

## THE OHIO ORGAN OF THE TEMPERANCE REFORM.

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### Great Temperance Convention, 22d February.

The friends of Temperance, of Hamilton County, will remember the Grand Demonstration which is to be held at Foster's Hall, corner 5th and Walnut sts., Cin., on the 22d of February, (not 21st, as the printer made us say last week) the ever-memorable birth day of the Father of our Country.

Friends, let us have a glorious meeting together, upon this occasion—one worthy the hallowed day and our glorious cause. Let each township call meetings and nominate her delegates forthwith, if it is not already done. We want every township to send in a delegation that will show conclusively that she is with us in our efforts to disenthral our beloved State from the blasting influence of the liquor traffic. Come up to our aid, then, *en masse*, and we will have a rallying that will tell upon the destiny of our glorious cause. Hamilton must awake.

### "Tom Paine Celebration."

The birth day of this notorious individual was celebrated a few days ago in this city, by the "German freemen and English liberals." Some ten or fifteen hundred, united in a torch light procession, proceeded through the streets to a public hall, where speeches were made and toasts were drunk, as is usual, on similar occasions. We think Cincinnati a very fit place for such a demonstration. Tom Paine was a notorious profligate, a libertine and drunkard. He lived and died a loathsome thing, and has left behind works which are calculated to corrupt, poison, and destroy the unwary. We do not question his talents, and we cheerfully accord to him some political sagacity; but the world would have been better off if he had never lived. God says, "the memory of the wicked shall rot," and the "German freemen and English liberals" will have a hard task to make a saint out of such a wretch in these days of light and christianity, or save his name from merited oblivion. We say Cincinnati is an appropriate place to do him honor, and we are somewhat surprised that a much larger number did not participate in the exercises. Probably most of Paine's special admirers were detained in the various grog-shops of the city, worshipping Bacchus, the favorite divinity of the author of the "Age of Reason."

We suppose a certain member of the Legislature from this county, who at the convivial board, at the capitol, on Christmas, offered a toast, "To the memory of Jesus Christ," was present and participated in the exercises. He would have been a suitable orator for the occasion.

Since writing the above, we have seen in the Daily Times a detailed account of the proceedings. We were not before aware of the extent of the infidel clubs in this city. We have only to refer to the bloody scenes enacted in France during the Revolution, to know what we might expect, if these disorganizers of society could carry out their plans. Let us refer

to a few of their toasts, by way of illustrating the character of this celebration and the spirit of those participating.

By S. H. Atkinson—

"Dedicated to the Unknown God."—  
 "The appropriate inscription for the churches in the world."

By a liberal—

"The two religions—the business of priests, is to preach the religion of the bible—the duty of liberals, is to preach the religion of man."

These are fair specimens of the whole.

It is well they repudiate the religion of the Bible, for it comes with all its terrible and righteous sanctions against their impious conduct. The religion of the Bible is the only hope of republicanism, social order, civil and religious liberty.

"The religion of man," what is it? Look to the bloody scenes during the reign of terror in France. If any of these *freemen and liberals* have any noble and generous and benevolent impulses, they are indebted for them solely to the influences of the religion of the Bible, the very source of all good influences. What is man without it? Let the whole heathen world, in ancient and modern times, answer. We pity from our heart of hearts, those poor deluded creatures, and would put up the prayer, "Father forgive them, they know not what they do."

They never will realize their hopes, that the light of the Sun of Righteousness may be put out. They might as well attempt, with impious hands, to tear the natural sun from the firmament, as to attempt to obliterate a single ray of that light that emanates from the cross of Christ, or crush the hopes inspired by his Gospel. "He that sitteth in the Heavens shall laugh, the Lord will have them in derision."

### Remedy for Intemperance.

Public journals, not friendly to the proposed law of prohibition, are discussing the propriety of various measures to put a stop to intemperance. Almost every week we find some new expedient suggested, or an old one commended. An article has been going the rounds of the papers, headed, "remedy for intemperance," which insists that a most efficacious means would be the erection of houses of industry, where the intemperate might be confined, and placed under a course of mental, moral, and physical treatment, which would cure them of the habit. We do not find fault with the proposition as a humane and charitable measure. It is right and just that society, after seducing and ruining men, should take care of them, and furnish all the means necessary to render them comfortable. But it is silly beyond expression to insist upon this as a *remedy* for intemperance. If drunkards could be thus occasionally reformed, why should every neighborhood have an expensive establishment to be sustained generation after generation, when the right and the power exist to arrest the cause, and thereby render such asylums unnecessary? Of course, suffering humanity calls for *curative remedies*, and they should be applied, but not with the view of dispensing with the *preventive remedy*.

### "Drunkness is a Crime."

When a poor trembling convict was arraigned before our Criminal Court, a few days since, to receive the sentence of the law, he was asked the usual question, whether he had any thing to say. He gave utterance to a very common remark under such circumstances: "May it please your Honor, if I committed the crime with which I am charged, I was so drunk that I did not know it." His Honor said, "this is no excuse, but aggravates your guilt; *drunkenness is a crime.*"

If "*drunkenness is a crime,*" how many criminals are upon the bench and in our Legislative Halls, both State and National?

The only difference between this class of criminals and that in the States' prisons, is, that the latter have unintentionally and perhaps unconsciously done what the former would have done, under precisely the same circumstances.

Hannegan, when the distinguished Senator in Congress, was a *criminal*, like scores of his associates, but he was not so regarded. In a state of wild delirium, he unfortunately took the life of his best earthly friend, and to restore that life he would cheerfully lay down his own a thousand times. Is it true that the act of killing his brother-in-law, is aggravated by his drunkenness? We know this doctrine is advocated in some old law books and is reiterated by modern Judges, but it is false and absurd. It is a libel upon the common sense of mankind, to declare that an offence committed when the offender is destitute of reason, (we care not from what cause,) is more aggravated than when committed by a person in full possession of all his faculties. Hannegan's guilt consisted in yielding to the tempter who sits in the lurking places of the villages, to ensnare and murder the innocent. The liquor seller must expect his full measure of punishment at the hands of a just God, as a participant in the crime of murder. We would rather be in Hannegan's place at the bar of eternal justice, than that of the liquor sellers who mix the damning potion. We should be surprised not to find in holy writ, "woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken."

We would not be understood as wishing to exculpate the drunkard; we acknowledged that he is guilty of a crime; but the old serpent, the tempter was "cursed above all cattle," and made to crawl upon his belly and eat dust forever, for seducing innocence.

If drunkenness is a crime, why denounce those as enthusiasts and fanatics, who oppose the election of drunkards to places of honor, trust and profit. The political press utters a pitious cry that we "are destroying the holy cause of Temperance," "mingling Temperance with politics," &c., &c., when we say that drunken Whigs and drunken Democrats—"criminals"—ought not and cannot have our suffrage.

If drunkenness is a crime, why permit the cause of drunkenness to remain undisturbed? Why should Legislators and Judges throw themselves

between society and the filthy stews, where this crime is engendered, and make their stations, cities of refuge, for the miserable panderer to vicious degrading, criminal appetite?

If drunkenness is a crime, what must be the guilt of the sovereign people of this country, who, knowingly take measures to produce it, or what is equally as bad permit its perpetration when they have the power to prevent it.

If drunkenness is a crime, what is the measure of guilt that attaches to the moderate drinker? The moderate use of the poison impairs the body, the intellect and the moral sense; and thus overpowered, they yield necessarily to the demands of perverted, vitiated appetite. In conclusion, if "*drunkenness is a crime,*" we wish some of our Judges would not forget the fact, as they visit the saloons during the progress of business through the day, and after the adjournment of Court in the evening. They may find themselves in the "criminals' box," before they are aware of it.

It has been suggested, that a saloon on the same floor with the Court Room would facilitate the public business.

### What Everybody Knows.

Edward Baines, a member of the British Parliament, tells us what he *has known*. A person need not reside in England, to be equally well informed on the same subject. There are very few men, or women either, in the United States, who will require the honorable gentleman to take any testimony to prove what he says. We do not ask "*for persons or papers,*" but we will invite our readers to read what Mr. B. says he has known:

The peculiar danger of intoxicating drinks is in their extreme seductiveness, and in the all but unconquerable strength of the drinking habit when once formed; and their peculiar malignity is in their being the parent or nurse of every kind of crime, wickedness and suffering.

I say boldly, that no man living, who uses intoxicating drinks, is free from the danger of at least occasional, and if of occasional, ultimately of habitual excess. I have known such frightful instances of persons brought into captivity to the habit, that there seems to be no character, position, or circumstances that free men from the danger. I have known many young men of the finest promise, led by the drinking habit into vice, ruin and early death. I have known such become virtual parricides. I have known many tradesmen, whom it has made bankrupt. I have known Sunday scholars whom it has led to prison. I have known Teachers and even Superintendents, whom it has dragged down to profligacy. I have known Ministers of religion, in and out of the establishment, of high academic honors, of splendid eloquence, nay, of vast usefulness, whom it has fascinated, and hurried over the precipice of public infamy, with their eyes open, and gazing with horror on their fate. I have known men of the strongest and clearest intellect, and of vigorous resolution, whom it has made weaker than children and fools. I have known gentlemen of refinement and taste, whom it has debased into brutes. I have known poets of high genius, whom it has bound in a bondage worse than the gallows, and ultimately cut short their days. I have known statesmen, lawyers and judges, whom it has killed. I have