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THE OHIO ORGAN, OF THE TEMPERANCE REFORM.

ETERNAL HOSTILITY TO THE LIQUOR TRAFFIC.

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Rev. Mr Chapin's Lecture on Temperance.

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It would have been very desirable to have given a *verbatim* report of this lecture, but we found it impracticable for two reasons: first, the haste with which we were under the necessity of preparing it for the press; and secondly the unique and rapid style of the orator.

We were under the necessity of condensing in order to finish it in season for this week's *Organ*; and even if our time had been ample, we confess that the most sublime strains of eloquence could not have been reproduced upon paper, owing to our inability to keep up with the speaker in taking notes. The power, grandeur, and sublimity of the eloquence displayed in this lecture, far surpassed any thing that we ever heard; but we believe that, owing to its unique style, and the rapidity with which the most sublime strains were delivered, no power on earth could ever reproduce them on paper, except the speaker himself. Owing to our inability to give the exact language of the speaker, we thought it advisable to use the third person instead of the first, as is customary in writing condensed reports. We believe we have given all

but regret that we have been unable to do full justice to the speaker, and edify the public, by giving them his own language in all its original beauty.—[REP.]

The speaker arose before a large, respectable and intelligent audience, the large hall being densely crowded, with the most enlightened and refined portion of the citizens of the Queen City, and commenced his discourse substantially as follows:

LADIES AND GENTLEMEN—In the prosecution of any cause which keenly enlists our sympathies, and is of such a nature as to engender the heat of controversy, we are constrained at times, to pause to survey our ground, and cautiously examine the process by which we have reached it.

He then alluded to the great importance of the Temperance cause, upon which volumes might be written, but which come under the rule he had related, relative to pausing to survey the ground, and announced that what he should say that evening, would be a sort of a review of the rise and progress of the Temperance Reform, together with an answer to objections urged against it from time to time; and in the latter part of his remarks, he would say something in favor of a prohibitory statute.

The advocates of Temperance were accused of being actuated by too much zeal, but he considered such an accusation very incorrect. He knew of no party that was more free as a whole, from the heat of fanaticism, than this. The cause had not been advanced by the heat of excitement, but by appeals to reason. Every step taken in the Temperance Reformation had been a logical step. What was the first step in this reform? It was one taken by those

who had themselves suffered by the damning influence of ardent spirits, and seen the terrible influence upon the community at large. They were prompted to set the ball in motion by no vague theory, but such was the multiplicity of facts, illustrating the horror produced by intemperance, that they could not escape from a deep conviction that such a reform was needed. The prime movers in this reform, did not seek to create a new theory, but by the enormous number of horrible spectacles that were presented to their view, by the despotic and devastating reign of King Alcohol—the bloated countenances, haggard and sunken eyes, desolated families, squalid children, and unnatural and demerit parents—the horrid crimes of every hue, and desolating influence that it brought upon society, they were forced to an abstraction. And from that day to this, the Temperance Reform had been fortified throughout the entire line of its march, by statistics that had been piled as high as the pyramids of Egypt.

There was not a man that would not say that intemperance was a great and desolating evil. Its horrors were reiterated every day. We could hardly take up a newspaper without seeing a tale of woe and wretchedness,

ance. If it was such a great evil, we must endeavor to remove it, for man could not live with the conviction of a great evil resting upon him, without endeavoring to release himself from the burden.

Some people would ask, why that great evil had not been discovered sooner? Why, if it really was so essential that it should be removed, why the movement was set on foot so late? They might as well ask, why the electric telegraph was not invented years ago, or why the American revolution was so long delayed. If these blessings derived from these could have been enjoyed several hundred years ago, they would certainly have given a powerful impulse to the onward march of mankind; but this could not be—the time for every thing must come. But intemperance, was a modern vice; it was not prevalent among the ancients—the old Romans had it not, except to a limited extent, and they endeavored to avoid it. We did not find it among the people of antiquity.

What was the first movement of the advocates of temperance? It was a sort of a compromise—a partial abstinence from the use of intoxicating drinks. They first pledged themselves to use no distilled liquors, but did not object to the use of beer, ale, wine, cider &c. Well, how did this movement operate? It was found to be a miserable inconsistency. Nothing could be more ridiculous than for one man to go to another and preach temperance to him, or to set himself up as being too good to associate with him, because he was drunk on brandy, when he was drunk himself on champagne. (Laughter and applause.) The old temperance so-

ciety failed entirely to remedy the evil, for those who were addicted to intemperate habits, and joined their society, were almost sure to keep up their bacchanalian revels on the undistilled stimulants which were not prohibited by the pledge.

On one occasion, the members of an old temperance organization met, but all got drunk, and went home with the conviction that it was necessary to form a new organization.

Nothing but total abstinence had proved successful in carrying forward the great reform. The moment total abstinence was inscribed upon the temperance banner, the cause went forward, and we could not progress in the good cause without it. But our opponents said that the doctrine of total abstinence was a fanatical one. Well, now, what was there fanatical in it? They told us that we should only oppose the abuse of alcohol. It was not an evil unless abused, and everything could be abused.—Many abused all the comforts of life; but that was no reason why we should not have the pleasure of a moderate use of them. In reply, he would say to his friends, that there were two classes of articles, one of which was essential to human welfare, but on the other hand, there were

those who were addicted to the use of intoxicating drinks, one-twelfth turned out drunkards. Very well; then he would say that if this was the proportion, the man was in danger. Would a man be willing to risk his life upon the battle field, where the mortality was so great? One might be a pretty brave man, and yet not be willing to go into a field where one out of every thirteen were sure to be shot down. If a moderate drinker was confident that he should never become a drunkard, on what did he base his confidence? Did he suppose that he had too much self-respect ever to become a drunkard? He would ask him if there were not others who had equal self-respect, and at the commencement of their career in life, had equal confidence in their strength to resist temptation, but had fallen victims to intemperance? He would say to him, you know that there are hundreds and thousands who are wallowing in filth and degradation, are common drunkards, who once had talent, energy, enterprise, respectability and occupied a conspicuous position in society.

Neither intellect, high moral worth, energy, force of character, family ties, or high position, could shield a man from danger, who indulged in the use of intoxicating drinks as a beverage. It did not make any difference how high a man stood. He would be glad if it were otherwise, if the vice of intemperance was confined to the lower classes of society; but he was sorry to say that it was a vice all over the land—it was found in all circles of society, from those of the most lofty intellects, and brightest positions in society, down to the humble peasant st-

intoxicating drinks as a beverage endangered himself, and in the second place, he placed himself in a position, where his influence would have a deleterious effect upon others.

They said that every man who was in the habit of using intoxicating drinks as a beverage, was in a position perilous to himself: not that every man who drank would become a drunkard. He would not say that all who drank at all were sure to become drunkards, for he had known moderate drinkers, who were respectable and sober-minded men, and continued moderate drinkers until they went down to their graves. But what he did say was, that their position was a dangerous one. Suppose, for example, that there was a road winding along by some dangerous place, the bank of a river, or the edge of a precipice, where a large number of people traveled, out of which one in twelve was killed; would not any one who traveled there be considered in danger of losing his life? Certainly, it would be considered such a dangerous position, for a human being, that no one would peril his life by venturing there without a cause. A railroad where the exposure to danger was not near so great, was avoided by some as a dangerous thing to ride