THOMAS J. LEMAY,
EDITOR AND PROPRIETOR.

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RALEIGH STAR,
And North Carolina Gazette.

Vol. XXXIII } "NORTH CAROLINA—Powerful in moral, in intellectual, and in physical resources—the land of our sires, and the home of our affections." { No. 3.

RALEIGH N. C. WEDNESDAY, JANUARY 19, 1842

The New York Express states that the INDIANA Bonds which it is proposed in the Legislature of that State to repudiate, are the same parted with to the Morris Canal Company, and by it to the U. S. Bank of Pennsylvania, and by that institution again hypothecated in Europe to raise money. Thus, years after the issue of them, and when they have been publicly passed from hand to hand without any notice or protest from the State that they were tainted with illegality, it is now proposed to repudiate, because the original agents with whom the State contracted have failed in their undertaking.

Vagrants in New York City.—During the past year, 1,968 vagrants have been committed to the penitentiary in New York city.

CORRESPONDENCE.

At a meeting of the "WASHINGTON TEMPERANCE SOCIETY of the City of RALEIGH," on Saturday, December 25th, convened in the City Hall.

On motion of the Rev. Mr. D. LACY, "it was unanimously resolved, that the thanks of this Society be tendered, and are due, to Mr. JOSEPH GALES JOHNSON, for his very able, appropriate, and eloquent Address, delivered this morning, before this Society, and a numerous and respectable audience, in the Presbyterian Church, and that a Committee of three persons be appointed, whose duty it shall be to tender the thanks of the meeting to Mr. JOHNSON, and request a copy for publication"

Whereupon the REV. Mr. LACY, JOHN ZIEGENFUSS, and S. W. WHITING, Esqre., were appointed said Committee.

RALEIGH, December 27th, 1841.

Mr. J. G. JOHNSON.

DEAR SIR,

In obedience to the above resolution of the "WASHINGTON TEMPERANCE SOCIETY" of this place, it becomes our pleasing duty to present you the heartfelt thanks of the Society, and ask of you a copy of your excellent Address for publication. We have no doubt but its perusal will be both acceptable and instructive to all who may read it, although, to appreciate its full merits, it should have been heard. Your early compliance will much oblige us, as well as those we represent. We have the honor to subscribe ourselves

Your most obedient and humble servants;

DRURY LACY,
JOHN ZIEGENFUSS, } Committee.
S. W. WHITING,

RALEIGH, December 30th, 1841.

GENTLEMEN,

Your polite note of the 27th inst. was promptly received, and its contents duly considered I am aware that the Address delivered by me on that occasion, deserves no great commendation of itself, and perhaps will prove of little utility to the public; but, believing that every argument, however feeble, will tend to fortify our cause, and promulgate the great doctrine of Temperance, a copy for publication is cheerfully furnished. Be pleased to convey to the body you represent, my warmest thanks for the unmerited compliment they have been pleased to bestow upon me, and accept, for yourselves, the assurances of my highest personal regard.

I have the honour to be,
Your obedient servant,
JO. GALES JOHNSON.

MR. JOHNSON'S ADDRESS.

LADIES AND GENTLEMEN:

ON this hallowed day, consecrated, as it is, by the advent of the Savior of the World, we have met to commemorate its return; not with Bachanalian revelry or fictitious mirth, but soberly to discuss the importance of Temperance, and to promulgate doctrines, which shall eventually lead to the establishment of the "Total Abstinence" Principle throughout the length and breadth of our entire country. Total Abstinence, as experience proves, is the only safe-guard we have, against the wily machinations of that covert and insiduous foe to our happiness, ALCOHOL;—there is no fortress of determination, which he has not shaken—there is no rampart of mental structure, which he has not despoiled; and even human nature itself, has acknowledged almost unlimited supremacy to his accursed and despotic tyranny. The history of PRINCE ALCOHOL, is so voluminous and debasing, and his conquests over human weakness are so numerous, that any attempt to pourtray the hideousness of his desolating career, must prove unavailing and abortive. Let us observe his Influence in society, and mark the universal destruction that follows in his wake! He first appears in the most seducing and alluring form; his Hydra-head is disguised until the victim of his purpose is safely fettered. Mark, for instance, the starting point of that young man, who was reared in the nursery of virtue and intelligence—his entrance upon the world is attended with bright and flattering prospects—his fond and anxious parents pursue with unwearying solicitude his onward career, and, with a heart overflowing with gratitude, recount with fond vanity the rising developements of intellectual genius. But, how often are the affectionate yearnings of parental fondness blasted, by the contaminating influence of the fiendish monster, Intemperance? That hitherto noble and manly form, which was wont to evince its admiration of female beauty and virtue, with such gallant grace and lofty mien, has become bent, emaciated, and deformed; and his gallantry is now alone displayed by a self-destroying devotion to the treacherous bowl:—Nor are the effects of Intemperance discernable only upon the corporeal powers—the mental capacity has been assailed—vice and debauchery have been implanted in the mind; whence have been uprooted the true principles of virtue and integrity. The human mind, created to control and direct all other faculties, cannot subdue the infirmities of nature, or poise the judgment, whilst contending with this *aqua-fortis* of death, nor can reason maintain her sway, when the dome of her nativity is beclouded with the fumes of that fire, which "consumeth the substance of the soul." In the intoxicating bowl, have been drowned more beaming intellects, and resplendent talents, than were ever swallowed up by the greedy yawnings of insatiate Neptune, or, as the Poet expresses,—

"Full many a gem of purest ray serene,
The dark unfathom'd caves of Ocean bear;
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

Let us ask yon venerable and withered chief of the Red men of the Forest, if his experience has not taught him the baleful effects of intoxicating drink? and he will tell you that he once was the Monarch of a proud and powerful tribe,—that in their own native hills, his warriors were content,—they traversed nature's wild in pursuit of game, revelled in athletic sports, and roamed athwart its boundless expanse with unmolested freedom! But, alas! *the fell destroyer came!* the white man, the christianized white man, introduced strong drink amongst us, and soon our little fields became barren, from neglect of cultivation,—the rifle and the bow were laid aside for the *bottle*, and the firm and elastic tread of a once undaunted tribe, was superceded by the unsteady and nerveless walk of imbecility. My tribe became disaffected, disunited, and powerless, when a watchful foe seized upon our infirmity, and unable to repel invasion, we were soon subdued! And now, from its effects, I stand but as the trunk of a tree, which the lightning and the tempest have stripped of its every branch! What a moral is here taught! History will reflect severely upon our cruelty, and humanity itself must shudder for the consequences. The ruinous effects of Intemperance have been felt in almost "universal empire." Drinking, whether moderate, fashionable, or in the social glass, is dangerous in the extreme—its continued use will confirm the bargain of death, and there is no security against its degenerating and destructive influence, but by strictly obeying the sacred injunction, "*touch not—taste not—handle not.*" Drink will turn the good-natured man into an idiot, and the choleric into an assassin. It gives bitterness to resentment, makes vanity insupportable, and displays every little spot of the soul in utmost deformity. It destroys the intellect, annihilates reason, perishes the mind, consumes the body, and produces in its train all the evils that "flesh is heir to." Let us trace back the career of that unfortunate being who is content to mingle with the most abandoned class of inebriates!—His downfall began not in the fashionable bar-room, nor even perhaps at the select dining-table, but at some harmless soiree, or, in more exquisite parlance, at some sociable pic-nic *tete-a-tete*, where the sparkling glasses and ruby-bright wine were introduced to exhilirate and enliven—but the appetite for drink grew with his growth, and now, he who once could taste but Hock or Burgundy, is not at all abashed by the presence of *his master*, in the shape of the most nauseous distillation. Young men! ye who partake but occasionally of the alluring beverage of this treacherous fiend—ye, who would feel thy modest and youthful cheek mantle with the blush of insulted dignity, were the charge of intoxication alleged against your fair name, pause, I entreat you, and gather experience from those who have dearly gained it at the shrine of the Bachanal God. Let the wreck of mortality, and the prostitution of genius, which daily exhibit themselves before you, admonish you to reflect—as distant as are your ideas of becoming a drunkard, were theirs, when first they entered upon their wayward course; and they, too, dreamt as vaguely of ruin and disgrace as you do now, in your fondest moments of security; but if ocular demonstration be not enough to deter you from taking farther lessons in this school of human degradation, descend, as it were, with the mind's eye into the charnel-house, and there gather information from the many, who have, in the spring time of life, been laid in the inebriate's grave! Could the prayers of disconsolate parents, the anguish and sorrow of affectionate relatives and friends, salute your ears, or penetrate the deep recesses of your soul, then I am persuaded you would become convinced that you tamper with an enemy, that "biteth like a serpent, and stingeth like an adder." No language can pourtray—no imagination can conceive, however vivid, the heart-rending results of Intemperance:—It produces rage and lust; it engenders vice and immorality; it corrupts and poisons the heart; it creats phrenzy in the mind, and makes the human breast a living *Pandemonium!* The tortures of the damned, are not more severe and horrifying, than the pains which follow the distracted victim of drunkenness, when labouring under *delirium tremens*. The debasing subjugation of an individual by the use of intoxicating drink, is revolting and humiliating enough, when the participant is observed in the disgusting revelries of the grog-shop, and the deteriorating influences of the brothel; but these, even these are social pleasures, when compared with the being who suffers the internal horrors of that disease, known amongst medical men under the terrifying title of *delirium tremens*, or *delirium* with trembling. The subject of this malady feels the pangs of moral destitution with an intenseness that no language can pourtray. There is an obvious withdrawal both of the restraining and sustaining grace of Almighty God, and the sufferer feels no sentiment that leads him to implore the pardon of his transgressions, but contemplates despair in its most hideous aspects. Every transgression of his life rises to his recollection, trivial errors are magnified into crimes of the blackest character, and greater sins are estimated in their fullest enormity. The expression of the Apostle, "O wretched man that I am, who shall deliver me from the body of this death," conveys but a faint description of the wretchedness and remorse of him, who is suffering under the horrors of *delirium tremens!* He would die, that he might hide himself from human eyes, and yet dare not die, because of that judgment and doom which he *then* believes he has courted, coveted, and deserves. He feels that the Heavens shall reveal his iniquity, and the earth shall rise up against him; that there is no place in the broad illimitable universe where he could find relief from the agony his tortured soul endures, even had he the power to take the "wings of the morning." At one time he would resign himself to the just chastisement of an offended God—at another he would league with fiends, and compromise with the spirits of darkness. He is ready to exclaim with one of old, "He hath broken me asunder; he hath taken me by the neck and shaken me to *pieces*, and set me up for a mark. His archers compass me round about; He cleaveth my reins asunder, and doth not spare; He poureth out my gall upon the ground." He cannot exclaim with the Psalmist, "My God, my God! why hast thou forsaken me," because his conscious soul realizes the reason and the equity of the abandonment. What physical derangement, simply, would produce results like these? We have no example where dispair or disease is known to exhibit a consumation so awful. The transgressor is permitted to view himself in all the naked deformity of sinfulness, not only without that parental succor which all mental creation recieves from Omnipotence, but with his soul pierced by the arrows of Jehovah! This is no over-wrought picture of the imagination; it is truth, plain truth, in the habiliment of the weakest language. But let the desponding victim speak:—

"My day is closed, the gloom of night is come!
A hopeless darkness settles on my fate."

The long black catalogue of enormities attendant upon the course of the Arch Fiend Intemperance, are sufficient not only to startle the generous sympathies of the philanthropist, but to alarm with terror the misanthrope and disputant. Need it be told this enlightened audience, that the use of intoxicating drink has imposed a direct tax upon the United States of six hundred millions of dollars, within the last ten years! That it has destroyed three hundred thousand lives!—sent one hundred thousand children to the poor-house, and furnished one hundred and fifty thousand convicts for jails and State prisons? Of the thousands of maniacs and murderers it has produced—the thousands of suicides and perpetrators of arson? Let us point out to you the sorrowful tears of the two hundred thousand widows, and the destitution of the million of orphan children, who have been almost famished to satisfy the cravings of this insatiate monster. By this vice, our justly beloved system of Government, purchased by the dearest blood of our fathers, and handed down to us by the sages and patriots of Revolutionary memory, has been endangered, and, by its blighting influence, directly tended to fix a foul blot upon the fair fame of America.

If you would flee every possibility of danger, and shield yourself forever from temptation, unite with the Washingtonians; their plans are easy of comprehension; they have no baleful inquisitions—no abstruse theories—no blind heresies, or detestable "test-oaths,"—they entertain but one grand leading principle, and that is *Total Abstinence*. Our Institution is based upon this principle; we use no argument, but gentle persuasion, and the imperative necessity of reform: we draw no distinctions, either local or sectional, nor do we uphold the peculiar creed of one religious sect against another. Temperance is the hand-maid of Religion: and without the blessings which it guarantees, man is incapable of self-government. He cannot seriously and soberly reflect upon the solemn relation which exists between him and his God, and without which reflection all efforts at salvation are fruitless—all prayers are unavailing The cause of Temperance is rapidly spreading over the land;—those "who know no political party, or classification of society," are engaged in disseminating the beauties of our system;—its true principles are indicated by the name which it bears; it needs no intricate plans to make it acceptable; no artful sophisms to fortify it against the animadversion and raillery of the wicked; it is based upon the eternal principles of Humanity and Truth; it is established upon a solid rock where the aberrating wanderer shall find *firm footing*. Total Abstinence is destined to become a ruling principle amongst civilized nations, and will go on extending its glorious benefits, by redeeming myriads of unhappy souls from degrading thraldom and absolute despair. It shall continue on, "winning its widening way, like waves upon the placid lake," until every island of dissipation shall be encompassed—its fortifications shall be built high upon the ramparts of Truth and Virtue, and the attributes of its divinity proclaimed from the citadel, by the sentinel of the Most High, "Glory to God in the Highest, and on earth peace and good will to all men."

Let us look to the great variety of objections that are adduced by individuals to support them in their oppugnance to this great and momentous question. There are some persons who have no particular objections to Temperance Societies, but will not join, because they consider themselves already safe! Infatuating delusion! there is not a drunkard on earth but that will plead his early abstemiousness, when reproved for his inebriety, and the same excuse will be rendered by those, who may yet incautiously fall from their present "high estates." There are others, who are half disposed to co-operate in the cause, but consider the inditing of their names as a surrender of a portion of their liberties! Fastidious Republicans indeed! but they should remember that they acknowledge submission, ten-fold more degrading, abject, and despicable, by obeying the cravings of an appetite, that seeks the destruction of character, fortune, and of life itself! There are others who are really friends to the Temperance cause, that deceive themselves by hoping for reform under the old banner, and yet tolerate the use of wine. It is impossible to effect a reformation in behalf of Temperance, so long as we partake of any potation which stimulates the desire, and sharpens the appetite for strong drink; as well might we argue the necessity of contributing fuel for the extinguishment of fire! The exclusion of wine and cider, by our Association, forms the objection of many, who insist that they are really friends to the cause, but if they would reflect, it must be at once perceptible, that it is legalizing Intemperance, or advocating a measure, which is well conceived to make sober men *drunkards!* The Poet truly describes the effects of wine:

"What pearls and rubies does the wine disclose—
Making the *purse* poor to enrich the *nose*;
How does it nurse disease, infect the heart,
Drawing some sickness to every part."

The last objection to Temperance, grave and insurmountable as some conceive it to be, does not require, to abandon its use, that immense sacrifice of comfort or convenience, which the imagination would conjure up;—the prohibition of *cider* was not intended to make the Pledge so obnoxious, and, no doubt, the framers of that instrument, had they have remembered, would have made it more acceptable to tenacious appetites. How futile and insignificant is such a plea!—how childish such an objection, when a great measure of deliverance to mankind is involved in the issue. It is passing strange, that men, rational men, knowing the virtue of its prohibition, will, nevertheless,

"Cling like ivy to a worthless thing"

BROTHER WASHINGTONIANS!

Let us remember that we are pioneers in the great cause of Temperance, and that upon our exertions its success or prosperity in a great measure depends. There is no neutral ground for us to occupy, and there must be no equivocation in our movements. We have no sinister designs to carry into execution—no unworthy motives to advance, but, actuated by the same common impulse, we have united ourselves together to propagate the Washingtonian creed, and to effect, so far as we may be able, the emancipation of our fellow-men from an ignoble bondage. To consumate this desirable end, we must endeavor to soften down the asperity of our opponents—conciliate their opposition, even bear with temporary moroseness, and, by mild persuasion and gentle entreaty, induce them to unite with us in the bonds of safety; and as our motives cannot be justly impugned, nor our object considered unworthy by any rational being, we may fondly hope to swell our numbers, by still farther accessions, from the already serried column, of which we once formed a component part. Untiring exertion, and indefatigable zeal, must be prominent characteristics in our labours. Let no false pride intrude itself into our operations—let there be no controversy in our interpretation of the unimportant tenets of our creed—let there be no bickering or jealousy in our Society, but let us, "as a band of brothers," parties of the same glorious confederation, unite in solid phalanx, to break down the iron despotism which Intemperance is exerting over the land. Let us do this, and then the doctrine of Total Abstinence will everywhere predominate, dispensing its munificent blessings amongst every portion of the earth! The duties which devolve upon us, in our relations with society, have been greatly augmented, and in proportion to the magnitude of our obligations, must we increase in energy and perseverance. I do not intend to say we should be officious or meddlesome, but that we should compromise convenience and banish pride, whenever our duty calls us to the rescue of a fellow-being. Such a course will not create enemies, but collect around us a host of friends, who will aid and abet in consumating the great project of salvation, exemplified in the Washingtonian creed. Our Constitution wisely conceives the utility of frequent meetings of our Society, and to this, perhaps, more than any other cause, may be ascribed the unparalelled success which has, thus far, crowned our efforts. Let not, then, time, which can be so usefully spent, pass unimproved! Every tie, social and moral, prompts us onward in our exertions to foster this noble spirit of reform;—the cries of helpless children and wailing mothers invoke our aid—humanity itself demands our assistance, and the fallen nature of that being, who is allied to sin and drunkenness, pleads for restoration to life anew. To this end let us inlist, and go on conquering and to conquer, until this overwhelming iniquity, in public morals, is hurled from our borders, and our people again be made prosperous, contented, and happy.

BROTHER JUVENILES!

To you I may address a few words of admonition, that will, if correctly appreciated, confer happiness upon your after course through life. It becomes you to reflect seriously upon the important obligations you have entered into by signing the Teetotal Pledge—a Pledge which prohibits you from the use of all intoxicating drinks, and as you have never experienced the degradation of drunkenness, it is impossible for you to have any personal knowledge of its deleterious influence or effect, except such as you may have been enabled to derive from general observation. But, believe me, my young friends, that just as sure as you tamper with ardent spirits, just so certain are you liable to become drunkards and outcasts yourselves. The path of distinction and honor is open to each and every one of you—there is no post of honor, in life, however elevated it may be, that you may not attain, provided you exercise that diligence, study, and research, which is indispensably necessary to achieve any great end; and recollect that among various other qualifications requisite to aid you onward in your aspirations for fame, that Temperance must form the leading characteristic. It is an easy matter for you, now to remain safe; but once let strong drink become your *ignus fatuus*, and it will require a deathlike struggle to manumit you from its terrible grasp. Determine then, young gentlemen, you, upon whom rests such startling responsibility, and you, too, that will exercise such unbounded influence upon society, when you shall have ripened into manhood, that you are not now, nor never will be, drunkards! The character, the honor, and fame, which awaits you, together with every other incentive, that combines to render you respectable in society, and happy hereafter, invokes you to be temperate—every principle of pride and laudable ambition points out to you such a course;—adopt it, my beloved young friends, and then will be made plain to you the road that leads to fame, honor, and fortune.

On the fair portion of this community, we confidently rely for support and counsel, in effecting this great moral reformation. The matron, who dandles upon the knee the lisping boy, can instill into his youthful mind principles and precepts which can never be eradicated. The first lessons inculcated by the affectionate mother to her offspring, will cling with a fondness around the tendrils of the heart, and be reverenced with a sacredness and devotion more lasting than any other impress that the mind can receive. It behoves then, ye mothers and guardians of juvenile incaution, early to embue them with lessons of discretion, prudence, and sobriety.

And to you, fair daughters of a noble ancestry, this cause earnestly appeals for countenance and support. The mild entreaty of virgin innocence and beauty can speak to the endangered suitor in a voice that will not be disregarded, when every other remonstrance will be permitted to pass unheeded. Warn *them* then, of the lurking danger that besets their unguarded footsteps—admonish them of the imminent peril that awaits their folly; and, if *nothing else will do*, tell them that obdurately persist:—

"Sooner the olive shall provoke,
To amorous clasps the sturdy oak,
And doves in league with eagles be,
Than I will glance a smile at thee."

All nature seems to be animated in our behalf—all eyes are ravished with scenes of delight. [Here the speaker pointed to the banner.] Behold yon beautiful banner, with its lofty ensignia—its glittering devices and animating symbols—upon its gorgeous folds are emblazoned, in living light, the pageant and glory of our cause;—its modest escutcheon but exemplifies the purity of our intentions, and the spotless character of our Institution. "Fit emblem of a noble cause," waft-on, the effulgent beams of a noon-day sun shall reflect thy brightness, and illuminate the pathway of thy followers. *Veni—vidi—vici*;—I came—I saw—I conquered.—Yes! ours has been a conquest of moral grandeur, excelling the most brilliant display of military valor ever achieved upon the "tented field." The splendid exploits of an Alexander, and the unparallelled victories of a Cæsar, dwindle into insignificance when compared with the signal triumph we have gained over this hitherto almost unconquerable Demon of Ruin and of Death! We are free from the exhiliarating fumes of intoxicating poison—absolved from the dominion of an enemy, whose sole object is to dethrone reason; uproot virtue, and scatter into everlasting oblivion all the ennobling principles of man—free from the insiduous smiles of a deceitful and deluding foe, the following of whose counsels, leads but to infamy, and the *ultimatum* of whose career is a broken constitution, and a moral standing, degrading to brute creation.

Let us unite to persuade our fellow-men of the efficacy of Temperance—let us combine to instil its salutary effects into the minds of those who carelessly neglect its admonitions—let us proclaim to the world its happy and invigorating influence—

"Oh, waft it ye winds as ye blow, Oh, bear it ye waves as ye roll"

Let us carry the Temperance cause to the confines of earth and establish it in the midst of God's people. In North Carolina, we have "flung our banner to the wild winds free," and upon its ample folds, is inscribed our heaven-born motto. Total Abstinence is now a doctrine entertained and inculcated from our Northern to our Southern borders—the thunder of its triumph is now reverberating amidst the rocks of the mountains, and shall again be heard to re-echo upon the billows of the ocean.

A good Rule.—A man who had climbed up a chestnut tree, had by carelessness missed his hold of one of the branches, and fell to the ground with such force as to break his ribs. A neighbor going to his assistance, remarked to him that, "had he followed *his* rule in these cases, he would have avoided the accident." "What rule do you mean?" said the other indignantly. "This," said the philosopher, "never come down a place faster than you go up."