

WASHINGTON  
TEMPERANCE  
SOCIETY

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J. W. Clancy  
1875

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THE  
FOUNDATION, PROGRESS AND PRINCIPLES  
OF THE  
WASHINGTON  
TEMPERANCE SOCIETY  
OF BALTIMORE,  
AND  
THE INFLUENCE IT HAS HAD ON THE TEMPERANCE  
MOVEMENTS IN THE UNITED STATES.

*By a Member of the Society.*

"I regard the origin of the Washington Temperance Society of Baltimore as the most important event in the history of the great Temperance movement."

*Hon. George N. Briggs.*

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BALTIMORE:  
PRINTED BY JOHN D. TOY.  
1842.

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**ENTERED, according to the Act of Congress, in the  
year one thousand eight hundred and forty-two, by  
JOHN ZUG, in the Clerk's Office of the District  
Court of Maryland.**

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# DEDICATION.

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TO

|                      |                 |
|----------------------|-----------------|
| WILLIAM K. MITCHELL, | JOHN F. HOSS,   |
| DAVID ANDERSON,      | GEORGE STEARS,  |
| ARCHIBALD CAMPBELL,  | JAMES M'CURLEY, |

THE

FOUNDERS

OF THE

WASHINGTON TEMPERANCE SOCIETY

OF BALTIMORE,

THESE PAGES ARE MOST RESPECTFULLY DEDICATED

BY THE

AUTHOR.

## WASHINGTON PLEDGE.

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*"We, whose names are annexed, desirous of forming a society for our mutual benefit, and to guard against a pernicious practice, which is injurious to our health, standing and families—we do pledge ourselves as gentlemen, not to drink any spirituous or malt liquors, wine or cider."*

## P R E F A C E.

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THE author of the following pages has had no experience in "book-making," and this, his first effort, has been made during the few leisure hours, which could be found amid the duties of a laborious profession. This little volume is therefore recommended to the public, not so much on account of its merits as a composition, as for the intrinsic importance of the facts stated, and the principles developed in it. The immediate object in view is to convey correct information; the ultimate motive is to do good.

This volume was written with the design, not only of accurately informing the public of the origin of the recent revival of Temperance throughout the United States, but also of setting forth definitely the foundation and principles of the "Washington Temperance Society" of Baltimore, with which this revival mainly originated.

A new era has dawned upon the Temperance cause. A moral revolution, in the form



of the reformation of thousands of drunkards, is now sweeping over the United States like a whirlwind. It meets with little opposition. All see, and few will not admit, that it is founded in right and truth. Thousands of the most abandoned drunkards are being reclaimed from their habits, and are taking their proper stations, as good and useful members of the community. Reformed men are visiting the different sections of the country, under the designation and office of "Temperance Missionaries,"—men who have themselves been but recently reclaimed from intemperance, and who are now devoting their time, and using their influence, to rescue others from their degradation, to the same position of safety, which they themselves now occupy.

All these extraordinary movements are but the developments of a system established in Baltimore two years ago, and have had their beginning in the Washington Temperance Society of this city. To trace the foundation, progress and principles of this society, is the design of the following pages.

THE AUTHOR.

BALTIMORE, *April 5th*, 1842.

THE  
FOUNDATION, PROGRESS AND PRINCIPLES  
OF THE  
WASHINGTON TEMPERANCE SOCIETY  
OF BALTIMORE.

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CHAPTER I.

FOUNDATION OF THE SOCIETY.

THE 5th of April, 1840, was an eventful day. Influences were set at work then, which have been developing and extending ever since, and which promise to accomplish much for the good of mankind. On the evening of that day, half a dozen men met in the bar-room of a tavern in Baltimore. They had often met there before, spent their hours in friendly converse, and mingled in the mutual drowning of care in the bowl. It was a place of usual resort to them. And now they had met there as before, to drink together from the poisonous cup, to which they were all too much addicted. Without having become out-

casts or sots, they had all confessedly suffered severely from the frequent and intemperate use of intoxicating drinks,—suffered in their health, suffered in their estates, suffered in their families, their habits, their feelings and their reputation.

But though these were plain men, they were men of unusual energy. It is true that alcohol had made its ravages on their characters, their minds, and their hearts. But the energy of manhood still survived. They were the *victims*, the *unwilling victims*, rather than merely the *votaries* of the pleasures of the bowl. They were in business, and five of them had families. They cared for their business, and they loved their families. They had all started out in life when young, with the hopes which usually beat high in the hearts of youth in every branch of business, or situation in life, when first entering upon the world. For a time they ran well. Business was fair. Friends were not few. They had married, and were happy.

Had any man told either of them at eighteen, nineteen, or twenty years of age, that twenty-five or thirty would find them drunkards,—that, like thousands around them, they

would suffer from the poison of the serpent, and the sting of the adder in the cup, they would have laughed the insinuation to scorn, and honestly too. They never dreamed then of being drunkards. They drank moderately, and freely too. The habits of society at that time,—of all classes of society, even religious, sanctioned the free use of alcoholic drinks; and they went with the multitude never for a moment thinking of evil. But the love of drink, particularly of the “social glass,” grew upon them gradually and insensibly, until habit was fixed and appetite strong; and ere they had suspected it, they found themselves in the power of a monster, bound hand and foot in chains,—the slaves of their own appetites. And now they frequented the public taverns; and oft at night, or during the day, and even on the Sabbath, instead of being at their business, or with their families, or at church, they were to be found at the Hotel or Grogshop. They knew it was wrong. They saw the evil; they felt it; they lamented it; and times without number did they promise wife and friend and self, that they would drink no more. They were sincere. They meant to be sober. But at some fatal hour

they would take *one glass* again, "*just one glass;*" and they found themselves as powerless and debased as ever.

It was on the evening of the day on which we have introduced them to the reader, that these six men were once more together at the tavern. Their families were forsaken at home. Their business for the day was done. But neither was entirely forgotten. The bar with its temptations was near them. Their habits were to contend with. And the cravings of an unnatural appetite within were against all good resolves. But these men had not lost all their principle, their energy, or their feeling. They looked to their homes, and they saw that much of domestic bliss, which should gather round the fireside, was banished by the inebriating cup. They looked to their business, and they knew they had suffered there. They counted the cost, and they were astonished at the amount of money they threw away in visiting the dram-shop. They looked back to the days of their youth, when with free hearts and bounding hopes, they had leaped into life, and had looked forward into the future never dreaming of such a slavery. They looked to their

reputation, their influence, their health, their feelings, and their energy of character; and they felt that they would lose *all these*, if they prosecuted much longer the way in which they were hurrying down to death. They looked into the future, and all was clouds and darkness. They deliberately weighed the movement about to be made; and then rising in the energy of their still surviving manhood, they resolved that hour they would drink no more of the poisonous draught forever; and that to carry out their resolutions, they would form a society with a pledge to that effect, and bind themselves under it to each other for life.

This is no fancy sketch. The circumstances have often been stated by the founders of the society, just as we have detailed them. We do not pretend to say, that the feelings and reflections above stated were matters of grave deliberation and discussion among them. The movement had more of a spontaneous character, and was at once and rather impulsively approved as soon as suggested. But these were the silent meditations and reflections, which were working in each individual breast, so that it needed but that the proper chord should be touched,

under the circumstances, and their hearts all vibrated together: the matter needed but a proposal to meet the approbation of all. It should also be remarked that the idea of reformation had been suggested among them at a former meeting, but no conclusion had been arrived at, as to either the certainty or the manner of the accomplishment of their purpose.

And now the deed was done. A constitution was agreed upon; and as the movement was a great and important one, a great name was proposed to be affixed as the title of the society. It was adopted. And this was the foundation of the WASHINGTON TEMPERANCE SOCIETY OF BALTIMORE.

From the character of the deed itself, and the extraordinary results, which have proceeded and are yet proceeding from it, justice requires that the names of the founders of this association should be recorded, that they may be handed down in all the future annals of the Temperance cause. WILLIAM K. MITCHELL, JOHN F. HOSS, DAVID ANDERSON, GEORGE STEARS, ARCHIBALD CAMPBELL and JAMES MCCURLEY were the "original six," who founded the Washington Tempe-

rance Society of Baltimore, and of course the originators of that new system of Temperance operations, which has of late attracted the attention of the country.

Previous to the evening on which the society was formed, we have intimated that the subject of reformation had been in contemplation among them for several days. When the adoption of a society and pledge was proposed, several difficulties were in the way of their successful organization. These difficulties were mainly the apprehensions of evil influences being introduced into the action of the society, to divert them from their simple purpose, if, as might be, the society should ever become efficient and numerous.

Upon suggestion therefore it was resolved among themselves, that they would place the temperance cause, so far as they were concerned, in the position of a *unit*: that the society, as such, was to recognize no creed of religion, nor party in politics; and that neither political nor religious action of any kind, should ever be introduced into the society's operations. *Personal abstinence* from all intoxicating drinks was to be the basis, and *only requisite* of membership. Moral suasion was



to be the only means by which they, as a body, were to induce others to adopt their principles. As a society, their whole business was to induce others not to drink intoxicating liquors. They would thus be less likely to excite the suspicions or prejudices of any class of men, and have free access to all; this would render Temperance a simple principle of personal abstinence. It would be, in the language of Father Matthew, "a green spot in the desert of life, where all could meet in peace and harmony."

Moreover they determined that the regular meetings of the society should be meetings for the detail of personal experience, and not for debates, lectures and speeches; that even on matters of necessary business, as few remarks as possible only would be tolerated. Thus all temperance addresses were to be in the form of the individual experience of the several members. The spirit of this rule and common sense were to guide them how far any should be allowed to go in his remarks. The society was thus based on *facts*, and not on an abstraction, and the principle of *common honesty* was to direct them in all their movements.

These difficulties being out of the way—the society being now organized, and the constitution and pledge adopted and signed, the founders resolved to hold *weekly experience meetings* for their own encouragement and benefit, and for the good of others who might be induced to attend.

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## CHAPTER II.

### PROGRESS AND INFLUENCE OF THE SOCIETY.

IMMEDIATELY after the organization of the society, the several members went privately to their friends, especially their former drinking associates, and persuaded them in the spirit of kindness, to abandon strong drink, and join the society. To every excuse and plea that they could not reform, they would reply by referring to their own experience. And they generally clung to a man until they had persuaded him to give up the bottle forever, or at least to go with them to the next meeting of their society. When such was the condition or promise, true to his man, each member on the evening of meeting, instead of going alone and waiting for his friend, would go to his house, or to the grogshop,

and, if necessary, *lead him by the arm away from the bar*, and conduct him in person to the meeting. This has often been done. When the individual was once within their hall, they regarded him an easy convert. The *experience* of others who had been like him, and the good influences set to work upon him, soon led him to feel, think and act aright. Such exertions, judiciously made in the spirit of kindness, have rarely failed of entire success.

In the course of some months, the society gradually increased in numbers and interest. The aggressive principle, or missionary spirit, once at work, grew and spread with the growth and extension of the society. In the meantime, the members had the benefit of several months' experience in the use of cold water. They began to feel better, to look better, and in every respect to be satisfied with the change in their habits. As some of them expressed it: "They were just waking up from a long sleep of many years, and now only beginning to live." The "experiences" of the members were now more and more interesting, and began to attract somewhat the attention of the public; and through their influence many of

the most desperate and hopeless subjects of intemperance were redeemed. By the truly Samaritan conduct of these sacrificing men, many a poor inebriate, whose friends had long given him over as beyond the reach of hope, was rescued from his chains, and elevated from the depths of degradation, to which strong drink had reduced him. Each of these was not only a new experience man, but virtually another missionary.

In six months after its formation, the society numbered eighty or ninety, many of whom were reformed drunkards. And no man could attend their meetings, as the author then first did, without seeing that there was a spirit among them which would not die—a principle which would diffuse itself abroad in the community, and pour the richest blessings on the heads of many a family in Baltimore;—and even spread to the farthest borders of the land. As yet, however, their meetings were held in their own private hall, which they had rented for the purpose. The citizens did not generally know of the movement; and such as did, hardly had confidence in the permanency of the reformatations.

In November, 1840, their first public meet-

ing was held in the *Masonic Hall*, which was crowded on the occasion. As this was their first public effort however, and as the object was rather intended to be an introduction to the public, very little *experience* was given. In addition to the remarks made by gentlemen invited to address the meeting, the President simply stated the principles of the society, that they might be understood by the community. Not long after this another public meeting was called in one of the churches of the city, on which occasion several of the members of the society publicly told their tale of woe and warning, counsel and advice, and with thrilling effect. Numbers were induced to sign the pledge; many of them victims of intemperance. And in the bosom of the society they found a home, and friends to counsel and defend them.

Frequent public experience meetings now followed, and were continued week after week during the entire winter. Public attention was now fully arrested. The meetings, though held in the largest churches of the city, were crowded to excess. Every family that had a poor miserable inebriate connected with it, hailed with joy and hope the influence which

this society was exerting in reforming the intemperate, and used every exertion to induce such persons to attend the meetings of the Washington Society, and sign the pledge. And many a good-hearted, yea, noble-hearted man, who had long found the chains of appetite galling to him, and had often wished and tried in vain to shake them off, now went to this society, signed the pledge, and found himself a free man. Many reformed, whose friends and the community had long since given them over as irrecoverable,—many even from the lowest depths of disgrace and reproach. Some were almost literally dug up out of the earth,—who had not only been abandoned as beyond hope, but who had been forgotten by their early friends, or reckoned among the dead. Many such were brought out of their hiding-places, and to the surprise of their friends, soon after their reformation, they were found “clothed and in their right mind,” and prepared to occupy that position in society, which they had forfeited only by dissipation. Inasmuch that the society was familiarly known by the expressive title of the “*Resurrection Society.*”

The society was now increasing in numbers

so fast, that their regular place of meeting was becoming too small to accommodate them all. A division was contemplated. But it was at length resolved, that branches should be formed in the various sections of the city; this was accordingly done. In the meantime other societies began to spring up in the city, on the same general principles with the Washington; some auxiliary, and others independent. All of these societies under their present organization, (with two or three exceptions,) owe their origin directly or indirectly to the influence of the parent Washington Society, and have borrowed most of their features, as well as obtained most of their life from it. Many of these associations have been very prosperous, and have done incalculable good in reclaiming the intemperate, confirming the temperate, and advancing the common cause. If our assigned limits would allow, it would afford us pleasure to make honourable mention of some of these societies; but as it is, we can not go into any detail respecting them. We hail them as fellow-labourers in a common cause, take them by the hand, and bid them "God speed." We call upon them to rival us in good works, and in adhering to first

principles,—and then our motto is: “We be brethren; let us not fall out by the way.”

It should be observed that most of the Temperance societies, in existence in this city previous to the formation of the Washington, have either been remodeled or discontinued, and their places filled up by more energetic ones. Many of the societies admit only of grown men as members; but there are others connected with the various churches, or composed entirely of females or youth, where such may join as choose to do so.

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### CHAPTER III.

#### MISSIONARIES.

IN the progress of time, the news of our doings in Baltimore had gone abroad. The friends of Temperance in other sections of the country, by means of the Maryland Temperance Herald, the city papers generally, and private and published letters, had heard of our extraordinary operations, and were looking with hope to the spread of that flame, which had been first kindled among us. By several letters written to individuals in New York, which were published in the daily, as



well as Temperance press of that city; and subsequently by the statements made at a public meeting there by a citizen of Baltimore, the New York City Temperance Society was led to write to the Washington Society for a delegation of her reformed men, who might go on to that city, and by relating their experience, give a new impulse to the cause, and awaken a fresh interest among them; and especially that they might reach those, who hitherto had been almost beyond their influence—the drunkards.

Accordingly in March, 1841, a delegation, consisting of Messrs. *Hawkins, Casey, Pollard, Shaw*, and subsequently President *Mitchell* himself, went to New York, and the abundant and glorious success with which they met, is a matter of public history. Thousands flocked to the meetings held on that occasion in the largest churches in the city. In the space of several weeks, hundreds of the most debased and unfortunate drunkards were reformed, and an impulse given to the cause there, which has not died or diminished; nor is it likely to do so soon. There the second Washington Temperance Society was formed on the model of the first; and under the presidency of Cap-

tain Wisdom and his zealous compeers, they have reaped the same glorious harvest, which we were reaping before them. The recent splendid Temperance Procession in New York has shown the country that the cause is still onward there as elsewhere.

The 5th of April, 1841, the anniversary of the formation of the original Washington Society, was celebrated in Baltimore by a grand Procession. This Procession was admitted by all to have been one of the most splendid affairs ever witnessed in Baltimore. It was estimated that at least six or eight thousand persons were in the ranks. The Procession moved through the principal streets of the city, with bands of music, and numerous magnificent banners, and countless badges—with at least fifty mounted marshals, besides hundreds of marshals on foot, with their various insignia. One of the 'original six', Captain *John F. Hoss*, was the Chief Marshal of the day. President *William K. Mitchell* and the remaining four, in company with distinguished strangers, and the orator and chaplains of the day, rode in open barouches drawn each by four grey horses. It was a proud and happy day to many a heart, and many a fami-

ly; and will long be remembered by the citizens of Baltimore, as one of the greatest days ever celebrated in this city.

This celebration and procession, as well as the unexampled success of our delegates in New York, produced a deep impression on the public mind of the country. It was evident that a moral revolution was beginning to work, and all eyes were now directed to the Washington Temperance Society of Baltimore, as the centre of all its operations. Missionaries were now applied for from almost every quarter of the land, and the Missionary operations of the society began to be developed on a large scale. Messrs. Hawkins and Wright in New England, and the Eastern and Middle States generally—Pollard and Wright in New York—Vickers in the valley of the Ohio—Carey, Stansbury, Morrison, Mules and Michael in various parts of Pennsylvania and Maryland—Carey in North and South Carolina—Michael in Virginia, with numerous others, have engraven their memories on the hearts of many redeemed and disenthralled men. By their influence tens of thousands, yea, we may say hundreds of thousands, have been induced to sign the pledge—many of them the most unhappy inebriates.

Even now while we write, our Missionaries are in the field in the North, in the South, in the East, and in the West. Everywhere the labors of these *Reformed Reformers* have been crowned with the most abundant and glorious success. And still "the work goes bravely on." Washington Temperance Societies are springing up all over the land. The right spirit is at work, and it must develop good. Truth in the hands of honest and energetic men will have sway. The fire has begun to spread. May Heaven grant energy and speed to the flames, that they may spread all over the land, to every city, town, hamlet and family; until intemperance, and all its concomitant evils, be banished from our borders.

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#### CHAPTER IV.

##### THE TEMPERANCE CAUSE BEFORE.

WE pause here for a moment to look back upon the past. Let us place ourselves back in the Spring of 1840. The Temperance cause had been for some twelve or fifteen years in successful operation. And though errors had doubtless been committed in the beginning of the reform, experience had

taught wisdom; and "*Total Abstinence*" had now been for several years the motto of most of those, who professed to be real temperance men. The inconsistency and inefficiency of the old pledge had been proved. Under the new and comprehensive pledge much good had been done, much evil had been prevented; and even many drunkards had been reformed, at different times during the progress of the cause. In general however the exertions of temperance men had been rather preventive, than directly reforming. Indeed it cannot be denied, that many of the honest friends of the cause, despaired of reforming those who were confirmed in habits of intemperance. Their doctrine was: "Let us secure the sober and the youth of this generation, and when the present race of confirmed drunkards shall have passed into their graves, we shall have an entire generation of temperate, cold-water men." This, it is true, was a cold and hard calculation, but we believe it was an honest one with many. Nevertheless some few did entertain and argue the possibility of any and every drunkard's reformation, on the simple and only principle of *entire abstinence*. But the great difficulty was, they

had no access to the victim of drink; they understood not how to reach his sympathies, and bid him be a man.

Far be it from us to cast any reproach or censure upon the old Temperance men, or deprive them of one merited laurel. Much, very much had been done previous to this recent extraordinary revival of the cause. They had proved by statistics the great and astounding evils of intemperance, in reference to the pauperism and crime of the country. They had not only shown that alcoholic drinks were unnecessary, but proved them to be absolutely poisonous, and of course destructive. The manufacture and traffic had, been greatly diminished in some places, and in others almost abandoned. In thousands and tens of thousands of families, the bottle had been banished from the cupboard, the decanter from the sideboard, and both from the table. Instead of the universal use of alcoholic drinks by old and young, male and female, religious and irreligious, hundreds of thousands had signed the total abstinence pledge; and of course, so far as they were consistent, these were safe from the possibility of becoming drunkards. Numerous ves-

sels on our seas, bays and rivers, sailed on strictly Temperance principles. Thousands of men of business had ceased to give liquor to those in their employ. Many farmers had gathered in their harvests, without one drop of alcohol being distributed in the fields. The grog-rations had been abolished in the army. Many drunkards had been saved. In a word, much good had been done, and much evil prevented.

In this reform many of the ablest and best men of the land were engaged. In Maryland, through the zealous and self-sacrificing labors of a few men, much had been done. And though others also have merited praise, we can not, in giving a fair history of the past, fail to refer to the zeal and perseverance of *one man*, who for years has stood foremost in the front ranks of the Temperance men of his State. Than this man, the cause has not had a more devoted, ardent and constant friend. His time, his talents, his counsel, his purse, his pen, and his voice have all been for years disinterestedly bestowed upon the welfare of his City and State, in the promotion of this great reform. He had faith in it, when even his friends hardly presumed to hope. He

weathered the storm sometimes almost alone, and rested in hope of a brighter day. And now he has the satisfaction of seeing the day, when few men do not admit that he was correct, at least in his general principles. Many of those, who once ridiculed or hated him; have come into his general measures, and now regard him in his true light, as an ardent and devoted philanthropist. No man, at least in Maryland, can fail to anticipate us in saying, that this man is CHRISTIAN KEENER.

But notwithstanding much had been done, much remained to be done. Especially had the efforts of Temperance men been rather directed to *prevent* than to *cure*. They seemed to have no access to those, who most of all needed aid and counsel—the unfortunate victims of the curse of drunkenness. Very little systematic effort was made to reclaim them. The fact is, the poor drunkard was regarded as an object of contempt, of denunciation, or of ridicule, rather than an object of sympathy. He was looked upon as a wicked man, rather than as a weak man. When he did form the theme of the deliberations and speeches of the old Temperance men, it was too often only by way of exciting the ridicule or the indignation



of the audience against him. Instead of being regarded as an unfortunate brother, the victim of violent passions and appetites, he was too often presented, and regarded as a monster too degraded or too heinous to excite our sympathies. To these opinions, and to this course there were honorable exceptions. But it cannot be denied, that the tendency was rather to drive away the drunkard, than to seek him out and reform him.

Moreover it is questionable whether the cause was not retarded in its influence upon the mass of the world, by at least a seeming connection with politics on the one hand, and the church on the other. We refer to the systematic efforts made by many Temperance societies, to bring about changes in the laws, and that often by the influence of the polls—and these changes too intended to affect long established usages and supposed rights. Again, most of the Temperance societies were identified, in name or otherwise, with some church or other; Temperance speeches too often partook of the nature of sermons, or general lectures on morals, which however much they might influence the conscientious part of the community, it is not to be expected

that the intemperate would be influenced by such operations. And then again, the same pledge, which was to reform a man from drunkenness, required him not only to have no connection with the manufacture or sale of intoxicating liquors, but frequently also to proscribe those who had this connection, by refusing a business intercourse with them. Thus prejudices were excited against the Temperance Reform on all sides, from the drunkard, the dealer and his friends. Now the author has no design to defend either the manufacture or traffic. He himself had signed such a pledge as is here spoken of, and still abides by it; and he is not prepared to say, that he would have all such societies and pledges abolished. But it can not be a question, whether with such instrumentalities we are as likely to reach the intemperate drinker and trafficker, as by a system, the *only requisite* of which is *to abstain personally*.

In addition to this, there was a general lethargy on the part of the Temperance societies of this State and elsewhere. A recent number of the "Temperance Herald," speaking of the period to which we refer, says: "A short time since, and the cause of Temperance

seemed almost naked of support. Those who had been its warm advocates, by that time had nearly all departed, and one by one had left it," &c.

These then were the circumstances, under which this wonderful and glorious revival of the Temperance cause, was ushered upon the world; and now what, in two years, have been the results!

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## CHAPTER V.

### RESULTS.

IF the amount of good done by this recent reformation was to be estimated only in dollars and cents—in property saved and property gained—then something of a calculation might perhaps be made of its benefits. But while it has blessed thousands, by supplying the comforts of life, where they were wanting before, it has filled thousands of households with joy, and given peace and contentment to many a weary, burdened and distracted heart. These are blessings which no measures can estimate, no calculations compute. Many a family fireside has been made thrice joyous and happy, the abode of peace and plenty,

where once the "household gods were shivered on the hearth," and Poverty and Misery sat in ghastly forms. Hard-drinking men, whose only fault, in the eyes of the world, was that they "would drink," have been led to abandon their cups entirely ; and the perfect renewal of their comfort, tempers and feelings, has been a matter of astonishment even to themselves. Many of the most abandoned and outcast of the intemperate have been rescued literally from "wretchedness and rags," restored to their friends and society, and now promise to become good and useful members of the community.

Oh! could you enter into the deep-feeling heart of the reformed, and read the thoughts and sensations written there, you would find enough to compensate for all the toil and care bestowed upon this enterprize, from its commencement until this hour. How oft had he struggled with his habits and appetites, and vowed to drink no more,—kept his promise for a day, a week or perhaps a month, and then fallen again as deep as ever. At last despair had well nigh taken possession of his soul,—and drowned in drink, he forgot for a time all his former feelings, and hopes, and vows.

Wretchedness perhaps followed him day and night, except when so steeped in poison, that he had no feeling left. His self-respect almost gone—ashamed to meet those he knew—despised—cast off perhaps by his own family—he is met by some kind Washingtonian, who, like a friend, takes him by the hand, and soon wins him into his confidence, and conducts him to a meeting, where in hearing the experience of others, he learns that he too may be a sober and a free man,—and summoning all the energy of his almost expiring manhood, he signs the pledge. And though with throbbing heart and trembling hand he seizes the pen, yet no sooner has his name been finished, and the pen dropped from his hand, than he feels as though the burden of a mountain were rolled off his heart. His word, his honor have now passed; and he finds himself not standing alone on an individual promise, or a vow to his own heart; but pledged to and with his fellows, who now welcome him to their circle, take him by the hand, and endeavour to encourage and support him in this effort to be free. Now every thing tends to strengthen him in his purpose; and hand to hand, and heart to heart with his

compeers, he feels himself delivered from the most galling slavery that ever enchained the body and the mind. Oh! who can tell the drunkard's joy, when he feels that he is a drunkard now no more forever. And when he has been sobered for a while, and has had time to reflect, he finds new joys daily springing up around him on every hand. When he looks to his home, now so changed, or meets the countenances of his family, now so differently fixed upon him, as he returns noon and night from business or labor, joys spring up in his heart, he had never known before—no, not even before he had been a drunkard.

But these are blessings which cannot be estimated. The restoration of a single drunkard is, so far as he is concerned, the removal of all those ills, which cling to the victims of the "damning bowl." What then must be the change, when hundreds, and thousands, and tens of thousands reform!

In fine on this head, by way of stating the general results of this extraordinary moral revolution, we would simply remark: that vigorous and flourishing Washington Societies have been organized not only in all parts of the state of Maryland, but also over the New

England, Middle, Southern and Western States. Several hundred thousands have voluntarily pledged themselves against the use of all intoxicating drinks. From fifty to one hundred thousand drunkards at least have been reclaimed. From a recent statistical report, it appears that there are *two hundred and fifty thousand Washingtonians* in the single state of Ohio. Missionaries are now laboring in the North, East, South and West; and who shall presume to say where this work shall cease? An impetus has been given to the cause, such as has never been known before in this country, and such as promises not soon to die.

Some new principles and modes of operation have been developed, which have particularly characterized this movement from its commencement. Some of these are merely the stronger developments of old features. For others we claim originality for the Washington Society. And that our true principles may be clearly understood, we pray the reader's attention to the next chapter.

## CHAPTER VI.

## PRINCIPLES OF THE WASHINGTON SOCIETY.

## EXPERIENCE.

WE have already intimated that experience was early the groundwork of the operations of this society. We also mentioned some reasons why this course was adopted. Heretofore the appeals of the friends of temperance were, as a general thing, directed to the moderate drinker, or the strictly temperate. Efforts were made rather to prevent men from becoming intemperate, than to reform them from intemperance. Many doubted the possibility of the reformation of the drunkard; and even those who did not, made but little effort to rescue him. The addresses made at temperance meetings, were rather of a tendency to drive away the drinking man, and those engaged in the manufacture and traffic in intoxicating liquors. And even if the ridicule or denunciation of drunkenness did not constitute the burden of the former temperance speeches, mere general lectures on moral duty however just in themselves, were not likely to reach the man, whose mind was beclouded,



and whose heart was seared by strong drink. It was of little avail to argue with him of the moral obligation of setting a good example—of the operation of Christian charity, in inducing a willingness to make sacrifices for our own good, and the good of others—to prove that the Bible sanctioned neither drunkenness, nor even the moderate use of alcoholic drinks—to present to him the chemical and phisiological view of the question, and show him that alcohol was poison, &c. &c. He cared not for these things. Nay more, you could not induce him to listen to them. Even a calculation of the expenses of intemperance, or a graphic description of the drunkard and the drunkard's home, had too little effect on him, as they were made from observation rather than from experience; and too often were the result of a mere speech-making spirit, coming from the head rather than the heart.

It must be admitted, however, that efforts were made by some of the ardent friends of the cause, to enlist the sympathies of the unfortunate, win their confidence, and lead them to the signature of the pledge. And not a few had been recovered since the com-

mencement of the reform. But after all, it cannot be denied that the Temperance men of former times, as a general rule, had no access to the drunkard, or to those connected with the manufacture and sale of alcohol.

The difficulty then was, either that the drunkard would not go near a temperance meeting; or, if he did attend, he was likely to be either held up to ridicule, or denounced, or perhaps turned out of doors. Too often he would have heard that which he could not appreciate, or which was calculated to embitter him the more against the cause. Mere general lectures on duty on any subject, and more particularly on the subject of drinking, fall unheeded on the ear of the intemperate man. And you steel against yourself all his confidence and sympathies, if you either scold, mock or denounce him for his intemperance. He feels conscious within himself that he is deserving of sympathy, rather than ridicule or denunciation—that he is not so much the willing votary, as the unwilling slave and victim of an unnatural appetite—that he drinks not so much because he is *wicked*, as because he is *weak*. He became a drunkard unintentionally, wrongly it is true,

yet still unintentionally; he will not defend himself; but he knows and feels that drunkenness with him is rather a *disease* than a *vice*. And the cold scorn or ridicule of the world, can have but a bad effect on such a man; it is calculated to drive him to madness and despair by drinking deeper of the cup, that he may forget his degradation; or to embitter his heart against all the alleged sympathies of his fellow men.

There were other difficulties in the way: as for instance, the impression that the Temperance reformation was a 'Church movement,' and that the pledge required more than the abandonment of the personal use of alcohol. On these points we shall remark in their proper places.

There is yet another view: there are dishonest men everywhere, hypocrites in every association; and no enterprise is so righteous, but that designing men, from corrupt and selfish motives, will embrace it, and use their influence in its promotion. Even the Church has not escaped this contamination. No enterprise perhaps had been more injured in this respect than the Temperance cause. It has too often been made a hobby by designing

men, seeking popularity and influence—ambitious, aspiring men—broken-down politicians—religious hypocrites—mere babblers, who wished to gain the reputation of speech-makers, by riding the Temperance hobby. From the influence of such men, in one garb or other, this good cause has been much retarded.

In order then to avoid all these difficulties mentioned, and be rid of these hobby-riders, the Washington Temperance Society was founded on the principle, that the statement of *personal experience* should be substituted for debates, lectures and speeches in their meetings, while the *only requisite* to membership should be *personal abstinence*. This at once placed them in a single and invulnerable attitude, and not one of warfare against any man, or class of men. No man could be offended, or find fault. It attacked or excited no man's prejudices. It rendered the reform, so far as they were concerned, a simple *unit*, and that unit principle was the simple idea of *personal abstinence*. Behind that, they made no further inquiries. By means of their experience meetings, they at once reached the cases of many of the most unfortunate

inebriates. They not only could induce them to attend their meetings; but when there, they interested their feelings, excited their sympathies, by details of their own personal experience; and proved to them that they could reform, by setting before them living examples.

It can not be denied, that the most eloquent and glowing speech on a matter abstract from the speaker, no matter how deeply it concerns us, is less powerful, than a simple, honest statement of a man's own *experience* on the same subject, however unlearned may be the man who gives the experience. Such a one speaks the thoughts and feelings written, it may be in fire, on his own heart; and they reach the hearts of his hearers. The difference is as great as that between mere abstract theory and practice. The principle is an admitted one in human nature. How much more influence then has the man, who stands before an audience to persuade them to abandon the use of strong drink, when he can himself tell them of its ruinous and blasting effects on his own life and character—trace the progress of his own habits of intemperance,—and warn others to avoid the rock on which he split.

A reformed man has the best access to a drunkard's mind and heart, because he best knows, and can enter into all a drunkard's feelings. And such appeals from such sources, properly directed, can rarely fail of entire success.

It should perhaps be remarked here that there is some limitation to this general rule of the society, in reference to experience speeches. There are many staunch friends of the Temperance cause, who have never been so unfortunate as to be victims of intemperance. We would not close their mouths, nor preclude them from usefulness. On the contrary, when there is occasion, at the regular or special meetings of the society, permission to speak has been given, *by common consent*, to such friends of the cause, as are known to understand the true principles of the society, and to be prudent and successful speakers. Hence such persons have frequently been heard, and most enthusiastically received by the Washington Society. The rule was adopted not only with the design of having the benefit of experience, spoken in burning words from the heart; but also to close the mouths of designing men—mere talkers—men lacking

either *common sense* on the one hand, or *common honesty* on the other. No sensible man, honest in his motives, has ever been precluded the opportunity of communicating directly with the society.

We have been charged as a society with advancing the notion, that no good was ever accomplished in this cause before we did it; and that no person is a suitable Temperance speaker, unless he is a reformed drunkard. The charge is without foundation. We have been greatly misunderstood, and doubtless greatly misrepresented. For individual opinions, causally expressed, the society is not accountable. Our true doctrine is: that to operate on the intemperate, experience speakers are the best; and indeed if a sufficient number of them can be obtained, of proper sense and character, let them do most, if not all, the labour of speaking, especially where the object is, solely or in part, directly to influence the intemperate. Moreover, let them for their own encouragement, and in order to reach others, fill the offices, and control the affairs of the societies, as much as possible. The true and honest friends of the cause understand this, and hence, wherever it has

been practicable, they have stood aside, and given place to proper persons among the reformed men, thus placing them as high as possible, that they may exert the more influence on others. We do not hold, that *every man* who has had the misfortune to have been a drunkard, is fit to be either an officer of a Temperance society, or an experience speaker, as soon as he has been reformed. He should have *common sense* and *common honesty*, and this is about all the qualification he needs, except it be some capacity to express himself readily. But there are drunkards, and reformed men, as well as sober men, who may lack one or both of these qualifications; and such men of course are not to have, indeed they cannot have, any influence in this cause. We stand upon common honesty in this matter.

If then in any place there be not reformed men enough, or not of the proper stamp, to take the most prominent parts in this enterprise, let the true friends of the cause, who have not suffered, act and that with all their might. We do not exclude them. And even where there are reformed men in abundance, all true disinterested friends of the cause have work to do both in counsel and labour, and we



give them the right hand of fellowship in this matter. There are places and circumstances, where it may be judicious to merge all the Temperance movements in the Washington system; there are other circumstances, which may make it judicious and necessary for the old Temperance men to retain their organization; and others again, where it may be best to have every kind of instrumentality at work at the same time. In Baltimore, so far from the opposite being the case, the reformed men and the old friends of the cause, frequently labour side by side at public meetings in the city, as well as in visiting the surrounding country to advance the common cause. There should be perfect harmony among all true disinterested friends of this common enterprise.

Again, we have been represented as holding that clergymen should not take any part in the Temperance cause. This is no doctrine of ours. Let them in their pulpits or elsewhere say as much in favour of Temperance as they please or can. Ministers of the Gospel have, on more than one occasion, addressed the Washington Society. But when they come among us, we want not *sermons*, but COLD-WATER SPEECHES. Let them lay aside their *pontificals*, and talk to us as MEN, not as

*preachers.* This is not a DISTINCTION without a DIFFERENCE. Why should religious men, whether preachers or not, introduce their religion into all their discourses? Religious men can address a political, agricultural or literary meeting, and confine themselves solely to these matters, without lugging in their religious tenets at every corner. Why not on the Temperance question? We have had men address us, in whose piety all men had confidence, and yet the burden of their remarks was Temperance,—cold-water, and they did not once introduce foreign matters, in which they might be certain their audience did not think alike. These are the kind of speeches that are acceptable to the Washington Society, because they are in point.

Let it not be forgotten, that where it can be had, it is better to have *experience* the burden of the Temperance speaking that is done. The Washington Society have had no occasion to regret the adoption of this wise and salutary provision. Thousands of unfortunate drunkards have been saved by hearing the *experience* of others, who never would have been saved by a mere sermon or address on Temperance, however eloquent. In the same way thousands more will be reformed.

## THE MISSIONARY SPIRIT.

Early in the history of the Washington Society, indeed in its very inception, was developed that feature, which has since given it such a commanding position, and so salutary an influence in the country. We refer to its *missionary spirit*. This is exhibited not merely in the exertions of those who have gone abroad on missions to various parts of the country; but, in one sense, every member of the society is, or ought to be a missionary. One of the many excellent mottoes of President Mitchell, was expressed and acted on from the beginning: "*Let every man be present, and every man bring a man.*" Immediately after the foundation of the society, the "original six" went privately to their friends, especially their former drinking associates, and endeavoured to persuade them to sign the pledge with them. At all events they used their influence to bring them to the society's meetings. By this personal effort the drinking acquaintances of most of the reformed men in the society have been reclaimed. Men have gone into bar-rooms and led their friends away from the bottle by the arm, and persuaded them to accompany

them to their meetings. Even the tavern-keeper himself has thus been taken from his bar by his former customer, conducted to the society, and induced to sign the pledge. Very few that have attended our meetings have ever gone away drunkards. The very atmosphere they breathed in these meetings, was that of reformation; and it inspired them with new hopes of again regaining their position in the community. Very few men, if any, are beyond the reach of reformation from intemperance, if the proper judicious means are used for their recovery.

One great secret of the success of the Washington Society has been, that it is emphatically a society of working men,—that is: the society constitutes a grand “committee of the whole;” and the business of each member is constantly to seek out all cases of intemperance within their reach, and to do what can be done to bring such to the society. Heretofore most Temperance societies were confined in their operations to *annual*, *semi-annual*, or *quarterly* meetings; on which occasions the societies met, heard a report and a speech or two, and then adjourned, too often

to remain inactive until the next regular meeting. To this there were some honorable exceptions. But after all, the toil and labour rested mainly on the shoulders of one or two men in each society.

The Washington Society meets every Monday night, at which time the pledge is read as often as called for, and the different members, as there may be occasion, or as they may be called on, relate their *experience*. Thus a constant interest is kept up, being renewed each week, and carried out into the daily intercourse of life.

Of the Delegations or Missions of this society, the manner in which they came to be instituted, and the glorious results of all these missionary labours, we have spoken before. These are but the developments of the aggressive principle, which is at the very foundation of the society. All these great and glorious results were actually foreseen and predicted by the author of these pages, several months before any of our missionaries had left this city. Our true motto should be: *action, constant untiring action* on the part of every member. What has the Temperance cause not done for us! Let us extend its blessings

to every member of the human family ; and if the drunkard will not come to us, let us seek him out in his wretchedness, and strive to bring him to reformation by every means in our power.

#### . OUR PLEDGE.

The pledge of the Washington Society, though strictly a total abstinence pledge, differs, in several particulars, from that of the American Temperance Union, and from total abstinence pledges in general. We require but one thing of our members ; and that is *personal abstinence*. We do not require a man to pledge himself that he will abandon all interest in the manufacture or traffic, nor proscribe those who are engaged in these pursuits. This is a matter we leave to each individual man, as we do every other matter of duty. We do not pass resolutions of non-intercourse with men who traffic in intoxicating liquors ; nor proscribe them in any way, further than advising men not to drink their liquors, may be proscription. This course of the Washington Society we think perfectly defensible.

There are many men who have for years

been pecuniarily interested in making and selling alcoholic liquors. It is their only business. These men have their family connections and friends. Many of them are intemperate. How are they to be reformed? They are to be reformed mainly through the influence of Temperance Societies, and the instrumentality of a pledge; and few men are reformed from intemperance by any other means. If then all the societies are barred against those, whose hands are not clean in this respect, unless they first wash their hands from the uncleanness, where is the intemperate dealer to go for reformation? Your societies are all closed against him. Your pledge excludes him, unless he abandons the traffic; and few give up the traffic until after they have personally reformed. His ears are closed, and his heart is steeled against all your advances, because he considers your very constitution as proscribing not so much him personally, as his business. These prejudices extend not only to the manufacturer and trafficker, but also to their families and friends. A. will not sign the pledge, lest by so doing he proscribe his kind neighbour B., who is engaged in the trade. C. will not sign,

because his brother D. is a distiller, and he cannot array himself against his own kindred. These things have occurred frequently. We do not justify these men. We are only stating facts. Men should do right, no matter who is offended. But these men may not be prepared to do so. Shall we therefore close the door against their personal reformation, because they are not prepared to do *all their duty* on the Temperance question? Why not exclude men unless they pledge themselves also to quit swearing, or gambling, or any thing else that is wrong, and that may have a connection with drinking? Why not require them to abandon every other immoral pursuit in life, which they follow from the love of gain?

The first and main object of the Washington Society is to induce men to *quit drinking* alcoholic liquors. When they have done this, the rest must regulate itself, and in most cases it will regulate itself. We have no sympathy with this trade in ruin. But we do not array ourselves as the proscribers of all engaged in the business. We beseech all men to give up the traffic; but if they will not, and yet are willing to sign our pledge and reform, we receive them among us; and let truth work its



own way upon their hearts in this, as in every other reformation of their lives.

Of one thing we are certain : if an intemperate rum-seller joins the Washington Society, keeps his pledge, and attends our meetings, he will hear enough to induce him in a short time to abandon the business. The atmosphere of the Washington Society would be rather unpalatable to him, so long as he continues to sell rum. While therefore we do not require it, the almost necessary consequence is, that he will voluntarily abandon it himself, after he has been for some time connected with the society.

If then there be any inconsistency in this matter, it is not with the society. We require but one thing ; when that is accomplished, our work is done. If a man signs our pledge, and keeps it, we retain him, and are consistent ; for that is all we require of him. The society does not set itself up as a censor of morals. It occupies but one position. It has to do only with *drinking*. If men will be inconsistent in making and selling intoxicating drinks, be it so. To their God and their own consciences they must render an account not only for this, but for every other improper pursuit. We

will not be accountable for them ; nor shall we plead their cause.

A number of dealers in intoxicating liquors have already signed our pledge. Many of them are reformed men. And, with several exceptions, they have abandoned the traffic soon after their reformation. Now with the old pledge these men might have been arrayed against us, and we might not have reached one of them. They might still be both intemperate, and engaged in the traffic. It is a matter of public record that the number of licences for the sale of liquors taken out in this city last year, were one hundred and sixty-six less than those of the preceding year—about one-fifth of the whole number ; and while other societies and other influences have operated in bringing about this result, the Washington Society claims to have contributed directly and indirectly a considerable share of this influence.

On the same principles, we, as a society, do not wish to identify ourselves with any political movements, intended to result in legislative enactments on this subject. The members individually may entertain what sentiments they please on that question. They are known

to entertain different sentiments respecting it. But as a society, we have nothing to do with it. The general impression of the society seems to be, that all legislation bearing on matters of morals, and the habits of the people, is premature, until the great mass of the public mind is prepared for it. When that takes place, such legislation, as enlightened public opinion may consider judicious, will no doubt be adopted. But the few, even though they be right, should not press legislation, so long as there is danger of exciting prejudices and interests, which may produce a still more violent reaction. The public are perhaps not yet prepared for anything more than a judicious modification of the present license system.

In all these matters, therefore,—the manufacture, the traffic, and legislative enactments designed to limit or prevent the same, the Washington Society occupies no offensive ground; because she occupies neutral ground. And thus not attacking the supposed rights and interests of any, we win the confidence of all; and having access to them, we have the means of doing good to all. But let us be understood. This position is taken by the society, on the most prudential considerations.

We would gladly see every bar and distillery in the land closed forever. But more can be done by persuasion, than by the law.

Moreover we do not object to other societies, with pledges formed on the model of the American Temperance Union. Many of our members have signed such pledges in other societies. These societies with the comprehensive pledge have doubtless done much good. If others prefer it, we wish them all success with it. We only wish the Washington Society, with its peculiar organization, to steer clear of all these questions. We occupy our own ground. Let others enjoy the same privilege. We need not quarrel. Yet we venture to say that our pledge will obtain as many signatures, as if it were more comprehensive; and that in addition, we shall secure the reformation and final abandonment of the traffic, of many, who never would have signed the old pledge.

There is a prevalent impression, that none but reformed drunkards are admitted as members of the Washington Society. This is a mistake. Any man may become a member by signing the pledge, and continue so by adhering to it. Many of the best men in the city of Baltimore belong to the society.

We should perhaps make another remark here in reference to our pledge ; and it is this. The practice of the Washington Society is, not to abandon at once the reformed man, who in an evil hour of strong temptation, has violated his pledge ; but to bear with him, and try to reclaim him again—and if he comes back penitent, to forgive him “seven times”—“yea, seventy times seven.” By this mild course many have been ultimately saved, who by harsh measures would have returned again to their old habits. We cannot be too cautious or kind to the unfortunate victim of intemperance. He needs kind treatment ; and by means of it, we can generally calculate on his final reformation. It gives us pleasure to remark, however, that comparatively very few have ever violated our pledge.

#### POLITICS AND RELIGION.

As previously observed, the Washington Society occupies a strictly neutral position on these subjects. All our efforts are devoted to the one single object of inducing all, the temperate and intemperate, to sign a total-abstinence pledge, and to drink no more while the world stands.

On the subject of political action, we have previously stated the principles of the society. Perhaps our relation to the matter of religion is of more importance, and less understood. We have been represented *as being averse to religion—as arraying ourselves against the Church—as declaring our labors to be higher and holier than those of the Christian ministry—as substituting Temperance for religion.* In all these charges we are wholly and entirely misrepresented or misunderstood. Our true principles on this subject are as follows: as a body, retaining our original position as a *unit*, we have nothing to do whatever with *religion* or *politics*; any more than a *political party* has to do with *religion* or *temperance*. If a man will only comply with our constitution he may be a *Catholic*, a *Protestant*, or an *Infidel*, if he chooses. We do not enquire into his creed or notions. This is not our business. He may be anything or nothing in this respect. But he must not bring his creed or party into the society. When he comes into the Washington Temperance Hall, he leaves his church creed and party politics at home; and meets all his fellow-members not as Democrats or Whigs, not as Presbyterians, Methodists, Catholics, or

anything else—no, not even as Christians, (for they may not all be such,) but as his *fellow-men*, on the *one common platform of total-abstinence*. We do not mean that any one is to do any thing in the society, or as a member of the same, *contrary to* his religious creed and obligations, or his political notions; but he is not to introduce them to the society. No matter then who the man may be, we give him the hand of a brother Washingtonian, if he signs our pledge and keeps it, and conducts himself becomingly among us,—and few cold-water men are other than gentlemen.

Constituted thus, how then could the society, as such, legitimately have anything to do with religion. The members, as individuals, have to do with religion as they had before they joined. If they were drunkards and have reformed, this only places them back in their original position as men; and to their God and their own consciences must they stand or fall.

With these sentiments, the society does not have any religious worship connected with their regular meetings in their Hall. Yet when they are permitted to occupy, for their public meetings, any usual place of worship, they are in the habit of requesting some min-

ister or religious person to open the meeting with prayer, according to the mode and form in use where they meet.

If a clergyman join the society, he is precisely on the same footing with all the other members; and his ministerial character is not recognized among us.

All this neutrality is necessary in order to combine the heterogeneous elements, that make up the Washington Society. The object is not only to avoid all sectarianism, but even the appearance or suspicion of sectarianism. Indeed we have more in view. The design is to prevent all suspicion that the Temperance cause is a church affair; and that with this wise and benevolent design; we wish to reach and save all men from intemperance, even those who are embittered against the church. Heretofore most of the Temperance societies were connected more or less, nominally or otherwise, with some church or other; the meetings were usually held in churches, conducted with religious exercises, and more or less under the direction of ministers; many of the addresses were made by ministers, and partook of the nature of sermons rather than Temperance speeches. All this was very well, so far as it



went. It had its designed effect; but only on a portion of the community. While these arrangements were calculated to accomplish much with the upright and religious, they were strongly calculated to make the impression upon the drinking man, that the Temperance reform was a church affair, and that joining a Temperance society, was more or less a religious business.

Now any one who knows anything of drunkenness, knows that most drunkards are strongly averse to religion, if not infidel at heart. They want to hear nothing about "*moral reform*" and "*church societies*." Hence this class of men rarely went near a temperance meeting formerly. Indeed many of them in their degradation and wretchedness, would not have gained admission to a church. It was to reconcile such feelings and aversions, that this strongly neutral ground was taken in the first place, and is still held by the Washington Temperance Society.

The drunkard is prejudiced against the church and her ministers. Satisfy him that these have nothing to do with your society, and he will listen to you. When he joins and is reformed, and has come to his proper senses and his conscience, no one can doubt

the effect his reformation will have on his notions of church matters. Cold water clears the head; and though it does not regenerate, it greatly unwarps the heart. And though a man reformed from intemperance, may still be an unconverted man so far as religion is concerned, yet he is now prepared to view matters in their true light, with a cool head; and now, if ever, he will be likely to attend religious worship and become a Christian. Religious influences now have access to him; before they had not.

These statements will explain much in which the society has been wrongly represented. When the President and the members, after the foundation of the society, over and over again said to the public: "We have nothing to do with religion," they meant as we have explained above, and not to array themselves *against* religion. Indeed there are now men in the Washington Society of as much piety as any men in the city of Baltimore. As regards being opposed to Clergymen, the society has shown no such feeling. We number among our members several of the principal evangelical ministers of the city; which is sufficient evidence that all is right on that score.

The true position of the Washington Society is this: as a body we recognize no creed of religion. Our members may be as much or as little religious as they please, provided they do not violate our pledge. We do not substitute temperance for religion, nor place temperance above religion. On the contrary we hold that a man's reformation from intemperance only places him in his original position, and leaves him to deal with the Church and his God, according to the dictates of his own conscience. Of one thing we are certain: sober men are more likely to be religious than drinking men; and the church will gain more members where there is a Washington Temperance Society, than where there is none.

In conclusion on this subject, instead of the society being infidel, and setting itself up as independent of all divine influence, we have often heard its founders remark, that such has been the result of their efforts, beyond all they could have anticipated, that they can not but believe that the hand of God has been in this reform; and that they have been made the humble instruments in the hands of Providence, of accomplishing these great things.

## CONCLUSION.

From the preceding pages we learn that the principal causes of the extraordinary influence of the Washington Temperance Society, are as follow :

1. The drunkard is now regarded in a new light by the Washingtonians. Instead of being considered a cruel monster—a loathsome brute—an object of ridicule, contempt and indignation, as formerly, we are now taught to look upon him as a brother—as more weak perhaps than wicked—as a slave to appetite, and debased by passion—yet still as a *man, our own brother*. Thus all the *sympathies* of the public are excited in his behalf.

2. The substitution of *personal experience* for addresses and lectures, has had the same effect of exciting the *sympathy* of the community in behalf of the intemperate. A reformed drunkard's experience touches a chord, that vibrates in every human breast. Moreover the drunkard when reformed best knows how to reach the drunkard's heart; for he best understands his feelings.

3. Another cause lies in the simplicity and *unity of the pledge*, requiring but one thing—

*personal abstinence.* To this add the *neutrality* of the society, as we have explained it in the preceding pages, and the whole matter is explained on the common principles of human nature.

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Kind reader, have *you* signed the pledge? You have read our history. You have seen how the intemperate have fallen; and you have seen how they have reformed. Now there are but three classes of mankind in this respect—the *strictly abstinent*, the *moderate drinker*, and the *intemperate*. To which class do you belong? If to the *first*, we hail you as a brother. If to the *last*, read our history over again, see how others have reformed, and “go and do likewise.” You may be free. No man is reduced so far that he may not be reclaimed. If you belong to the *second* class, remember three things—*first*, every reformed drunkard in the land will tell you he was once what you are, and equally confident he never would go farther; yet he fell;—*second*, you are giving no encouragement to the poor unfortunate drunkard to reform, but the influence of your example is all against him;—*third*, you are setting such an example to your

neighbours, friends and family, that if they follow it, *you know* some of them will be drunkards ere they die.

For the sake then of yourself; for the sake of those who may be influenced by your example; and for the sake of the unfortunate drunkards who are struggling to be free all over the land, come with us. Save yourself, and save others. Remember that you are accountable, here and hereafter, for the man who stumbles over your example into a drunkard's grave!

