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TEMPERANCE ADDRESS. Delivered before the Clearfield Co., Washingtonian Temperance Society, Jan'y 6th 1852, by Wm. C. Catlin, and published by request of the Society.

Mr. President: Ladies and Gentlemen:—I am aware that the subject upon which I propose to address you has the reputation of being "hackneyed"—that it is considered as worn out. It is true that the subject has been discussed by some of our wisest Divines, statesmen and scholars, and every man who should presume, at the present day, to elicit or develop any new truths upon the subject, before an audience, composed of citizens of this Republic and especially this portion of it, would be considered vain-glorious indeed. But shall this benevolent cause, because it is so "hackneyed," as gentlemen say, be left to droop, wither and decay? Is it right for gentlemen professionally and practically temperance men to refuse to speak upon this subject because they fancy it worn out? If they are sincere in this objection, I ask them in all candor why they do not apply the same reasoning to other subjects? The Tariff is a "hackneyed and worn out subject," on the same principle. Scarcely a new idea has been advanced upon it in many years—yet we find it to be usually the very first question adopted for discussion, in almost every debating society, from Maine to Texas. The finances of our state and nation have been long and ably discussed, and a hazard nothing in saying that our citizens are nearly as well informed on this subject as on that of temperance—yet an abundance of gentlemen are found, ready to make themselves hoarse upon the stultifying doctrines and sentiments on this subject long since adopted by their respective parties. The question in regard to the expediency of Capital Punishment is another "hackneyed subject." No new passes or new arguments arise on this subject yet. I have yet to learn of the first society for discussion, that has existed six weeks without engaging regularly in this question. The same might be said of fifty other "hackneyed" subjects which constitute the Alpha and Omega of gentlemen who consider the subject of temperance, too "worn out" to be advocated by them.

Sir, do not understand me as objecting to the continuous discussion of any or all these subjects. These gentlemen act upon a wise principle, viz: "Keep it before the people." So say I, of the noble cause of temperance. "Keep it before the people," and all I ask of the class of gentlemen referred to is to vindicate their own consistency, either by forever dropping these other "hackneyed" subjects or giving to the cause of temperance an equal share of their burning zeal and eloquence—yes, inasmuch as this subject involves the highest physical, intellectual, social and moral good of man; it is but just and reasonable to ask of them to demonstrate their superiority in some more appropriate manner than by talking of Tariff, Finance, Annexation and Divorce.

Mr. President, it seems to be quite fashionable in these times, to inquire for the causes of the declension in the cause of temperance. This inquiry, of course, limits the existence of such declension. In one sense I admit it, but in another and more important one I utterly deny it. There is undoubtedly a declension on all sides and unwholesome excitement on all sides. That individual who desires to see a community in a constant feverish excitement on this subject, is, at best, a mistaken friend of the cause, for it is a principle in the moral as well as natural world that preternatural excitement is followed by a proportionate depression. If I correctly view the matter, there was something so noble, so self-sacrificing and with so moral in the accession of the Washingtonian movement that the temperance cause reached a morbid degree of enthusiasm and excitement. The noble hearted reformers told their thrilling narrative tosembled thousands. There was not the stultifying figure or the sounded evidence, but the plain unadulterated language of truth. Who that has a heart to feel, could listen to their guileless story and not feel at heart burn within him, and when they told of the infernal machinations of Landlords, by whom they were beguiled, is it any wonder that "one soul, should animate the assembly, and that with one accord they cry. Let us march against Alcohol, and all his aids?" Is it any wonder that people became excited at the history of such wrongs? In my humble opinion the true cause of any apparent declension at this time is that it is the natural result of this preceding excessive excitement. I am aware that in prosecuting an inquiry for the cause of this supposed declension some have taken it upon them to rate and taunt the professed friends of the cause for supposed obliquities. Many a wise harangue has relieved the breast of a speaker of much pent up wrath and fury, against the members of temperance societies, and undoubtedly, much truth has been intermingled with this low declamation that "scatters on, it knows not show why," indeed for aught that appears on the record, Satan told much of truth when he reproved the brethren.

I deny, then, Mr. President, that there is any real declension in this cause, especially any declension that is to be lamented. I speak of no particular locality or section. On the contrary I believe it is slowly, yet surely recovering a healthy, sound and vigorous state, that state in which alone it can be permanently prosperous. I ask for no zeal in this cause, except that which is prompted by principle. Such alone will prove in the end advantageous. I believe that the time never existed, when the true temperance principle, total abstinence from all intoxicating drinks, had so strong a hold upon the minds of all, as now. Individual instances, there doubtless are and always will be, of lamentable infidelity to the pledge, but the great account stands vastly in our favor. The time was never before, when our young ladies and gentlemen, jesses and lads, were so deeply imbued with the principle of total abstinence; the principle itself, having withstood the poisoned arrows of the enemy, now stands invulnerable, respected and revered by all classes of society, even by those who will not practically obey its dictates.

It appears to me, that the most important question to be asked at this time, and at all times, is: what duties does the temperance cause demand of every citizen of this nation? Let each one answer this question for himself, but let him be guided by reason and an enlightened conscience, not solely by present gratification. Were I to attempt to answer, I should say, first, sign the total abstinence pledge—not because you cannot live perfectly temperate without signing it—I am well aware that there are many men thoroughly temperate whose names are not on the pledge, but because there, and there alone, your influence will most effectually tell in the quarter where it is most needed.

The general object of all temperance associations, is, to reform the inebriate, raise the fallen, and set the captive drinker free from his thralldom. To accomplish this end, there is no other aspiration. The object you fully admit is a laudable one. That it is attainable by the pledge, the happy experience of thousands of reformed inebriates must have demonstrated to your entire satisfaction. You can succeed in warding off all temptation, but not so with the inebriate—he never indulged the idea of becoming a habitual drinker any more than do you now—yet he is full beyond the reach of any thing but the pledge. We reiterate with him and kindly ask him to sign the pledge—he appeals directly to you, and asks if you have signed it. On being answered no, his native dignity asserts that he is as competent to take care of himself as you are. Then is our every attempt foiled. While you, without any self-denial, (for I am addressing temperance men unpledged) can sign the pledge and save that man, you refuse to do it. But you say perhaps, you can do him just as much good without signing yourself. Did you ever try it? Show me the names on the pledge, placed there by your instrumentality. Show me an instance of reformation brought about by your labors. The inconsistency of the thing is apparent. You are not the man to counsel the inebriate to sign the pledge, until your name is there.

Understand me, I admit that so far as you are concerned there may be no necessity of your joining the society. I very well know that there are many such persons—but what I object to, is, the supreme selfishness of neglecting to throw your influence where it will save others, when, by your own admission, you can do it without the least personal sacrifice. Such is the present aspect of the temperance cause, that it is emphatically true, that "he who is not for it, is against it." I mean so far as accomplishing the great object of the society is concerned—you may perhaps succeed triumphantly in your efforts without the pledge, but inasmuch as they never have proved of lasting service, it is right to infer that they never will. There is no antidote to the intoxicating draught but the pledge, and when you sign it, then, and not till then, will your influence tell in its favor. Then, and not till then, talk of patriotism, of philanthropy, of improving the public virtues. Until then, however practically temperate you may be, your influence goes to sustain an evil, a bane that saps the very foundation of all that is lovely and beautiful in life—all that is noble in man. Perhaps I speak strangely on this subject—but I freely confess, that I deem the course taken by this class of men, the stronger barrier against the progress of the temperance reformation; and they are only the more inexcusable, because they could lead us their aid without any sacrifice whatever. I do not impugn their motives. Of their acts and the effects resulting from their acts, we have a right to judge and speak, and we should always speak delicately of their motives, even when the act upon its face gives fair evidence of that motive. There may be extenuating circumstances that we are not aware of. Another class of men, whose influence is powerful against this cause, ground their objection upon the means used for accomplishing the object. They object to all voluntary association for this purpose, and very piously tell us that the church is the proper instru-

mentality for the cure of this and every other moral evil. I reply, that these means can only be considered proper which have proved themselves adequate to the end, without inducing collateral evil. The temperance society has proved itself all-sufficient for this purpose; but how staid's the matter in the past history of the church? How many centuries did she steep over this vice? Ah! how many centuries did she cherish and foster it? How long is it since the minister of God was thought unfit for his solemn duties, unless buoyed up by his Alcoholic stimulus? Not more than 20 years since, in New England—that nursery of virtue, piety, and refinement, as well as the arts and sciences—New England, that some so delight to taunt and jeer, with the disposition of the re-annated reptile, but without his fangs to sting his benefactor—in that goodly land, at the period referred to, I remember a boy, at whose father's house, the regular monthly meeting of ministers took place, and that boy's regular business, at such times, was, to fill the decanters, get the pipes and tobacco, and in the evening sit down and hear their jolly stories. But what a change is now witnessed! Not a Clergyman do I recollect in an extensive circle, who is not both a practical and pledged temperance man. Yet the reform did not commence in the church; or Clergy as a church. On the contrary, the church ever has, and ever will owe to the pledge all of temperance principles which it possesses. I admit, that at the present day, the church can, and does, to some extent, restrain intemperance among its members, but further than this, it is practically powerless. The church contains moderate drinkers and temperate drinkers, who have "grown with its growth and strengthened with its strength." The discipline of the church government is not adapted to reform the devotee of wine. Its ultimate and highest penalty is, excommunication. Benumb a man's sensibilities by an habitual course of inebriation, and what cares he for excommunication? However gentle church discipline may be in its early stages, there is too much coercion in the *reus*, to induce a man to reform by that instrumentality. The work must be entirely a voluntary one, or no lasting good results will ensue. Finally, when I shall see the church in her ecclesiastical capacity, earnestly moving in the matter, and accomplishing any thing, then will I award to her due honor and merit, but until then, it becomes the objector to point to her as the more fit and qualified laborer in the temperance vineyard. If there is not piety enough in the society, we ask to our aid all that they can bring us, with their names.

Another class of men, if I were not opposed to nick-names, I would call Chinites, for when you ask them to give the influence of their names to the pledge, they reply in much the same manner as did Cain, when the Lord demanded where is thy brother? "Am I my brother's keeper?" I would not spend time in exposing the fallacy of the principle implied in this question. But carry it out and you strike a blow at all law and order, virtue and religion, that would fill the world with confusion and crime. We are, each, our brother's keeper, and in a very important sense too. Happily for the peace of society, the very men who make this objection do not on other subjects carry it into action. By as much as example is better than precept, by so much more are we accountable for that example. If it shall be such as shall deter the inebriate from flying to his only ark of safety, then is the individual accountable to his fellow citizens, his country and his God.

Another class of men merge all other objections to joining a temperance society in fault finding. It is the misfortune of the society never to please them—forgetting apparently, that the temperance society is a voluntary operation, they eagerly catch at the sayings and doings of the over-heated zealot in the cause, and attempt to hold the society responsible for them. Some worthy and consistent temperance men, alarmed at the increasing evil of the sale of intoxicating drinks, demand stringent laws for its suppression. The father sees his son, the son sees the father; the wife the husband being daily immolated at the bar of the landlord. Who knows their feelings? Is it any wonder that they anathematize the landlord and swear eternal hostility to him and his business? I am aware that very much bitterness is a certain useless character are dealt out to the dealer of intoxicating drinks, but far be it from me to let my sympathy for him overlook the grief, the sorrow and anguish which his business directly induces. I saw a young man in the vigor of his youth, buoyant with hope and rejoicing in the prospect before him. He was virtuous, intelligent, industrious and prudent—his paternal inheritance ample, though not abundant, and nature had bestowed upon him her choicest gifts in liberal profusion. He led to the hymenal altar, one, lovely, chaste and refined in the highest degree, and the friends who witnessed the conjugal love and fidelity, marked the sincerity of their solemn vows. For a season "all is fair and bright" be-

fore them, and all the expectations of future good seemed about to be realized—but alas! a gradual change commences. "The moral glass, I saw him seize, The more with positive wit to please," "Frequent indulgence on him stole; Frequent became the midnight bowl." Time will not allow us to follow all the sad unhappy changes of this once happy pair. But, where are they to-day? In poverty, want and disgrace. The landlord after pampering the appetite of the husband, until the habit of brutal intemperance was fixed, after opening his doors for his midnight buchananial orgies, until his cash and credit are both gone—seizes his home and turns his heart-broken wife and wretched children into the street—and that abused and insulted wife must labor to protect their children from starvation. But where are all those noble qualities and refined virtues, that once adorned that husband's character? Blasted and gone, and his present degradation only the more apparent because of the high estate from whence he has fallen—and that wife—that desolate wife—alas! who, who shall depict her woe? who shall reveal the unmitigated sadness of that wounded heart? what balm shall heal that wound? what herb has sovereignty enough to repair the ruin of her social affections, and remove the morntarn that is spraying upon her vitality? Yonder is another young man, whom the social glass had nearly ruined, when by a firm resolve and persevering integrity, he is "snatched like a brand from the burning," from the jaws of the destroyer—he signs the pledge. The change made in that young man in one short year, is apparent, and remarked by all. Hope brightens his pathway, and many are looking forward to a course of usefulness for that young man—where, not long since all was dark and drear—but alas, temptation assails him—the bar-room opens to him its delusive charms—in an evil hour, he is invited to drink—yes, urged. Thrown off his balance he accepts, and then plunges reckless, headlong into the vortex of intemperance and inebriation. If he be a mechanic he is not to be found in his shop; if a student his books and lessons tell of his mournful tale of his sudden change; all his future is again dark and forbidding; friends reiterate in vain. His appetite returns with ten fold rage, and the bar-keeper stands ready to consummate that man's ruin by administering to his appetite. There is no imagination about these examples—all would to heaven they were! They are of daily habitual occurrence. I am not disposed to charge the bar-keeper unduly in this matter, but when the friends of these subjects, alarmed at this issue, have reiterate in vain, let not the landlord cry persecution, when they demand vengeance—rather let him bless God, that the laws of the land protect him from personal violence. Let him esteem himself fortunate if he escapes only with the imprecations and curses of the injured party.

I say, then, I would not calumniate, vilify or abuse the dealer in Acoholic drink; neither will I close my eyes to the misery which his business induces, or the cries of those immediately affected by it: and what I ask of this class of objectors is, to open their eyes to see, and their hearts to feel as keenly for those as for the Landlord.

But this objection is unjust. The temperance society is not responsible for the opinions and remarks of individual members. It is only responsible for its action in its collective capacity as a society and for the fidelity of individual members to the pledge.

What Democrat acknowledges the responsibility of his party to the vagaries and outrages of a Wilmot or a Chase? or what whig will admit that his party is accountable for the fanaticisms of a Seward or a Giddings? None. These men tell you, and very properly, too, that when their respective parties, in their collective capacity, adopt the narrow platforms of those distinguished individuals, then alone do they become responsible for their opinions—and yet these men are acting in full communion with their respective parties.

Fellow Citizens, in regard to the other objections which I have mentioned; I have no doubt of their frequent sincerity; but, as to this, I confess I have always doubted. I believe it is raised to hide a deep and abiding hatred to the pledge. "Another class of men, whose frankness entitles them to respect, object to signing the pledge, because, they say, they wish the privilege of indulging an occasional social glass. They say they "do not wish to sign away their liberties." The respect due to their frankness does not, however, add any strength or wisdom to their objections. Man has many liberties which it is not expedient for him to use, either on his own account or that of his neighbor. The apothecary furnishes many other wholesome and poisonous drugs as well as Alcohol—among which are Opium, Arsenic, Henbane, the virtues of which are no more destructive in degree than Alcohol—indeed they belong to the same general class of remedies in the Pharmacopoeia (Arsenic excepted). That man has a right to purchase and use these articles, no one will dispute. Not one of you calls for them, except upon a prescription from

a Physician, and the moment convalescence intervenes, you ask to be discharged. Now it so happens, that one of these articles has come into common use. Mankind have fancied that they are thoroughly acquainted with its virtues. They have allowed themselves to tamper with it, fondly supposing that it was their servant until it has become their master. They have used this boasted liberty until they have become effectually enslaved. This, then, is the liberty which you are so reluctant to sign away—a liberty whose direct and only legitimate tendency is to enslave you, and in a most degrading vassalage. Oh, glorious liberty! Oh, invaluable boon! for the sake of which you will sacrifice your fellow-man, already enslaved, together with all the peace, good order and social life of society—and, beware! sir, you may sacrifice yourself—yes, your boasted liberty may end in enduring thralldom and a drunkard's grave. I do not deal in phantoms but I speak a certain truth when I say, there is absolutely no safety except in total abstinence. I care not who you are, or what your station, if you indulge in the use of intoxicating drinks at all, you are not safe. Clouds of mourning witnesses attest the truth of this remark.

But admitting that you may possibly be the one that escapes out of hundreds who fall, are you so supremely selfish as to throw your influence against the balance for the purpose of enjoying this precarious liberty? Only one degree more insolent is the man who says, "I'll do as I am a mind to; I have a right to drink and I will do so, if I please."

I deny the truth of this assertion in such an unlimited sense. I deny that each man has a right to do as he pleases. The assertion is a reckless casting off of all moral obligations. I have before hinted at this class of objectors. The murderer does as he pleases;—the highway robber, the thief, the profane swearer, the libertine,—and what is their influence in society? Picture to your mind a community of them and you have the answer. No man has a right to do an act the consequences of which are the infliction of wrong upon himself, his fellow-man, or society.

I have thus far endeavored to answer a few of the objections made to signing the pledge, in enforcing the position which I assumed, that it was the duty of all men to sign it. In the whole catalogue of moral and social duties, not one is to be found, which may not be evaded, and conscience, the moral sense of the individual, by a course of training, be lulled to rest and sleep in security. Thus are many now training themselves, and studying not what is their imperative duty in this particular to their fellow-man and society, but how they may most artfully avoid duty—how they can most skillfully ward off the weapons of truth wielded by the temperance cause.

Gentlemen, (if I address any such,) you are engaged in an Herculean task, and your peculiar misfortune is, that you have not his strength to compass your object.—You may harass, impede, delay and weary the temperance army, but its conquerors you can never be. It may seem to you occasionally that they have beaten a retreat, but you will find, as heretofore, that they will rally with increasing vigor and impetus. Gentlemen, my advice to you is, that—remembering the old maxim, "Discretion is the better part of valor"—you surrender while you may march out with the "honors of war" and not be dragged to the wheels of our Triumphal Car. The temperance cause is destined to triumph. I do not expect to see its complete victory, but it must prevail. Why? Because it has for its object man's brightest prosperity and interest in this world and the next.

Survey the hosts composing its army. The numerous and highly talented clergy, of nearly all denominations, in one entire body arranged under its banner. The medical profession have given to the cause their warmest sympathy, with their weighty opinions, founded upon thorough knowledge of the whole subject in all its bearings. There is also the greatest unanimity among them. The highest mode of praise is their due. Their pecuniary interest is all on the other side, for certainly one half of their practice is directly or indirectly the consequence of the use of intoxicating drinks. Yet, with a philanthropy that utterly disregards self, they rushed into the fight, and have ever been foremost in the battle.

The legal profession has furnished many able champions in the cause, and our ablest lawyers and jurists have given their names to the pledge, and their eloquence in advocacy to the cause. We ought, perhaps, then to be satisfied although so few of their number is with us. Of statesmen, we count the wisest and most eminent for virtue and patriotism.—Of the reformed, we have a legion of themselves. Of all classes in society, we have the virtuous, moral and intelligent, and what crowns the whole with beauty and grace, and gives certain promise of victory, the LADIES are with us;—and yet, "to make assurance doubly sure," the boys and girls have unfurled the temperance banner and the principle of total abstinence is

"growing with their growth and strengthening with their strength." Don't you believe, opposer, you had better take my advice? Mr. President, perhaps I am detaining you too long; yet there is another duty, after signing the pledge, upon which I should like to say a little. It is this—Keep the pledge inviolate.

Consistency is one of the brightest ornaments of human character. Without it character has neither grace nor dignity. It always commands respect, even by those who are opposed in principle to the person exercising it. That there exists a lamentable inconsistency on the part of many signers of the pledge, is manifest. For the reformed man who sincerely signed the pledge and yet in time of temptation yielded, I can readily conceive a fair excuse, and my feelings towards him are those of sympathy and commiseration. Such I would kindly urge to try again. Try in earnest. Persevere, and victory will crown your efforts. Re-sign the pledge and avoid all temptation. Shun the places where you have been accustomed to imbibe the poisonous draught, at least until practice has strengthened your resolution.

But, I am persuaded that many sign the pledge with no intention of keeping it. Such conduct is in the highest degree dishonorable and hypocritical. One such name on the pledge is of more injury to the cause than twenty open opposers. It is the gravest insult that can be offered to the society and the public. No man, it appears to me, with a particle of honor in his breast would so degrade himself. The temperance pledge is a promise to the society and the public, that you will abstain from the use of intoxicating drinks as a beverage. The language is plain and unequivocal. If you place your name under it without sincerity, you stand before the world as a base hypocrite and deceiver. You endeavor to appear what you are not; but, unsuccessfully. The society has its mark upon you. Every honorable man in society, though unpledged, despises your conduct. Give me a pure, consistent society. Give me ten thoroughly sincere names rather than a thousand heartless professors. I ask no man to sign the pledge, unless he is convinced that it is best and acts from principle. I would coax and console none to sign, and the best advice I can give my friends is to adopt the same rule. There has been quite too much of flattering men to sign the pledge. Quite too much for the prosperity of the cause. No—rather present the claims of the pledge with candor, truth and earnestness. Impugn no man's motives. Do not become inquisitive in the city for law, law—stringent law. Induce a sound and healthy state of public opinion, and it is of more essential service than any law. Above all—keep the pledge inviolate yourself.

In conclusion, fathers and mothers, the temperance cause appeals to you for substantial sympathy and aid in tones of deep earnestness as well as alarm. The enemy is directing his shafts at all those tender ties and ardent hopes which cluster around your domestic circle. He is spreading his delusive charms and deceitful enticements before your children, and already flattering himself with anticipated success. Beware, lest, deceived by the gilded coat of the serpent, they find themselves effectually within his evils. Again I say, I do not deal in phantoms. I have been a silent but close observer of events the past few months, and unless I greatly err, there is mischief in embryo, and which may thwart and disappoint your fondest anticipations. I do not assume to point out a remedy. For ought I know, every parent's name is on the pledge and his practical teaching, therefore, in favor of temperance. Unless it be, I freely confess that I should not be surprised if your son is unable to withstand the increasing allurements of King Alcohol's aids. It is not enough that the names of your children are pledged. They need your constant, vigilant eye.—They need the encouragement of your precept and example. As a general rule, it is certainly true, that in morals, no son will rise higher than he is taught by the example of his parents. If they discover by your example as well as precept, that you love the temperance cause, it is the most powerful incentive to them, to love it also. Therefore, every parent's name should be pledged if for no other reason, except an example to the child.

Young men, the cause of temperance has claims upon you of peculiar force and power. You are the architects of your own fortune. I care not what is your parentage or expected inheritance. You have it in your power to wreck the brightest hopes or happily disappoint the most gloomy anticipations. Soon will devolve upon you the active duties of society.—Even now you exert no little influence in giving to it its character. When your fathers and grandfathers have "shuffled off this mortal coil," what shall that society be? You may evade this question now, but you must answer it; you must practically answer it, and that very soon.

Were the use of intoxicating drinks a matter to be trifled with, were it practicable for you to go through life taking only