THE SONS OF TEMPERANCE.

AN ADDRESS

DELIVERED BEFORE

THE MT. HOREB DIVISION,

OF

THE SONS OF TEMPERANCE,

ON

ITS ANNIVERSARY OCCASION.

SEPTEMBER, 21, 1848.

BY

JOSEPH W. TAYLOR, ESQ.

EUTAW:

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1848.
Eutaw, November 22d, 1848.

Joseph W. Taylor, Esq.

Dear Brother: We, the undersigned, take unfeigned pleasure in offering to you our individual congratulations on the triumphant success of your address, delivered before the Mt. Horeb Division, No. 30, of the Sons of Temperance, on the occasion of their first annual festival, and, in accordance with a resolution of the Division, we respectfully request a copy of the same for publication.

Hoping to meet a cheerful compliance with the wishes of the Division, we remain, very respectfully,

Yours in Love, Purity and Fidelity.

Committee.

Eutaw, November 23d, 1848.

Gentlemen: I transmit, herewith, a copy of the address alluded to in your kind note of yesterday.

I tender to yourselves, and to the Brethren whom you represent, the assurance of my grateful sense of your and their kind consideration.

I remain, very truly,

Yours in Love, Purity and Fidelity.

Joseph W. Taylor.

To Messrs. M. B. Posey, R. Leachman, and John H. Chapman, Committee.
ADDRESS.

Brethren of the Order of the Sons of Temperance,
Ladies and Fellow-Citizens:

This is an interesting spectacle. An Order, recent in our midst, commemorates, to-day, its first anniversary. The Mt. Horeb Division of the Sons of Temperance has assembled to celebrate, by appropriate festivities, the close of the first year of its existence, and this large assemblage has come to witness the novel and attractive ceremonial.

We welcome you all. To our brethren of other Divisions, who are here, we extend the right hand of fellowship and greet them with the expressive salutation of Love, Purity and Fidelity. To the citizens, not members of our Order, who are here, we return our thanks for the kind approval of their presence. And to the ladies especially, who are here to grace our festival, we tender our acknowledgments for this testimony of their approbation of our cause.

Selected by my brethren, to deliver the anniversary address before the Division, I deem it peculiarly appropriate to the occasion to develop the origin, progress, design, nature, and claims of the Sons of Temperance. A full discussion of these topics would form a complete vindication of the Order. But in the limits of a single address, it will be impossible to present more than a brief summary of the facts and arguments which elucidate these several points.

The origin of the Sons of Temperance is involved in no obscurity. The Order is of recent date and owes its existence to the benevolent labors of the Washingtonian reformers. The principle of progressive development prevails in the moral no less than in the physical world. In the latter, we behold it working its grand results in the evolution of higher and nobler orders of beings and structures which rise, Phoenix-like, glorious and beautiful, from the ashes of their rude predecessors. In the former, we see its activity and existence demonstrated in the successive stages of those social, moral and political reformations which, from small beginnings, gradually
increase their momentum and enlarge their sphere, until the whole moral world trembles beneath the earthquake jar of a mighty revolution. The history of the Temperance reformation strikingly illustrates the truth of these remarks. When, by a deplorable perversion, alcoholic stimulants ceased to be a medicine and became the daily beverage of thousands of our race, the frightful ruin which they wrought in the destruction of the lives and morals of their victims, arrested the attention of the benevolent, and suggested the necessity of organized effort, to suppress the evil. Accordingly, in the year 1808, societies were formed, on the basis of a subscribed pledge alone. In a short time they spread over the United States, England, Ireland and continental Europe. But they contained a radical defect. They permitted the use of wine, cider and malt liquors and the indulgence proved fatal to their efficiency, and finally, to their existence. They did much good, however, within the sphere of their operations. Though they failed to arrest the stream of intemperance they diminished the number of its tributaries. They were the pioneers which first blazed the way through the moral wilderness of intemperance and having thus accomplished their mission they passed away and from their ruins sprung an improved system of associations which constituted the second stage of development in the temperance reformation.

This system was introduced in 1840. In that year, the Washingtonian total abstinence societies were first organized. They interdicted the use, as a beverage, of all spirituous and malt liquors, wine and cider, and thus remedied the fatal defect of the old temperance societies. They soon spread over the United States and throughout other countries. Thousands of men, women and children took the pledge, and, in our country alone, more than one hundred thousand persons were redeemed, by its agency, from the vice of intemperance in drinks. But wide as was the spread of the Washingtonian Societies, and incalculable as was the good which they achieved, they were not adapted to the production of a permanent temperance reformation. Like their predecessors, they, too, contained a radical defect. There was no tie of union among them. They stood isolated and bereft of the strength of associated action. And thus the principle of mutual cohesion being withdrawn, the inefficiency, common to insulated associations, supervened and the Washingtonian Societies having reached their zenith, were beginning to decline, and the temperance reformation needed a more efficient organization to prevent its declension and infuse new vigor into its operations.
The desired improvement was introduced in 1842, and constituted the third and last stage of development in the temperance movement. In that year, on the 29th day of September, and in the city of New York, was founded the Order of the Sons of Temperance. The incidents which led to that great event, merit special notice. Two individuals, members of a Washingtonian Society, were conversing one day about the difficulties which existed in the temperance associations of the time, when one of them suggested whether they could not be remedied by an improved organization. The matter was discussed between them and two other members, who came in during the conversation, and, as the result of the interview, it was agreed to call a meeting to form a new society. In pursuance of a notice issued for the purpose, a meeting was accordingly held, at Teetotaller's Hall, No. 71 Division street, New York, on Thursday evening, September 29th, 1842. At this meeting, a constitution, name and initiation fee for the Society were adopted. The constitution was substantially like that which now governs subordinate Divisions and the name—Sons of Temperance—was the same that headed the call for the meeting. By degrees, and at various successive meetings, the organization of the Society was improved. A code of By-Laws and a form of initiation were adopted; officers were elected and installed, agreeably to the Constitution; regalia and distinguishing badges were chosen; and various parts of the ceremonies of the Order introduced. Thus was instituted the first Division of the Sons of Temperance, and thus arose the Order itself.

Its progress has been truly wonderful. With a rapidity unparalleled in the history of voluntary associations, it has spread throughout our country. A brief summary of its numerical statistics, will demonstrate this fact better than any general remarks. On the 17th day of June, 1844, delegates from seven Grand Divisions, for six States and one territory, met in the city of New York, to form a National Division of the Sons of Temperance. What was the number of members belonging to the Order at this time, I have been unable to ascertain.—But at the second session of the National Division, which was held in the city of New York, on the 11th day of June, 1845, the Order was ascertained to consist of ten Grand Divisions, 194 Subordinate Divisions, and over 17,000 members. At the third annual session of the National Division, which was held in the city of New York, on the 10th day of June, 1846, the increase of the Order, during the preceding year was found to be three Grand Divisions, 436 Subordinate Divisions, and 23,
000 members. At the fourth annual session of the National Division, which was held in the city of Philadelphia, on the 16th day of June, 1847, the Order amounted to 21 Grand Divisions, 1,300 Subordinate Divisions, and nearly 100,000 members. At present it consists of thirty Grand Divisions, over 2,700 Subordinate Divisions, and about 200,000 members, making an average annual increase of 40,000 members. The present ratio of increase is still more rapid, being at the rate of about six or eight members every hour. The annals of voluntary associations, furnish nothing to compare with these amazing facts.

In our own State, the increase of the Order has been almost incredibly rapid. The Grand Division of Alabama was instituted on the 15th day of September, 1847. It now has under its care, in the State, 200 Subordinate Divisions and nearly 15,000 members. This gives an average of four Divisions and 300 members to each county in the State. These statistics disclose the remarkable fact that nearly one fourth of the adult male population of Alabama belongs to the Order of the Sons of Temperance. Had it been alike flourishing in all the States, it would now number more than half a million of members. And should a similar increase be made within our own limits, for a few years, we shall exhibit the singular but sublime spectacle of an entire State, abandoning the use of intoxicating drinks, as a beverage and devoting itself to the practice of Love, Purity and Fidelity.

The increase of the Order has been also exceedingly rapid in our own county. Just twelve months have elapsed since this Division, the first established in Greene, was organized. The hopes of its earliest members rested on the benevolent aims of the Order and the intelligence of the community. These hopes have not been disappointed. Additions have been made to our numbers from the town and from the country and now the names of more than one hundred members appear upon our rolls to reward our efforts and crown the labors of the year. No official or private delinquency has occurred. The officers have faithfully discharged their duties and the members have honorably observed all the rules and requirements of the Order. The finances of the Division are in a flourishing condition, being sufficiently ample to defray its incidental expenses and meet the prescribed charities of the Order. A circulating library has been established and liberal donations of books have been made by members and by individuals not connected with the Division. In due time, with proper effort, a large library will be collected and placed under
the control of the Division, which, under suitable restrictions for its increase and preservation, may be rendered accessible to the whole community. Such has been the gratifying success of the first year's labors of the Mt. Horeb Division of the Sons of Temperance. It is not, however, the only branch of the Order in the county. Divisions have been established at Clinton, Union, Havana, Greensboro, Newbern and Forkland, all of which are in a flourishing condition. They contain an aggregate of over 300 members, which, added to the number belonging to the Mt. Horeb Division, makes a total of over four hundred members in the county of Greene, being more than one fifth of the entire voting population.

Thus it appears that the progress of the Order has been alike amazing and gratifying in the County, the State and the Union. For the wonderful rapidity of its diffusion it is indebted to the excellence of its design, which is the next topic that claims our attention.

The design of the Order of the Sons of Temperance may be briefly and satisfactorily explained by a specification of the objects which it seeks to accomplish.

The first, and, indeed, I may say, the great and leading object of the Order is to produce a universal temperance reformation by abolishing the manufacture, the traffic in, and the use of intoxicating drinks as a beverage. This object comprehends, of course, the reformation of all inebriates and the preservation of habits of sobriety in the temperate.

A second object of the Order is the furnishing of pecuniary assistance to indigent members and their families in cases of sickness and death. A third object is the establishment of a universal brotherhood in Love, Purity and Fidelity.

A fourth object is the elevation of the social, moral and intellectual character of its members.

The fifth and final object of the Order is to give united effort, discipline and permanence to the temperance movement. The attainment of these five cardinal objects constitutes the design of the Order of the Sons of Temperance. A development of the nature of the Order will exhibit its admirable adaptation to the accomplishment of these objects.

The fundamental principle of the organization and what constitutes, in fact, the pledge of every Son of Temperance is, that no member shall make, buy, sell or use as a beverage, any spirituous or malt liquors, wine or cider. A brief exposition of the obligations imposed by this pledge and of the means by which its observance is enforced, will show that the
Order is adapted to the attainment of its first and leading object. The word beverage means, according to the standard Lexicographers, "any palatable drink taken for the gratification of appetite." In the connexion in which it stands it applies to, and qualifies, every part of the pledge. Hence, no Son of Temperance can, without a violation of his pledge, make, as a beverage, buy or sell, as a beverage, or use as a beverage, any spirituous or malt liquors, wine or cider. But he is not inhibited from making, buying, selling or using them for the celebration of a religious rite or for medical, surgical, chemical and manufacturing purposes. Were all men to take and observe this pledge, the primary aim of the Order would be attained. The manufacture, traffic in, and use of, intoxicating stimulants as a beverage would cease, all the inebriated would be reclaimed and the sober habits of the temperate effectually preserved. In a word, a universal temperance reformation would be produced.

Such being the obligations imposed by the pledge and such its capacity for suppressing intemperance in drinks, let us next consider the means by which its observance is enforced. Every Son of Temperance gives his word of honor that he will keep the pledge. This is a moral sanction stronger, in the minds of honorable men, than even the muniment of legal penalties. No individual, sensible to the force of moral obligations, can divest it of its controlling power over his actions. For a breach of this pledge an expulsion from the membership of the Order is the penalty prescribed in its constitution. The disgrace and self reproach which would ensue upon such a humiliation are well calculated to enforce a faithful observance of the pledge. The solemn and impressive ceremonies of initiation throw an additional sanctity over the obligation, while all the public and private exercises of the Order inculcate the duty of a constant adhesion to all its requirements. Through these several agencies, the idea of the sacred inviolability of his pledge is impressed deeply upon the mind of every Son of Temperance. And as it is the potent instrumentality by which the triumphs of the Order are to be achieved, if true to his obligations, every member will guard his pledge with the same sleepless vigilance that the vestal virgins guarded the sacred fires on the altars of Roman Devotion. By this pledge, then, the observance of which is enforced by the moral sanctions above enumerated, the Order is adapted to the attainment of its primary aim—a universal temperance reformation.
For the pecuniary relief of indigent members and their families in cases of sickness and death, which constitutes the second object aimed at by the Sons of Temperance, the funds of each Division are hypothecated by provisions inserted in its By Laws and Constitution. These funds are raised from the initiation fees paid by the members for admission into the Order, from fines which may be imposed for the enforcement of discipline and from the weekly payments exacted of each member and which, in most Divisions amount only to six cents and a quarter per week. Out of these funds, also, all the incidental expenses of the Division are paid, which, being but small, leave a constantly accumulating balance to be dispensed in the charities of the Order.

The establishment of a universal brotherhood in Love, Purity and Fidelity, which is the third object aimed at by the Sons of Temperance, is secured by the catholic spirit and tolerant provisions of the Order. Every male over eighteen years of age, of reputable moral character, who will take the pledge and pay the initiation fee may become a Son of Temperance. The profession, the social position, the pecuniary circumstances, the political and religious opinions of men, constitute neither claims nor disabilities in the eye of the Order. The only qualifications which it exacts are a suitable age, good character and a willingness to submit to its requirements and regulations. The requisites to membership being thus few and simple, the large majority of men are qualified to become Sons of Temperance. Without any compromise of their opinions upon matters ethical, political, theological, literary and scientific, they may enter a society which promulgates its declaration of neutrality in regard to those subjects in the very formulary of its initiatory ceremony. Hence the limits of the Order are susceptible of indefinite expansion and may be made to comprehend all the inheritors of humanity. A universal brotherhood is thus rendered practicable. However widely men may differ in talents, influence, social position, education, wealth and in opinion on all other subjects, if they agree in relation to the temperance reformation, they may be admitted to the membership of that Order which recognizes their common lineage as the sufficient evidence of their claim to its regard and prescribes as its sole but exalted creed—Love, Purity and Fidelity.

The nature of the Order admirably adapts it to elevate and improve the social, moral and intellectual character of its members, which is the fourth object aimed at by the Sons of Temperance. It is eminently social in all its exercises and ten-
dencies. The frequency of its meetings, the kind spirit in which its deliberations are conducted and the friendly intercourse of the members with each other, contribute greatly to the development and improvement of the social feelings. The purity of all its ceremonies, the religious forms observed in the opening and closing exercises of each Division, and the fact that a reputable moral character is necessary to admission and continuance in the Order, are eminently conducive to the formation and preservation of good morals in the members. The deliberations of every meeting being conducted according to parliamentary rules and free latitude being given to debate on all questions, the halls of each Division become schools of oratory and nurseries of thought, in which habits of public speaking may be cultivated and the valuable art of conducting the business of popular assemblies easily acquired. The interchange of thought, elicited by the diversified topics which claim attention and excite debate, improves the mind and augments its stores of knowledge.

The Constitution, By Laws, Ceremonies, processions, regalia, secrets and grades of the Order are all intended and admirably fitted to give united effort, discipline and permanence to the temperance movement and thus secure the fifth and last object aimed at by the Sons of Temperance.

The constitution of the National Grand and Subordinate Divisions, form not only the organic laws of those several bodies, but also the ligaments by which a connection between them is established and maintained. Each subordinate Division is connected with its appropriate Grand or State Division which, in turn, is connected with the National Division. Thus an intimate union is established among all the Divisions. Knit firmly together, they are enabled to co-operate in the accomplishment of their common object. United effort and permanence, are the fruits of this wise arrangement. And thus the defect of insulated associations, which crippled the usefulness and destroyed the vigor of the Washingtonian Societies, is completely remedied.

The By-Laws of the several Divisions, form codes of discipline for the preservation of order and the enforcement of the principles of the society. The ceremonies, which are few and simple, and relate principally to the installation of officers and the initiation of members, the public processions, which attract attention and give visibility to the Order, the regalia and distinguishing badges which symbolize the cardinal principles of the Sons of Temperance, and the secret pass-words, explanations, signals and salutations, which prevent imposi-
ion and guard against the intrusion of the uninitiated—are all intended and adapted to give union, discipline and permanence to the association. These objects are still further promoted by the three ranks of Divisions. The National Division is composed of delegates from Grand Divisions, and is the highest tribunal of the Order, being clothed with supreme legislative and appellate jurisdiction. Grand Divisions are composed of delegates from subordinate Divisions, over which they exercise a superintending control. Subordinate Divisions are composed of individuals. Provision is made in the constitutions of these several Divisions for appeals, for the redress of wrongs and the assertion of rights. By these skillful arrangements, which both centralize and diffuse the Order, and by the numerous auxiliary agencies above enumerated, a compact, united and stable organization is produced, adapted to the preservation of the past acquisitions and the enlargement of the future triumphs of the temperance movement.

Having explained the nature of the Order of the Sons of Temperance, I come now to speak of its claims. These are founded on the number and value of the objects which it is designed and adapted to accomplish.

The first and highest claim of the Order, then, is founded on its aim and adaptation to produce a universal temperance reformation. The necessity and importance of such a reformation cannot be denied by any one acquainted with the magnitude and extent of the evils of intemperance. It would require volumes filled with horrible recitals and agonizing details to develop the statistics of this tremendous vice. It is not a new evil. From the earliest ages it has ravaged and desolated the moral world. Beginning at the epoch of the Patriarch Noah, who, we are told in the Scriptures, "planted a vineyard and drank of the wine and was drunken" and coming down to the present time we trace the evidences of its existence in a broad, fiery and desolate track, which sweeps its circuit through every clime and marks its ages, as the warrior marks the leagues of his conquests, by the ruins that bleach upon its horrible trail. Wine and other fermented liquors were the first and for a long time, the only inebriating stimulants known to the world. But in the progress of discovery the art of the chemist turned loose the demon of Alcohol to destroy the souls and bodies of men. Welcome on its first discovery as a panacea for all ills and hence called \textit{Aqua vitae}—water of life—this fiery fluid spread with amazing rapidity to every portion of the habitable globe, became the daily beverage of thousands, filled the world with crime and misery and, for more than six centuries, has
established the metropolis of its power in the very citadels of the highest civilization. I will not weary your patience, or
harrow your feelings by a minute chronicle of its terrible desola
tions. All that I shall venture to do is, to present a few of the
statistics of drunkenness in our own country which will exhibit
the magnitude and extent of the evil, more impressively than a
detail of the specific crimes and miseries which it has produced.
Just as the traveller standing at the mouth of some mighty river
and measuring its breadth and depth, has a more accurate idea
of the volume of its waters than he could attain by visiting and
numbering its tributary streams. It is computed that there are
now 10,000 distilleries in operation within the limits of the
United States. These manufacture annually forty two mil
lions of gallons of spirits, which, being consumed mostly by
our own population, produce, as it is estimated from well au
thenticated data, no less than 500,000 assaults and batteries
100,000 thefts, 500 suicides and about 100 murders. Such are
the horrible statistics of the ravages of the fell destroyer du
ring a single year. When we contemplate the aggregate re
sults of several years, we are startled at the appalling magni
tude of its desolations. From fair estimates, founded on
known facts, it is ascertained, says a reliable authority, that
in ten years, the use of strong drinks has cost the United
States $1,200,000,000. It has killed 300,000 of our citizens
sent 150,000 victims to poor houses; made 100,000 maniacs
200,000 widows and 400,000 orphans; caused 1,500 mur
ders and 2,000 suicides! The bare specification of these
awful details is a commentary upon intemperance, more thril
ling than the declamation of the most brilliant orator. And
the evil still prevails and goes on augmenting, from year to
year, its catalogue of death, misery and crime. It is com
puted that there are now not fewer than 500,000 drunkards in
the United States, entailing poverty, disgrace and misery upon
countless thousands, innocent of the vice, yet suffering its
humiliations through the ties which bind them to its victims.
Not less than 30,000 of our citizens die every year of drunk
ness, which exceeds the number of soldiers killed in all our
wars and whose blood fertilizes and sanctifies American soil from
the Aroostook to the Rio Grande. To these melancholy facts
I will add one drawn from the statistics of the vice in Great
Britain and close the frightful array. It has been estimated
that 60,000 persons die there every year of drunkenness, mak
ing an annual aggregate in that and our own country of 90,-
000. At this rate nearly seven millions of human beings die
of drunkenness in Great Britain and the United States during
the ordinary lifetime of a single individual. Yet these are christian countries and claim to be and are, the very centres of modern civilization! Could tongue or pen of man portray, with the force of the facts which I have now enumerated, the magnitude and extent of the evils resulting from intemperance.

To eradicate this monster vice, which is thus digging the graves of so many millions of our race and filling the world with misery and crime, constitutes, as I have already remarked, the primary aim of the Order of the Sons of Temperance. It has declared universal, uncompromising and exterminating war against the merciless destroyer and wages it with weapons keen and bright enough to win success in the high encounter. It offers the achievements of the past as a guaranty for the triumphs of the future. And with a cloud of witnesses to attest its ability to grapple successfully with the foe, it announces its first claim to public favor to be—its aim and capacity to achieve a universal temperance reformation.

The second claim of the Order is founded on the benevolent provision which it makes for the relief of its indigent members and their families in cases of sickness and death. Viewed in this light it becomes a charitable institution for the perpetual distribution of alms to the unfortunate and commends itself to the highest regard of all who delight in the mitigation of the evils entailed by destitution upon thousands of our race. Among the innumerable miseries inflicted by intemperance upon its victims, one of the most deplorable is, the deprivation of the means of supporting themselves and their families. This evil presses with the greatest severity upon women and children who are made the innocent sufferers by a vice from which they are entirely free themselves and it continues to be felt, in numberless cases, even after the restoration of the drunken inmate to habits of sobriety. Hence, when the destitute inebriate, reclaimed by the Order, falls into sickness or dies he or his family, may need the helping hand of charity to supply their wants or to bury his remains. And when too, any other poor brother is stricken by a like calamity, he or his family may need the like assistance. Now the Order of the Sons of Temperance makes ample provision, in the mode designated in a previous part of this address, for the relief of indigent members and their families under such circumstances. Like the good Samaritan, it takes up its stricken ones, wherever they may be found overwhelmed with want on the highways of life, gives them food and raiment and, if need be, consigns their remains, with decency, to the grave. Its teeming charities fall, like the dews of Heaven, noiseless but
refreshing, on every destitute spot within the circle of its beneficent labors, and thus fertilize and beautify the moral desert produced by intemperance.

The third claim of the Order is founded on its aim and capacity to establish a universal brotherhood in Love, Purity and Fidelity. It would be difficult to estimate aright the number and the magnitude of the benefits which such an association would confer upon its members and upon the world. The advantages, personal to the members themselves, would be incalculable. They would have the ample aid and encouragement, afforded by immense numbers associated for the same purpose, to persevere in the practice of sobriety. Amid all the vicissitudes of life they would enjoy the unspeakable consolation of knowing that they and their families have abundant indemnity against the evils of poverty in cases of sickness and death. And go where they might, through the length and breadth of the land, they would find friends to cheer and brothers to assist them in the dark hour of misfortune and distress. Passing by other important advantages, which the brevity prescribed for this portion of my address will not permit me to notice, let us contemplate, for a moment, the influence of such a universal brotherhood upon the world. A vast association of men, devoted to the sole object of promoting Love, Purity and Fidelity, could not fail to exert a commanding and moralizing influence throughout society. Moving steadily in the serene orbit of its prescribed aims and placed beyond the perturbations of the social, political and religious excitements which agitate society, it would draw, within the sphere of its influence, wider and still wider areas of humanity, until a universal public opinion, inimical to the use of inebriating stimulants as a beverage, would be formed and a glorious millennium of temperance ushered upon the world. Did time permit, I might show that social, moral and political results would follow such a grand consummation, which would fill the land with blessings and realize even the dreams of speculative moralists and the visions of utopian reformers. But I must not dwell longer upon these enchanting views.

The fourth claim of the Order is founded on its influence in the elevation and improvement of the social, moral and intellectual character of its members. In an age and country peculiarly devoted to selfish pursuits, every institution which elevates the morals, cultivates the heart and improves the mind, is eminently worthy of public confidence and regard. These objects are all embraced in the plan of the Order of the Sons
Temperance and their promotion secured by the very nature of the association.

The fifth claim of the Order is founded on its capacity and design to give united effort, discipline and permanence to the temperance movement. The immense benefits which this movement has already conferred upon our country, constitute the strongest argument for giving it union, stability and regulated channels of agency. It has stopped 2,000 distilleries and caused more than 5,000 merchants to abandon the traffic in spirits within the limits of the United States alone. It has reclaimed and preserved in habits of sobriety more than 30,000 men who, it is believed, would now have been sots but for its agency. It has placed 20,000 families at ease and comfort who would otherwise have been overwhelmed with the disgrace and poverty produced by drunken inmates. It has induced 1,500,000 persons to abstain from the use and traffic in spirits and drawn 600,000 members within the pale of temperance societies. If it has achieved such grand results already, by means of the feeble weapons heretofore employed, who will venture to prescribe the boundaries of its future triumphs, should it continue to advance and operate in the fields of intemperance with instrumentalities adequate to the attainment of its highest aims? Give it permanence, discipline and united effort and, in due time, it will crown, with abundant success, the loftiest aspirations of its friends. Now the Order of the Sons of Temperance imparts, as I have elsewhere shown, these valuable requisites to the temperance movement. Acting now through a stable, united and well regulated agency, it may advance steadily and securely to that not distant position from which, ere long, its moral batteries will sweep the entire field of its intended operations.

Such are the claims of the Order of the Sons of Temperance which it falls within the plan of this address for me to present. It will be appropriate, before I close, to notice a few of the objections urged against it.

Some object to it because it is a secret association. To this objection the reply is equally brief and conclusive. The forms of business, of initiation of members and of installation of officers, the permanent signal for entering a hall of temperance, the salutation in open meeting, the yearly and quarterly passwords and explanations to the same by which admission is gained to the Division, constitute the kind and sum of secrets preserved by the Sons of Temperance. The constitution and by laws of the Order, its existence, object, principles, meetings, numbers and financial condition, are published to the world. Neither
oaths nor cabalistic formulas are used in any of its ceremonies nor are there any mystic signs for the recognition of members out of its halls. Unless, therefore, the simple fact of possessing a few secret forms, ceremonies and verbal keys, important to the Order, but formidable to neither Church or State, be conclusive against them, the Sons of Temperance have little to fear from the objection that they constitute a secret society.

But there is another objection, more formidable in its character and which merits an extended refutation. It is said that temperance societies, of all kinds, are instrumentalities not recognized in the scheme of Christianity for the eradication of moral evil and are, therefore, unlawful in the eye of Heaven. In other words, the pulpit, say these objectors, is the only allowable agency for the removal of moral evil and a resort to any other means for the suppression of vice is virtual rebellion against the authority of the Author of Christianity. A more serious objection or one more worthy of respectful consideration, cannot be urged. If it be tenable, we are morally bound to dissolve our temperance associations. If it be untenable, the fact should be proved that our consciences may be easy and our efforts stimulated by the belief that we are seeking to do good in a lawful manner.

Now it will not be denied by any one acquainted with its teachings, that the great mission of Christianity is, the promotion of man's happiness here and his preparation for a state of felicity in the world to come. Nor will it be denied either, that, in the accomplishment of these objects, it works, not by miraculous agencies, but by the instrumentality of human means conjoined with whatever measure of divine assistance may be vouchsafed. What, then, are the means which Christianity recognizes as lawful to be used in the accomplishment of its mission, is the next and final question for decision. The objectors say that the pulpit is the sole lawful and the only appointed means, and that vice must be combatted by its agency alone. The friends of the temperance movement maintain, on the contrary, that auxiliary and inferior instrumentalities, may be legitimately employed and that temperance associations are neither expressly nor impliedly excluded from the list of such agencies. And they rest their belief upon the following considerations. The letter of the Scriptures, by which I mean their positive written precepts, does not forbid temperance societies. There is not a solitary word upon the subject in the whole Bible. And if it be contended that this silence itself is an argument against them, I reply, it is equally an argument against Sabbath Schools, Bible, Tract and Missionary Socie-
ties, which are nowhere expressly permitted or enjoined. Since, then, temperance associations, are not expressly prohibited, let us see if they be impliedly forbidden. A thing is said to be prohibited by implication, when it is contrary to the spirit and intent of some positive precept or command. Now the spirit and intent of all the precepts of Christianity are identical with its own spirit and intent. Whatever, therefore, is not contrary to that spirit and intent must, of necessity, be violative of none of the positive precepts of the Bible. But temperance associations so far from being contrary to, are in strict harmony with, the spirit of Christianity. The mission of that divine institution, considered as a scheme for the promotion of man’s happiness in this world, is the removal of moral evil and the consequent closing of the great avenues of temporal misery. Moral evil, then, in all its forms is the enemy which Christianity was sent to combat and its spirit is essentially antagonistic to the existence of all vice, drawing it, by the law of moral affinity, into alliance with whatever wages war against its foe. Hence, from the very necessity of the case, Christianity must recognize, as an auxiliary, every agency which combats evil and, in so far as the contest is waged against evil, the spirit which animates such ally is the same as its own—for it is the spirit of antagonism to that which it was sent to destroy and against which it maintains an attitude of perpetual hostility. Every agency, therefore, which fights on its side is ranged under the banner of Christianity; it recognizes the legitimacy of their warfare and counts their triumphs as its own, without respect to the diversity of their lineage. If the falling shower and the running brook unite to extinguish the same fire, they are not the less to be regarded as auxiliaries, because the one comes from the cloud above and the other from the earth below; neither, if Christianity and the temperance movement unite to suppress the evils of intemperance, are they any the less to be regarded as moral allies, because the one is of celestial and the other of earthly origin. It would, indeed, be a most deplorable limitation upon the efforts of humanity to free itself from the bondage of the numberless evils with which it is encompassed, if, in the struggle, it could lawfully use no weapons but the spiritual ones drawn from the armory of the skies. Such a restriction would convert Christianity itself into a curse, since it would render acquiescence in evil, a moral duty until deliverance could be wrought by its ministry. Fortunately its benevolent spirit tolerates no such fatal limitation. In its expansive economy, it has provided a place for every opponent of evil. It marshalls them all among
its bright battalions and leads itself in the moral fray. Thus every agency which combats evil becomes an ally in the cause of Christianity. Every blow dealt upon the protean form of vice, goes with its blessing and is baptized with its spirit. And this results necessarily from the fact, that it recognizes no neutrality in the war which it is waging for the redemption of man from the captivity of moral evil. It sees, in the circle of its operations, only friends or foes. Whatever is not for it is against it and, by consequence, whatever is not against it is for it—is an ally, in short, fighting with legitimate weapons and placed beyond the ban of outlawry from any tribunal whatever. How, then, can the temperance movement be counted against it, when it is laboring with it and seeks as its sole but exalted object—to eradicate the greatest evil that afflicts humanity? And upon these views, without adverting to other arguments which might be adduced, I rest the proof of the alliance between the temperance movement and the spirit of Christianity. But if there be no antagonism, but rather an union between them, then, it is clear that the spirit and intent of none of the precepts of the Bible forbid temperance societies, and, as I have already shown that its words do not prohibit them, it follows, that this branch of my reply is conclusive and complete.

Let us next examine whether these associations be not valuable auxiliaries to Christianity, in the accomplishment of its second and highest aim—the preparation of man for a state of happiness in the world to come. Bear in mind, now, that I distinctly admit there is a class of functions employed in that great work, which appertain solely to the pulpit and its affiliated agencies. The preaching and expounding of the doctrines of Christianity, the pointing out and enforcing of the use of those means which lead to repentance and conversion, and, in short, all exercises necessary to a direct application of the great truths of religion to the hearts and consciences of men, belong to that class and cannot be lawfully usurped by another tribunal. But the aim of Christianity being, if possible, to convert and save all men, it seeks to bring them all within the range of its ministrations. As its messages are addressed to all, it desires that all shall hear them. Hence, every agency, which enlarges its audience, diffuses its announcements and becomes, thereby, a colaborer with it in the work of man's redemption. And it is for this reason that Bible, tract, and missionary societies, are to be regarded as lawful agencies and valuable auxiliaries in the achievement of the great aim of Christianity. They carry its messages to every land and publish its proclamation of salvation, by the mystery of faith, to
ery kindred and tongue. These illustrations and arguments envelop the principle in virtue of which Christianity admits inferior instrumentality to companionship with the pulpit in the accomplishment of its sublime mission of mercy. A very few remarks will suffice to show that the principle embraces impenetrable associations and admits them to the dignity of lawyers in the field of Christian effort. Of all the vices to which fallen man is addicted, none presents a more formidable barrier to his restoration to the favor of his Maker, than intemperance. It creates a double impediment. First, it deadens the conscience, destroys the self respect and weakens, if it does not obliterates the moral feelings of its victims, and, by clouding the intellect, incapacitates them for the apprehension of the meaning of the truths of Christianity, and much more for yielding them assent and obedience. It clouds the moral ornament of the soul, leaving no bright spot on which the star of faith may twinkle, to guide to peace and Heaven. But, secondly, and this is the crowning impediment, it withdraws its victims from the sphere in which religious influences are used and felt, and thus places them beyond the reach of the ordinary ministrations of the pulpit. The teachings of the sanctuary cannot reclaim those who never hear them. The voice which pleads for God in every human heart is silent amid the song of the bacchanal and the wild laugh of the inebriate. The bright angel of faith tabernacles not in the dens of intemperance and "follow me" though lisped in the sweetest tones of Messias, fall unheeded upon ears dulled to more than marble insensitivity, by long continued drunkenness. How, then, are these moral sleepers to be awakened, and what exorcism is to eject the demons with which they are possessed? Will preaching, which they never hear, break their slumberous spell? Will prayers, unblest by the repentant aspirations of those who are their object, clothe them and place them in their right minds at the feet of the Gamaliels of the Gospel? Why the fact is, and no one acquainted with the history of the world will deny it, that notwithstanding the labors of the pulpit, to arrest the spread of intemperance, it went on enlarging its conquests, until its demon form overshadowed the fairest portions of the moral world, and its victims fell, like autumn leaves, thick and fast along all the pathways of life. And it is perfectly natural that such should have been the result.—The pulpit could not operate upon the victims of intemperance, because they were either dead to its warnings or placed beyond the reach of its ministrations. Hence it was utterly impossible that it could either eradicate the evil or prevent its
spread. And this view lets in irresistibly the whole argument in favor of temperance associations as auxiliary agencies Christianity in the salvation of the victims of intemperance. They remove both the impediments which have heretofore restricted its labors. First, they reclaim the inebriate and, restoring him to the proper use of his moral and intellectual faculties, enable him both to comprehend the meaning and appreciate the force of, the announcements of revelation. The next place, they withdraw him from the haunts of intemperance and bring him within the sphere of the influence which are at work in the world to convert and save him. They, also, prevent the spread of the evil and thus keep others from being withdrawn from the range of these same influences. And in this way, these associations augment the number of the hearers of the gospel and so contribute to the achievement of its moral victories in the world. There are numerous facts which prove that these are not hypothetical assumptions, but indisputable truths. Religious revivals took place all over the country immediately after the spread of the Washingtonian reformation. They are following now in the footsteps of the Sons of Temperance. I will not consume time with speculations upon this aspect of the question, but shall dismiss it with the single remark, that the friends of temperance are entitled to claim the benefit of the argument drawn from these remarkable coincidences, until they are satisfactorily explained upon other and independent grounds.

And thus both by argument and by facts, we are brought to the important conclusion that temperance societies are valuable auxiliaries to Christianity in the achievement of its second and highest aim—the preparation of man for a state of happiness in the world to come. Indeed, considering the good which they have done already and the still greater amount which they are capable of achieving and will doubtless effect, it is very strange, indeed, that the objection which I am combatting should ever have been urged against them. The blessing of Heaven rests not upon the lawless endeavor to work out even good ends by forbidden instrumentalities. It is in the light of this conviction that we form our estimate of the value and moral lawfulness of all those associations which form a striking peculiarity of the age in which we live. The Bible, the tract and the missionary societies have kindled the real fires in every land and erected altars to religion upon every shore. The good which they have done attests the divinity which smiles upon their efforts and vindicates their legality in the sight of Heaven. Lunatic Asylums, Institutions for th
Hospitals for the sick and charitable foundations for the poor and destitute, have mitigated immeasurably the miseries of the neglected and the stricken ones of the earth—and that is the evidence of the approval of Him whose inscrutable will it is thus to make man the minister of good to man. Odd Fellowship and Masonry, twin sisters in the goodly work of benevolence and love, uniting the broken links of the chain which proclaims the common brotherhood of humanity, have fed the hungry, clothed the naked, educated the orphan, protected the widow and made the whole field of their labors luminous with the deeds of a noiseless charity and bright with the footsteps of the invisible angel of benevolence. As we judge the tree by its fruits, we see, in these beneficent results, proofs of the excellence of those noble associations and of the approving smile of Heaven. The temperance movement has been long engaged in its legitimate fields of labor and with teeming results has crowned the efforts of its friends. First it worked by the agency of simple societies and did much good, but the organization was inadequate to the end and aim of the enterprise. It advanced to its second stage and, by the Washingtonian total abstinence societies, worked results almost miraculous. These however, were but the voices in the wilderness proclaiming the advent and preparing the way for the last and most perfect development of the temperance reformation—the Order of the Sons of Temperance. With a rapidity unparalleled in the history of voluntary associations this noble society has spread throughout our country. It numbers already two hundred thousand members and is constantly and rapidly increasing. It has collected funds for the widow and orphan and for brethren in distress. It has has wiped tears from eyes which have wept for years and brought peace and comfort to fiesenides long desolate and sad. It has cheered and revived the hearts of wives and mothers. It has rescued children from poverty and neglect. It has snatched the maddening cup from the hand of the inebriate and built a protecting wall around the young and unwary. In a word, it has accomplished incalculable good and demonstrated the complete practicability of eradicating the evil of intemperance by organized effort. No intelligent observer of moral events can resist the conclusion to which these facts conduct. The spirit of Christianity is in this temperance movement, freeing the world from intemperance. The baptism of its blessing rests upon it. The Shekinah of its presence illuminates its pathway and reveals its destiny and, not until the mission of the Order is accomplished in the banishment of intemperance from the earth, will that glo-
rious light be veiled from the eyes of the Sons of Temperance.

Having now, as I trust, satisfactorily replied to the only objections to the Order deemed worthy of notice, it only remains for me briefly but earnestly to recommend it to the confidence and approval of you all.

Upon the Ladies, in particular, it has many and peculiar claims. Intemperance has ever been a deadly foe to the peace and happiness of woman. Though entirely exempt from the vice herself, yet through the various relations of wife, mother, sister, daughter, and friend, she is made the constant victim of its most agonizing humiliations. It is, therefore, with peculiar propriety that I appeal to her in behalf of an Order calculated to shield her from the merciless demon of intemperance. And I know that the appeal will not be in vain. For, to the honor of the sex be it spoken, moral and praiseworthy enterprises always attract the admiration and secure the favor of woman. I believe, therefore, that she will approve our noble Order which has already filled the land with the proofs of its excellence and written its highest eulogy, as the good man writes his, in the noiseless deeds which it has done. And with her smiles to cheer and her words to encourage him, each Son of Temperance will become a hero in the strife, and the achievements of the past will be only the preludes to the more magnificent triumphs of the future.

To the aged and middle-aged, the Order is commended by the impressive consideration that their age and experience impose upon them the duty of being leaders in every enterprise intended to elevate and improve the condition of humanity.

But it is upon the young men of the community that I would most earnestly press the claims of the Order. They are the hope of their parents and of their country. Upon them must ever long devolve the honors, the duties and the responsibilities of the various professions and pursuits in life. Society has a peculiar interest in the preservation of their morals, for upon the strength and purity of their characters, its destinies depend. To save them from contamination is, therefore, no less the duty of patriotism than the injunction of religion. They are peculiarly exposed to the vice of intemperance. It is a seductive sin and steals with a soundless tread upon its victims. Its fatal habits are contracted at the social board and in the hour of festive mirth, when friendship pledges the fealty of coming days in the sparkling fluid which, alas! is too oft, but a funeral libation over the grave of the future promise and hopes of the revellers. To guard themselves against the insidious allures of this social and therefore, peculiarly dan-
dangerous vice, should be the earnest endeavor of all young men who live in the midst of its numerous temptations. For this reason, I commend to their favor and most earnestly entreat them to join, the Order of the Sons of Temperance. It will erect an invisible but impregnable wall around them, within which they will be safe from all the temptations and dangers of the social glass. It will shield them from the fascinating glance of the fell destroyer and give them cool heads and vigorous arms for all the enterprises and struggles of life.

Finally, Brethren of the Order, it is upon you that it rests its hopes of future success and, therefore, upon you it has the strongest claims. Constituted, by your membership, the guardians of its interests and fortunes, you should seek constantly to promote them in your intercourse with society. Entrusted with its secrets, you should preserve them with that sleepless vigilance which suffers no surprise. Acquainted with its principles and solemnly pledged never to violate them, you should redeem your obligations and, by a blameless observance of all the requirements of the Order, commend it to the admiration of the world. Remember that you have duties and responsibilities to perform corresponding to the privileges which you enjoy. Bear in mind that your membership in the Order is a trust which you hold for the benefit of others as well as of yourselves. Endeavor to appreciate your personal responsibility, to the extent of your power and influence, for the preservation and increase of the Sons of Temperance. Hold fast and illustrate evermore in your conduct the great motto of our Order—Love, Purity and Fidelity. And, then, when its great mission is accomplished, if it be in our day and generation, in the banishment of intemperance from the world, you may each one of you exclaim with pride—I contributed to that grand achievement, for I, too, have been a faithful Son of Temperance.
EUTAW, ALA., NOVEMBER 22d, 1848.

MISS MARY JOHNSTON: The undersigned, a Committee appointed by Mount Horeb Division, No. 30, Sons of Temperance, to procure for publication, a copy of the very handsome and appropriate address delivered by you in behalf of the Ladies of Eutaw, on the presentation of the beautiful and highly prized Banner, given to them on the occasion of their first Anniversary Festival, feel that they are highly complimented in being made the medium through which the wishes of the Division are communicated. And, at the same time, beg leave to express, in behalf of the Division, and for themselves, individually, their highest regards.

M. B. POSEY, R. LEACHMAN, JOHN H. CHAPMAN,
Committee.

EUTAW, ALA., NOVEMBER 23d, 1848.

GENTLEMEN: At your request, I send a copy of the address delivered on the presentation of the Banner to the Mt. Horeb Division, of the Sons of Temperance. It is with some degree of hesitation, that I consent to its publication, as it was not expected to be so honored.

Very respectfully, yours,
M. JOHNSTON.

M. B. POSEY, R. LEACHMAN, and JOHN H. CHAPMAN,
Committee.

EUTAW, ALA., NOVEMBER 22d, 1848.

THEO. M. PORTER, Esq:

Dear Bro.: Having been selected by Mount Horeb Division, No. 30, Sons of Temperance, a Committee to procure a copy of your reply to Miss Johnston's Address, delivered on the occasion of the presentation of the Banner given them by the Ladies of Eutaw, at their first Anniversary celebration, we beg leave in making this request to unite with the Division in expression of our sincere acknowledgments, &c.

Yours, in Love, Purity and Fidelity,
M. B. POSEY, R. LEACHMAN, J. HAYWOOD CHAPMAN,
Committee.

EUTAW, ALA., NOVEMBER 23d, 1848.

GENTLEMEN: Your polite note of the 22d inst., requesting, for publication, a copy of my reply to Miss Johnston's Address, delivered on the occasion of the presentation of the Banner given to Mt. Horeb Division, by the Ladies of Eutaw, has just been received; and in reply, I herewith place at your disposal, a copy of the same.

I am, Gentlemen, yours in Love, Purity and Fidelity,
T. M. PORTER.

M. B. POSEY, R. LEACHMAN, and JOHN H. CHAPMAN,
Committee.
MISS JOHNSTON'S ADDRESS.

GENTLEMEN OF MT. HOREB DIVISION:

We are happy to greet you on an occasion like this. The cause of Temperance, is one in which all should feel interested; as in it, is involved the happiness or misery of our fellow-beings. Some of the Ladies of this place, in approval of your Order, have prepared a Banner to be presented to you on this occasion.

The rich ruby wine in the golden goblet, encircled in Flora's choicest gems, though attractive in its exterior, conceals poison within. Then touch it not! taste not! handle not! lest its contents prove fatal. We are happy to see that so many of our citizens are pledged against its use, and that the circling wine-cup is found to be unnecessary to the happiness or enjoyment of some, who thought its exhilarating effect indispensable to the soul and life of every convivial circle.

Let us congratulate you, on being able to bring up so powerful an army against King Alcohol and his allies. Could every town, of equal population, muster as strong a force, his dominions must soon fall. Where the fountain head is pure, the rills that flow out, refresh and invigorate the land; so the influence of principles like yours, having Purity, Love and Fidelity for their source, must send out many healthful streams, on whose banks the Olive tree will flourish and the inhabitants of the land rejoice in its shade.

In the name of the Ladies whom I have the honor to represent, accept, then, this Banner, presented by them, in approbation of what you have already done. May it prove an incentive to further exertions in this good cause. The laurels you are gaining, are even more honorable, than those won at the point of the bayonet or sword, and the honors which you will gain, far beyond those of the renowned hero or statesman—the approval of a good conscience—the honor of overcoming the greatest scourge that ever afflicted our land.

* MR. PORTER'S REPLY.*

Miss Johnston: In the name and in behalf of Mt. Horeb Division, of the Sons of Temperance, I receive, from your hands, the Banner presented by you and the Ladies whom you represent. In the throng of grateful emotions which the honor excites, mingles one misgiving: I fear, nay, I am sure, that I shall fail, fully to express the thanks of those whom I have
the honor to represent—that I shall fail to convey a just notion of the importance which they attach to this manifestation of your approval of the cause in which they are engaged, and of their labors to advance it. Our future devotion to the motto, “Touch not, Taste not, Handle not”—the resolved spirit with which we shall guard this sacred Banner against dishonor—the sleepless vigilance, with which we shall intercept even the shadow of a stain that dare approach its purity—the renewed confidence, zeal and energy it shall inspire—the fresh and more glorious trophies that we shall, by the favor of Providence, win under its guidance—these shall best attest its importance and our gratitude; shall best show that the ceremonies of this occasion are not an idle pageant, but that they are the elements of power—power that shall tell in the amelioration of our race—that they are no “child’s play,” but significant of a force and influence whose effect will be felt, not only by their exhibition here this day, but also in the aid they shall henceforth give to the Temperance cause; a cause which we are constrained to believe is second in worth to none ever devised by human philanthropy.

Twelve months since, the Mt. Horeb Division of the Sons of Temperance was organized. The members at its organization were few—“few but undismayed.” Believing in the truth of the principles of the Institution, and consequently its ultimate success, they launched forth and spread their canvass to the breeze, with a crew scarce sufficient to man the vessel. The results of the adventure have not, thus far, disappointed the hopes of those who set it on foot. During the first year, no signal disaster has been encountered; the seas have been, for the most part, smooth, and the winds fair, and, instead of those few hardy men, who at first trod the deck alone, we muster now a crew one hundred strong; some may be, I trust not, however, only passengers; I believe the most have shipped for life. More than this; we find ourselves on our arrival, hailed with words of cheer, and greeted with smiles of approbation, that would more than compensate us for harder labor and more imminent peril than any we have encountered. For this we thank you!

You justly remark, “that Temperance is a cause in which all should feel interested, as in it is involved the happiness or misery of our fellow-beings.” That the Ladies are interested in it, is another proof of the great fact of the utter unselfishness of your sex. Intemperance cannot touch you, personally; the interest, therefore, that you feel in the success of the Temperance cause, must be prompted by the same spirit of un-
selfish devotion that makes you, "when pain and anguish wring
the brow, ministering Angels!"

You point us to the sparkling wine cup, enwreathed with
Flora's choicest gems, and tell us that though attractive in its
exterior, it conceals a deadly poison. You warn us, Taste
not, Touch not, Handle not. You have, upon this beautiful
Banner, symbolized the danger and the safety. Oft as we look
at it, we shall see, not a fabled Circe, luring us, by her seduc-
tive blandishments to drink and to die, but we shall with the
mind's eye, see fair forms hovering round, telling us to abstain
and live. Need I say what shall be the force of this warning?
I am sure there is but one heart and one voice among us; that
it ought to be, that it must be controlling.

You congratulate us on "being able to bring up so powerful
an army against King Alcohol and his allies." We thank
you for the approbation and encouragement implied in these
words, and shall best fulfil the obligation they impose, by
bringing up a still larger army at the next Anniversary; this
we cannot fail to do, if, sustained as we are by your influence,
Ladies, we be true to the cause.

You truly remark, "that the influence of principles having
"Purity, Love, Fidelity for their source, must send out many
healthful streams." We must maintain these sources in their
purity; abstain from intermingling any foreign or destructive
element in their waters, then, indeed, will they flow forth to
refresh, fertilize and gladden the land; wafting upon their bos-
soms untold blessings whithersoever their gentle currents flow;
cooling the parched earth, reviving the withered verdure, and
quenching the smouldering fires, in the path over which has
passed the burning stream of Intemperance.

Permit me again, Miss, even at the hazard of repetition, to
thank you and the Ladies whom you represent, for the beauti-
ful, significant and appropriate Banner, which you have pre-
ised to us. I thank you, in the name of Mt. Horeb Division,
and not only in the name of the Mt. Horeb Division, but in the
name of all the Divisions here present to-day; and not only in
their name, but, also, in the name of all the two hundred
thousand Sons of Temperance in the United States. I thank
you in the name of all, because this manifestation of your ap-
proval of the cause, shows that wherever the Sons of Tem-
perance are struggling with the foe, they are sustained and
cheered by the smiles of your sex. Although we regard the
compliment this day received, as mainly given to the Temper-
ance cause, yet I am sure that our Brethren of other Divisions,
here present, will pardon us, if we confess to some grains of
vanity, some few particles of selfishness, that constrain us to regard it as given, to some extent at least, to the Mt. Horeb Division as such. We cannot be so cruel to ourselves as to forego the pleasing thought.

You express the hope that the presentation of the Banner "may prove an incentive to still further exertions in the good cause." I am sure that I may safely say for the Division, that it will urge them to redoubled zeal in the cause. You enumerate as the rewards that we shall reap in this contest, the approval of a good conscience, and the honor of overcoming the greatest scourge that ever afflicted our land." To these, permit us to add your approval, which, as it cannot be given to aught but what is excellent, implies all that we should hope for. The Banner which you have given us, shall never marshall us to the field of death; it shall never be rent by the death-vol-lies winged by man against his fellow, never be dimed by the sulphurous smoke of the battle-field, never be lit up by the lurid light blazing from death-arms, never be steeped in a brother's blood, never be drenched by the heart-breaking tears of the widow and the orphan, and never be greeted with curses by those over whose riven and ruined hopes it waves. Never; a higher and a holier, and a more glorious destiny awaits it, and more glorious because it is higher and holier. We shall bear it against "the greatest scourge that ever afflicted our land"—a foe that has slain more strong men, quenched more burning intellects, blasted higher hopes, cut asunder more sacred ties, wrung more tears of blood from breaking hearts, and wielded with more energy all the elements of destruction than any single foe that ever assailed the human race. Against this enemy, we pledge ourselves to bear your Banner, and to bear it to the DEATH!
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