abingdon.

Charters have also been issued for Stonewall Council, No. 12, at Sink Grove, West Virginia, and Jackson Council, No. 2 at Jackson, La.

Our temperance work keeps us in constant communication with a body of men, who are renowned for their constant works of benevolence in different channels.

The cause of Temperance is advancing in every section of the South.

## NORTH-CAROLINA.

For the Friend.

**Violations of the Pledge.**  
"What constitutes a violation of the Friends of Temperance obligation?" is a question often asked, and which has been more or less discussed in all our Subordinate Councils, and especially in reference to the use of the expressed juice of the apple, much diversity of opinion has arisen.

Some Councils have been disturbed and their peace and prosperity endangered, by the "cider question," as it has been called—a question easily solved on principles well recognized by all temperance men of the present day; but nevertheless one which has occasioned very great trouble in all temperance organizations, arising from the fact that the prejudice, early habits and want of philosophical thought, are brought into play, rather than calm investigation and reflection.

The only intoxicating ingredient in liquors, or that which makes liquors is alcohol. Without alcohol they cannot be intoxicating. Now, this alcohol is the product of *vinous fermentation*, which fermentation is caused by bringing together the sugar and the gluten, or starch, the grains and fruits, and the action of the air upon them. This sugar and starch exists in fruits and grains naturally, but alcohol does not. There is no alcohol in anything which God has made. Now, the question, "at what moment of time does this fermentation commence?" If you can determine that then you will be able to tell when it will be lawful or unlawful to use as a beverage, the expressed juice of the apple, called cider.

Alcohol has been extracted from grape juice within three hours from the washing of the grapes. Many good men, scholars, and men of scientific attainments, say that fermentation commences, as soon as the components are brought together. I do not pretend to know; but I can see they acknowledge the prudential reasons for the law as it is, and has been decided by all temperance organizations that has been in existence since 1836. If there is no alcohol in the article you call cider, then the drinking of it, literally considered can not be a violation of the pledge.

But Brothers, there is another view to be taken, and one recognized and acted upon by all temperance societies—and that is the Pauline doctrine. In Romans, 14: 21. St. Paul says, "It is good neither to eat flesh, nor to drink wine—nor anything whereby thy brother stumbleth, or is offended, or is made weak." Because of this teaching we urge men to sign the pledge, and to join temperance societies, who are entirely sober men, strictly abstinent, in sentiment and practice. And why? Because their influence will be efficient in saving others who are not sober, nor abstinent. So experience having shown that cider will intoxicate, and has been the means of prostrating many reformed men, both by the law of association as well as from the alcoholic principle, and as you nor I, nor any man, can tell alcohol is or is not present—for the sake of our brother who is in danger, we say that the drinking of cider as a beverage is a violation of the pledge. That is, all earnest temperance men, who by precept and example, desire to teach the world to abstain from drink, should abstain from drink themselves. Brothers, if you can not give up your cider, how can you ex-

pect another to give up his wine and another his whiskey? If you can be permitted to take cider as often on draught, so may another who, as a brand, has been but recently "plucked from the burning," and whom the law of association may irresistibly carry back to his cups again.

CAROLINA.

For the Friend.

**MISSISSIPPI.**  
At a meeting of Manchester Council No. 102, F. of T., held at their hall Tuesday evening, May 9th, 1871, it was decided that no person under 14 years of age be admitted to Associate membership.

We are opposed to this branch of the Order, except for ladies and infirm men; therefore the Council desires to take some steps towards organizing a Council of cadets under the auspices of the Friends of Temperance. We would be glad if you would give us some information in regard to the steps that are necessary to organize such a council, &c.

With all deference to the wisdom of the State Council, I am surprised that any law admitting members under 14 years should ever have been passed if they expect to keep it a secret organization, and especially when they are admitted free of charge. I am clearly of the opinion that if to be a F. of T. is worth anything it is worth paying for, and I believe one reason why the Temperance cause has not been more successful, is that temperance men have not held it up to the world in its true light, and especially is it so when they propose to take members of all ages. I am of the opinion too, that there should be at least three degrees in the Order. Let the first degree be the same it is now and in proportion for the next two, and we might be able to benefit a member in two ways. First by saving that he would spend for dram, and secondly, by bestowing it upon his family.— Let us raise the standard of temperance higher until it shall rank with the highest order of the day.

It is surprising the ladies do not take, or rather exhibit more interest in this great cause, when they are generally first and foremost in every good work. If they would only use their influence we would have but little difficulty in forming temperance organizations. Then ladies, if you are not members of the Order, show, by your examples, that you are friends of temperance. Put not the sparkling, fashionable wine to your neighbor's lips. Beneath the beautiful flower there coils a serpent whose sting is death.

**BLACKBURN.**

MISSISSIPPI.

For the Friend.

DEAR BROTHER WHITAKER:—I have lately organized two more new Councils in this (Pike) county.— One at the town of Summit on the 25th ult., and one at Mt. Zion Church, on the 30th ult., both in large and populous communities, where great good may be done.

The State Council meets to-day at Hazelhurst. I hope they may adopt this time a programme that will succeed. The Oxyka Council No. 6, sends brother Chas. H. Allen as her delegate. He is a very earnest and zealous worker in the good cause.— Having been a convert to the principles of temperance but little more than one year, it is surprising to see the great amount of good he has done in this community. Although brother Allen and myself disagree upon many minor points, as to the rights and privileges of the officers and members of the Council respectively; yet Temperance is the paramount object and upon this we both agree, that we will produce a reformation; and I welcome him to the battleground of Faith, Temperance and Charity. I regard him as a man of fine parts and superior attainments and congratulate the Oxyka Council in having so energetic and earnest a worker in its numbers, a man once opposed to the order; now a convert to its principles and making ample amends for his bygone opposition. May his star yet shine with undimmed lustre in the constellation of temperance apostles.

I send a list of the officers of the Summit Council and the Mt. Zion Council to each of whom you will please send a copy of your paper.

**OFFICERS OF SUMMIT COUNCIL:**  
W. A. Cotten, P.  
D. H. Quin, Ex-P.  
Jno W. Huffman, A.  
Rev. C. H. Otkin, C.  
S. C. Weatherly, Sec.  
W. M. Whitney, F. S.  
Chas. H. Lyster, T.  
C. L. Patton, C.

That is, all earnest temperance men, who by precept and example, desire to teach the world to abstain from drink, should abstain from drink themselves. Brothers, if you can not give up your cider, how can you ex-

Jno H. Quin, A. C.  
J. M. Harvey I. S.  
L. O. Weatherly, O. S.

**OFFICERS OF MT. ZION COUNCIL:**  
S. O. Simmons, P.  
C. W. Simmons, Ex-P.  
N. B. Yamado, A.  
E. D. Yamado, C.  
C. S. Simmons, Sec.

Names of the others not remembered.

Hoping that soon your paper will find a large circulation in this section and wishing general prosperity to the order,  
I remain as ever,  
Yours in F. T. and C.,  
W. E. TYNES,

Ex-P. Oxyka Council No. 6, F. of T.  
March 4th, 1871.

# Communicated.

For the Friend.

**The Pledge.**

The Initiatory Obligation in our Order is morally perpetual, but the Councils have no control over parties *withdrawn from the Order*.

Perhaps no question has elicited more feeling, and certainly none can be more important than this one. The pledge of total abstinence is, after all, the essence of the whole thing; and to restrain men from breaking it, when once made, should be our end and aim. Hence we can not throw around our members too many safe-guards, nor cherish too sacredly the pledge, we take to abstain from all that can intoxicate. Around the youth, especially, is our Order designed to throw its protecting shield; hence, persons assuming the Friends of Temperance obligation should be fully impressed with a sense of its sacredness—that they are not obligations to be taken and laid off at pleasure, but run parallel with the whole moral being, and last during the whole mortal career.

Once a temperance man, always a temperance man, is the only safe principle for any of us; but, especially dangerous to him who has the habit fastened upon him, would be the idea that his pledge was only binding while it was his pleasure to abstain. Happily, then to every good Friend of Temperance, our pledge is perpetual; and should we rest upon any less firm or secure basis, the very first temptation presented to the former inebriate would carry him far beyond the reach of mortal aid, and thus thwart the high and noble objects for which we are banded together.

The natural and legitimate effect of the pledge is to restrain the individual from using intoxicating drinks. So long as he keeps the pledge, he is safe. If he violate it, although the moral obligation may remain as strong as ever, the restraining power is almost entirely removed, and each succeeding temptation finds an easy victim. If the obligation is renewed, and especially if accompanied by severe appropriate remarks by the President and prominent members, the restraining power is restored, and the brother is strengthened to resist future temptation; and besides, the bond of fraternal feeling and confidence between the member and the Council, which was broken when his pledge was violated, is again restored, and his brothers and associates can again take him by the hand and call him brother.

CAROLINA.

A Washington despatch says, "Drunk women are sometimes seen in our streets. Cause—disappointment in love." The more immediate cause is supposed to have been Washington whiskey.

The Philadelphia Inquirer says, "it is not at all improbable that the Senate, during special session, will discuss and dispose of the claim," as United States Senator, of Ex-Governor Zebulon B. Vance of North Carolina."

During the late performance of the "Lady of Lyons," at the Mormon theatre in Salt Lake City, an old elder got up and indignantly walked out of the house with his 24 wives maturing, "I won't stay and see a play where a man makes such an awful fool of himself about one woman!"

Mrs. Blaine, the accomplished wife of the Speaker, had a difficulty with Mrs. Stockton, the charming better half of the Senator, about a cook. Meeting at a dinner table with only the Hon. Fernando Wood between them, Mrs. Stockton, leaning forward, said: "I am sorry, Mrs. Blaine, that we have anything disagreeable between us." The Hon. Fernando was considerably embarrassed, not having heard the interesting story of the cook.