

# TEMPERANCE AND A PROHIBITORY LAW, AS ENFORCED BY PHRENOLOGY AND PHYSIOLOGY. BY O. S. FOWLER.

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THE HUMAN CONSTITUTION is that final umpire before which to arbitrate whatever questions any way affect man, physically or mentally. Temperance and intemperance thus affect him, and phrenology and physiology expound all the laws and functions of man. If, therefore, temperance is based in the nature of man, or intemperance violates it, these sciences of that nature will commend the former and condemn the latter. Then what verdict do they render as to the effects of alcohol on body and mind? The trial is intrinsically interesting, as unfolding *first principles*, applicable alike to other subjects, and the issue important. Besides, does not the Temperance Reform now specially need the dignified authority of HUMAN SCIENCE—that august nuncio of Heaven's imperial mandate and man's highest good? To expound, then, some of these laws, and apply them to alcohol.

## 1. WHATEVER AFFECTS THE BODY SIMILARLY AFFECTS THE MIND.

Anatomy proves that every organ, portion, tissue, and fibre of the body has its nerve, which connects it with the brain; that no part can act, or even live, without this nervous connection; and that brain is both the organ of mind, and the fountain of all life-power, which these nerves distribute throughout the body, and report back the state of each part to this grand sensorium. Brain strengthened, weakened, or deranged, all is strengthened, weakened, or deranged. Brain is as truly the organ of LIFE as of mind, and nerve is but brain ramified throughout the body. Therefore, whatever injures even a little finger-nail, thereby similarly injures its nerve all the way to the brain, and also the brain itself, and consequently the mind. What means it that the eye is the organ of vision, but that *all its conditions* similarly affect sight? That the stomach is the organ of digestion, but that whatever impairs or improves it, similarly affects digestion itself? That the brain is the organ of mind, but that its *EVERY POSSIBLE CONDITION* similarly affects the mentality? Whatever, therefore, injures or benefits the body as a whole, or any part of it, similarly injures or improves both the nervous system and brain, and, therefore, the very mind itself.

Facts also confirm this law. Does not burning fever, by inflaming the nerves and brain, derange the mind; but curing the fever cure the delirium? Does not clear, cold weather accelerate the mental operations by exhilarating the nerves and brain, while sultry weather relaxes all? Dyspepsia induces bad temper, misanthropy, and wretched forebodings, by depressing the nerves and brain. Sloth begets mental stupor, while bodily exercise dispels mental gloom, and promotes a delightful flow of thought and feeling. Food and sleep, and their absence, powerfully but very differently affect the intellect and feelings, while



arsenic extinguishes both for this world, by arresting cerebral action. "A sound mind in a strong body" both expresses this principle, and embodies the experience of all ages. Sickness enfeebles and health strengthens the mind, by affecting the body, and insanity is caused wholly by cerebral inflammation. Most speakers and writers prepare their minds for intense action by some physical regimen, nor can profound thinkers or great scholars command their mental powers while overloaded stomachs, severe colds, raging fevers, or other like causes disable the body. Fasting promotes piety, while "fulness of bread" kindles animal propensity. Paul exhorts us to "present our bodies a living sacrifice," as a means of spiritual purity and holiness. As well expect the sun to stand still as to be clothed with the Spirit while intoxicated; so that religious teachers should labor for temperance in order to promote conversions. Both religion and talents depend far more on HEALTH—what and how we eat, sleep, exercise, &c.—than is supposed.

Mental states likewise influence bodily functions. Bad news impairs appetite and digestion, while cheerfulness promotes both. Encouragement strengthens the sick, while grief aggravates disease. Mental derangement often quadruples physical strength. In short, as well question our very senses as deny that both body and mind powerfully and reciprocally affect each other. Would that all realized it, and knew how to throw the mind into any desired state, by simply throwing the body into its corresponding state; and also obviate many a sinful desire, by avoiding its physical cause! Much of man's depravity has a purely physical origin.

FIRST LAWS govern these relations between body and mind. When nature governs any part of her operations by any law, she rules all that class by that law. Wherever cause and effect govern in part, they reign wholly. That *some* bodily states affect the mental, we *know*. Therefore *all* do. Hence, whatever any way affects the body, thereby similarly affects the mind. Nor is it any more possible to throw the former into any special state without thereby throwing the latter into its corresponding state, than to arrest the action of any other natural law. Alcohol does most powerfully affect the body, and, therefore, as powerfully and similarly influence the mind. Is it for good or evil?

## 2. ALCOHOL POWERFULLY STIMULATES BRAIN AND MIND.

It *irritates* and *stimulates*, necessarily and universally, and by virtue of its *inherent constitution*. Applied ten million times to exposed nerves, every time it *burns like fire*. It burns mouth, throat, and stomach, and hence water is drunk with and after it, to quench those fierce flames it always kindles. As soon carry coals of fire in the bosom without being burned, as bring alcohol, in any form or degree, in contact with brain or nerve without thereby most powerfully exhilarating both them and the mental faculties. Indigestible, found in the blood of hard drinkers, which emits the alcoholic flame, it is thus forced into direct contact with every shred and fibre of every nerve and muscle, lashing up the entire being to excessive and depraved action. And since from five to twenty times more blood is sent to the brain than to any other equally large part, in order to help it carry forward just the very most important of all functions—that of *mind*, of *life*—of course alcohol perpetrates its main ravages on the human mind, that quintessence of humanity. Not our bodies, but our *spirits* constitute our identity, our very selves. Were it possible to amputate one limb and part after another, till all were removed, yet leave the mind unimpaired, the man would remain the same being after as before. The lifeless body of one of our friends is only the house he lived in, not himself. Socrates, asked where he would be buried, answered: "Socrates buried! My *body* you mean. Do with that as you like; but my *spirit* is myself, and *that* goes to be with the gods." If alcohol affected body only, we might thoughtlessly drink on: but since it takes right hold of the innermost recesses of our very being itself, by intoxicating our *mentalities* chiefly and most powerfully, let us pause and inquire, philosophically, whether its effects on this immortal entity are good or evil. This eventful question Phrenology answers conclusively, because *scientifically*, by these two fundamental principles.

## 3. THIS STIMULUS CONCENTRATED ON THE ANIMAL PROPENSITIES.

Anatomy shows that all the bodily nerves terminate, never on top of the brain, or among the moral and intellectual faculties, but always in its *base*, where Phrenology locates the animal organs, the very office of which is to carry forward the bodily functions. Thus, the stomach is, and should be, more intimately allied to appetite, than to reason or conscience. All bodily states necessarily reciprocate much more intimately with the animal, than moral or intellectual faculties. Alcohol, therefore, by irritating the body, lashes up the *passions* to a far higher pitch of fiendish fury than the restraining faculties. Else, why not render the pious and literary as much more so as it intoxicates them? Why not make ordinary men Franklins and Websters, and those intellectual giants mental Gabriels? Why not render all infidels Enochs, all sceptics Wesleys, and all inebriates models of human goodness and greatness? Why always enhance sensuality instead of morality? Because it lets loose the animal faculties, ungoverned by the moral. It even clogs memory and blunts reason, instead of increasing talent. As intense mental application weakens physical strength, and overloading the stomach withdraws strength from muscle and nerve to aid the laboring part, so alcohol, by infuriating the animal desires, actually weakens morality and intellect, and that just when their restraint is most needed. It sometimes superinduces preaching or praying, but only when and because it has so far *burnt out* the animal organs that it is forced upon the now more vigorous, because heretofore less intoxicated moral organs. Yet such religion will never better them in this life, or fit them for the next. In certain rare instances it may occasion an animal frenzy, called eloquence; yet it will be characterized by declamation, hyperbole, invective, sarcasm, denunciation, and verbosity, but never by logical deductions or rich ideas, while, by surcharging the organs with false excitement, it almost always confuses.

Let those who question our phrenological argument, that alcohol excites the propensities most, catechize nature. Do not fevers irritate both the body and passions far more, relatively, than conscientiousness or goodness? Does not sickness, when it irritates the body, beget crossness, but when so extreme as to prostrate it, cause meekness, patience, and angelic resignation? But the first sign of returning health is reviving appetite and anger, all because whatever stimulates or debilitates the body, irritates or weakens the propensities most. Even in death the superior faculties usually write the last expression on the countenance, because they die last. The extremities die first, and the various animal desires follow next. Conjugal and parental love, appetite, anger, love of property and life, all yield before the moral and intellectual—a wise provision for disarming death of his terrors beforehand. Why does hunger increase temper, instead of goodness or talents? Why are even the amiable cross when hungry, and ferocious beasts harmless when full-fed, but rendered terribly ravenous by starvation? Why do vindictive Indians prepare themselves for their fiercest wars of direct vengeance by *fasting a week*? Because hunger whets up Destructiveness, but blunts sympathy. Why does a craving stomach always provoke more propensity than morality? Because *all* the bodily states affect the animal organs more than the superior faculties. Volumes of like facts, where one represents millions, establish it as a universal fact, a fixed natural law, that alcohol, by powerfully irritating the body, must therefore proportionally rouse the animal propensities more than the intellectual and moral faculties.

But, while it frenzies the propensities, virtue and happiness require that they be governed by the higher faculties. Combativeness, guided by reason, opposes only with abundant cause, and then most effectively; and, governed by the moral faculties, gives moral courage to resist wrong, defend right and the oppressed, which is an exalted human virtue; whereas, not thus governed, it begets wrath and rowdiness. Behold the difference, in a few years, between two young men, one of whom, governing friendship by the higher faculties, chooses only moral and intellectual associates, every hour's converse with whom promotes his goodness and talent; and another who, not thus governing it, selects low and vicious associates, whose company perpetually debases and depraves! Appetite, governed



Strong drinks rouse Destructiveness to murder and revenge. Byron said they always made him "savage and suspicious." Do not men, when intoxicated, destroy,



curse, threaten, rake up old grudges, and seek vengeance; and even otherwise good men become demons incarnate? Only the intemperate can ever murder. What but alcohol ever lashes up destructiveness to the sticking-point of murder, or depresses the moral faculties below that of effectual remonstrance? Gibbs, that infernal pirate, who himself slaughtered over four hundred human beings, told his confessor, and he me, that when they spared captured women and children, his men, by becoming endeared to them, absolutely refused, before landing, to put them to death, so that, by a law of the ship, he must; but shrank therefrom till fairly intoxicated, when, he says, "I could make them walk the plank at the point of my sabre, and if they hesitated, delighted to push the cold steel right into their quivering flesh, and laugh at their shrieks." Fieschi, who fired that infernal machine into a live mass of human flesh, says: "As Louis Philippe and the royal procession approached, my courage failed twice, but was twice rallied by brandy."

Attentively, for twenty-five years, have I watched the newspaper records of murders throughout our country, and found in EVERY INSTANCE that one or both parties drank. Did not the police, while searching Webster's laboratory for Parkman's body, find several demijohns of choice old liquors? Did Webster not doubtless prepare himself for the appointed meeting by stimulation, and thus cause that "sudden flush of passion" which, he said, gave the luckless blow? But one murder has been perpetrated in any State while it had the Maine Liquor Law, and that by a man while drunk. Nor but one manslaughter, and that by a sailor while defending liquor against legal seizure. Twenty-one murders in New-York city in one year! Yet no wonder, when it has *six thousand murder-factories!* No State which enforces a prohibitory law need ever enact or repeal capital punishment, for she will have NONE TO HANG! That these drinks throw even good men into a frenzied, murderous state, all see and know. To arrest liquor-selling will forestall all murders, and save to themselves, their families, and society, both the murdered and the murderer, besides all costs, and the wear and tear of the public conscience.

Having caused vice by inflaming, alcohol next re-vitiates by paralyzing the propensities. First inflaming Amativeness to unbridled lust, it then so deadens it that toppers both forsake the virtuous fireside, and often beat, perhaps murder, wife and children. Intoxicated, they fight and rave, yet lack all force and resolution. Exhilarated, they seek to make money by jockeying, or some gambling grab-game, yet lack industry, lay up nothing for future needs, but squander all on grog, even pawning their children's food and wives' clothes! Egotistical at first, they soon lose all self-respect, become dead to shame, and associate familiarly with those previously disdained. Will, first overcharged, becomes so deadened that old toppers, like a noble ship without a helm, are absolutely unable to resist temptation, but drift with every changing surge of inflamed passion. One whom it had reduced from respectability to shame, and from affluence to poverty, and, having broken up his family by infuriating his temper, turned him out, at sixty-five, to earn a scanty living by setting type, once said to me: "I will work for you all my life, just for victuals and clothes, if you will enable me to keep sober. But for these grog-shops, I could resist; yet when fascinating decanters everywhere tempt my sight, especially when I *smell* liquor, if once *in* me, I must have my spree, if I die of it."

Oh! how many, once the pride of friends, and actuated by a noble ambition, has intemperance reduced to mere wrecks in body and mind; whose every struggle with their viper appetite only enables him to draw tighter and still tighter his deadly folds! Tens of thousands would to-day even *pluck out a right eye* to be delivered from this damning passion, for which they loathe themselves, but seek it yet again. Endowed with commanding natural capabilities and high moral worth, they yet mortify father, mother, brothers, sisters, children, friends; whereas, these tempting resorts closed, they would become an honor and support to all. Rendered incapable of self-government by a veritable mania, is it not a first duty of law to protect both these weak brethren themselves, and their stricken friends, against evils greater than swindling, or even robbery? Taught to pray, "Deliver us from temptation," and to "Do unto others as ye would that they should do to you," would we not explore them, if in our stead, to interdict these demoralizing resorts? How long shall we coldly see sellers ruin those who, not thus tempted, would gladly reform?

Worst of all, this alcoholic praving is TRANSMITTED along with that physical deterioration and moral degeneracy it engenders. It impairs the very texture of both body and brain,<sup>2</sup> and thereby the *spirit-principle* itself.<sup>1</sup>

Parents who entail this curse on descendants deserve eternal execration. Rather forego what might be innocuous to you, than thus brand them with this satanic passion. Thank Heaven, my father never thus blighted me. Rather inherit beggary, and even loathsome disease, than intemperance. Ten million times better both abstain teetotally yourselves, and banish it from the land, than even bring down your *own* gray hairs to untimely graves by entailing drinking habits.

Did not the intemperance of the past generation entail that almost universal hankering after stimulants, tobacco and coffee included, which curses the present, together with much of its moral obtuseness and vulgar sensuality? Unless arrested, how effectually will it inflame the passions,<sup>3,4</sup> and blunt the moral tone of the very race itself? Shall the present generation thus blight the next? Moderate drinkers, *dare* you thus put the cup to the lips of your precious children by *entailment*? To rescue one *inborn* inebriate is harder than to reform twenty rendered so by habit merely; for his hankering is unquenchable, because *constitutional*. Though temporarily smothered, this still smouldering firebrand torments incessantly, waiting only temptation to burst forth into this soul-and-body-consuming fire of hell. Oh, pity the drunkard! Longings within, and temptations without, haunt him perpetually. Yet doubly commiserate those whose *innate* cravings torture them from birth to death. What can atone for its infliction? The wealth of India? Not a thousand *WORLDS!*

Unmarried women, will you, by accepting moderate-drinking beaus, bring on yourselves all the miseries of a drunkard's wife, redoubled by the still deeper agonies of casting your prospective children, otherwise your pride and support, upon this besotting stream, which widens and deepens as it engulfs husband, sons, and descendants? Oh, curse this body-poisoning, family-withering, widow-bereaving, man-brutalizing, soul-corrupting traffic; this black tiger of Satan, now preying on all that is virtuous and happy among men. It generates depravity as cold begets frost: and that by virtue of its own natural, legitimate, *necessary, universal*, and CONSTITUTIONAL effects.\* Then, in the name of perishing humanity, what can society do to banish this curse from our midst? Exterminate it!

## 5. RIGHT OF LAW TO PROHIBIT THE LIQUOR TRAFFIC.

May not the State body politic vote on whatever affects the State pocket, as much as a railroad board or business firm on what affects their pecuniary interests? Has not law an undoubted right to regulate taxation, promote public prosperity, and interdict whatever is injurious? And does not intemperance affect taxes and the public interests a hundred-fold more than could the policy of either political party? But for it, pauperism would be unknown. Its two causes are strong

\* Every principle here applied to alcohol, also applies to TOBACCO. A powerful, pungent irritant, a rank, narcotic poison, it inflames the organism, vulgarizes the passions, and deadens the moral tone. (1, 2, 3.) To chew or smoke *at all*, proportionally sensualizes, begets spiteful irritability, unclean amatory, and other morbid desires, blunts intellect, and deteriorates offspring. Why the discharge of so much saliva manufactured right out of *red blood*, but because so obnoxious? Besides, how utterly vile and loathsome! What would hire you to retake into your mouth one of those vile pools you discharge? Yet are they really more nauseating and utterly filthy after, than *before*, their discharge? Ye temperance advocates who smoke, or chew, or snuff, just those very same arguments in kind, though less in degree, you apply to alcoholic intemperance, apply also to *tobacco* intemperance. In pulling that beam out of your neighbor's eye, at least also pluck this large splinter out of your own. Does not this often cause that, by throwing the whole being into a fevered hankering, half-crazed state? What are your horrible morning tremors but nervous reaction consequent on its ravages? Does it not, like alcohol, produce actual *delirium tremens*? And by precisely the *same means*—racking the nervous system and brain? And the more you must *have* it, the greater damage is it doing your body, intellect, and morals. All this you know, admit, yet *chew* on! Are you, then, so very worthless, even in your *own* eyes, that you thus wantonly deprave your own *spirit-life* itself? Why *will* you thus, your own self, cripple your noble capabilities, your godlike attributes? Be entreated for example's sake, for family's sake, especially for your *own* sakes, to abandon a practice so vile, so self-destructive. Nor ever allow any thing to pass the *threshold* of your lips, except what may harmlessly permeate your entire system.



drinks and sickness, and the latter consequent mainly on the former. Even most of our idiocy and lunacy are caused by parental intemperance. A recent legislative investigation traced six-sevenths of all our pauperism directly to grog.

Nine-tenths of all our crimes are traceable to intemperance. And every culprit must be tried, which costs heavily; for whoever can, by any pretext, thrust his hands into Uncle Sam's pockets, dips deeply. Judges, lawyers, sheriffs, turnkeys, jurymen, all must be *paid*. Murder trials are enormously expensive. What but criminal prosecutions are at the public cost? Staying the liquor-traffic, by forestalling crime,<sup>2 3</sup> will obviate all taxes for criminal trials, building and tending jails and prisons, &c., and State works would pay State expenses.

Alcoholic drinks curtail public and individual wealth by *preventing human labor*. Behold how vast an army of bloated, broken-down "deadheads" loiter around public-houses, who work only for grog, contributing nothing to the public wealth! Reader, how many such hang on to each "tavern" in your vicinity? Then how many around all the hotels in our land? *Hundreds of thousands!* Yet, but for alcohol, all would be *creating* their dollar per day of national wealth. By disabling only one hundred thousand workmen, it annually loses the nation more than thirty millions of dollars! Enough to support all our State and national governments, if economically administered. Enough to govern our nation and all our States, or build a Pacific Railroad in a short time! All now lost! The "bars" of villages are their greatest bars to prosperity.

IT DIMINISHES TRAFFIC. Render all drinkers temperate by contrabanding alcohol, and how vast an amount of property would they create and circulate? How lighten taxes by increasing taxable property! How multiply and cheapen all articles of human consumption! But for the grain distilled, how much cheaper would be both the "staff of life," and all kinds of provisions! Putting "to let" on the six thousand New York city groggeries would greatly cheapen its rents. If these average only ten dollars per day, (and some average hundreds,) they annually swallow up *over eighteen millions!* Lost, as if consumed by fire! Then what monstrous sums are engulfed by the liquor-bills of all England! By the RACE! How vast the amount of food-material, and labor, now sunk in its manufacture and sale, giving back only vice and misery! All this, besides over one hundred million dollars, now lost by alcohol annually *killing off twenty thousand workmen!* In these, in many like ways, does it injure, pecuniarily, every member of the body politic. And yet, forsooth, temperance freemen have no business to bring this issue to the polls! No political question whatever affects the public or private purse, health, morals, and even LIFE, at all to compare with this. None equally our national character at home, or standing abroad. Ballot-box action, then, on so vital a national subject, is not only a patriot's right, but paramount DUTY. To neglect it is virtual treason. Freemen, awake, and assert it. Let the liquor-traffic rule no more. RAZE IT TO THE GROUND. Scatter every stone. By all that is sacred, we, the august majority, will *not* let you few dealers ply your deadly gain AT OUR COST. Above all, we will not PROTECT you in this picking-out-pocket, and demoralizing-our-children-and-neighbor traffic. No longer will we *license* you to slaughter workmen, impoverish families, torture wives, make vagabond children, and saddle on us a generation of paupers and criminals.

"But what right has law to infringe individual sovereignty by prescribing even the very diet and drinks of freemen?" Yet that same right of law to *license* gives it a like right to PROHIBIT. License is based in the law's assumed and conceded right to prevent all EXCEPT a few from selling. Then why not this few also? Its admitted right to *limit*, necessarily involves its right to *suppress*.

Besides, law rightfully claims, in license fees, a *part* of the profit. Then why has it not the same right to take *all*? This alone would kill the traffic. Prohibiting all but a few, allows them to extort *several hundred per cent. profit*. Prohibition cuts off these enormous profits. *This alone* renders sellers so rabid against it. Law may, does require, prohibit, *whatever* public good demands. It orders teamsters to "turn to the right," punishes men for wearing female apparel, removes nuisances, regulates markets, the sale of powder, arsenic, &c., prohibits whatever injures the public health or morals, enforces quarantine regulations, and prescribes

and proscribes *whatever* affects the public weal. Then may it not also prohibit alcohol, especially since it injures the public ten-fold more than all combined?

At all events, the "MAJORITY" may rule. This final tribunal is our country's only law, only constitution, sole bond-principle. It alone is our king, lords, commons, and statutes. Its sovereign mandate alone makes and unmakes lawgivers and laws, presidents and law executors. First constituting all law-making bodies, this final arbiter, in them, enacts and repeals whatever laws it likes. A two-thirds majority—only one in six over a plurality—overrules even the presidential chair, that most august seat mortal man ever filled.

On this holy root alone grows every blessing conferred by our ever-glorious institutions. Since, then, this national principle constitutionally works out such incalculable good, of course its blessings must be coextensive with its application. If "all right" when applied to other political issues, why not also when applied to temperance? Only tyrants hinder its action, or curtail its application. All we desire is a *test vote*. If the majority say, Sell, we bow to it till we can reverse its mandate. But it is out and out for prohibition. We DARE our opponents to meet us at the ballot-box. Yet this is just what they dread! Great republicans they! Almost as great as Russia's autocrat. Come, own to your tyranny, or else let us vote. But, let or no let, we *will* bring this issue to the polls. And the longer you push us back, the more completely will we sweep your traffic with the besom of the august majority beyond our borders. The Empire State has had a strong prohibitory majority for years, yet been disfranchised by its city wire-pullers. Though stifled, it has just as emphatically "instructed" its majority to frame a prohibitory law. An overwhelming majority of Massachusetts freemen overawed and *compelled* their Legislature to enact a prohibitory law, and instructed three Legislatures to tighten its reins. The majority in Vermont is prohibitory, and becoming more determined. Wait only a little longer, and even lukewarm Connecticut will follow. Rhode Island voted prohibition, but was disfranchised by her judiciary. Wait a bit. Desperately has this battle been refought in Maine, but only every time to reincrease its stringency, though all her own, all Massachusetts, and especially all Boston dealers bled profusely to bribe her ballot. One New Bedford dealer gave \$100. Then how much did all together give? What said Michigan? FORTY-THREE thousand ayes, to only twenty-one thousand noes! *Ten thousand above a majority!* Over two to one! And they *sustain* it. Wisconsin's last popular vote ordered prohibition. So did even Minnesota, but her freemen were trampled on! Delaware is bringing it to her polls. A very large majority of the Western editors—God bless them!—nail this flag to their mast-head. Even Texas has nine for to three against it. Did ever any new subject triumph so soon, so signally, or maintain its ground so uncompromisingly? Our whole country all ripe for it, because the miseries inflicted by intemperance on all are so many and appalling. Bitten so long, so terribly, by this monster viper, they are now everywhere rising to strangle him. God speed the work! In its overwhelming majority consists its constitutionality.

## 6. INTEMPERANCE TRAMPLES ON THE BALLOT-BOX.

Has not all Connecticut kept open bars on several "license" or "no license" election-days? Is not this practice universal? And what is that but *buying up votes with grog*? Does not each party, when it catches the other bribing for votes, "give it fits"? Yet, when the liquor interest actually *controls* elections—placing such a bloated, rowdy minority over such a majority—ye shades of revolutionary martyrs, behold the scene! Your grandsons allow the *ballot-box* to be trampled on! And this palladium of liberty is *republicanism*. Arise, ye worthy sons of those noble sires, and *put down* this ruffianly minority!

Especially, let us establish temperance in *high places*. Let us purge "the White House," and purify our congressional halls. Did not a recent Congress negative a bill to remove its grogery from under our "Capitol's" august dome? thereby virtually saying: "No, we *will* have our grog at our elbows, so that we can 'wet



our whistles' without wetting our boots!" And is not this the real cause of those fights of Congressmen so disgraceful to our nation at home and abroad? Did not Congress lately veto a bill allowing sailors to commute their "whiskey" rations, thereby forcing them to drink their grog or lose it? Are not wines and liquors furnished at Presidential levees, and on all state occasions, at public cost? Our chief magistrate setting tippling examples before our whole nation! Our public functionaries, even naval and military officers, furnished *ad libitum*! And at our EXPENSE! We, temperance freemen, footing the liquor-bills of our HIRED MEN! Why not dismiss our legislative workmen who drink as we would any other drinking workmen?

### 7. LAW SHOULD PROHIBIT CRIMES AND THEIR CAUSES.

For what but to prevent crime are all jails, prisons, criminal laws, and punishments ordained? This prevention all concede to law, and demand of it. Why even hang murderers, but to deter others from murdering? Since, then, law may resort to this, the very *utmost extreme*, solely to forestall crime, it may at least also prevent it by interdicting alcohol. Especially since its *natural effect* is to throw drinkers into a criminal, murdering frenzy.<sup>4</sup> Indeed, is not law even bound to remove all existing causes of murder as much as of pestilence? How supremely ridiculous to try to suppress murder by hanging, yet legalize that very traffic which alone engenders the murderous spirit!<sup>4</sup> How infinitely more wise and efficacious to save both murderer and murdered by contrabanding alcohol!

An Indian, after having received several annual bounties on litters of young wolves, when asked if there was not an old *she-wolf* up where he lived, replied, "Oh yes." "And can't you kill her?" "Yes, many times." "Then why don't you?" "Because me get no more bounty-money then." Here society is paying and losing untold sums to rid itself of these criminal whelps of intemperance, yet licensing their old alcoholic breeder to keep on producing all she can! Equipped with the sure ballot-box gun, plenty of just indignation-powder, buck-shot arguments, and combative percussion-caps, let us *riddle her through*.

"But 'moral suasion' alone can reform drinkers. Prohibition only provokes them to drink all the more." Let the rabid frothings with which "the trade" gnash their teeth at it, attest its efficacy, and silence this quibble. If it increased drinking, would they not go as dead-set for, as now against it? While we talked only "moral suasion," they chuckled, but prohibition infuriates them. They besiege the lobby, blockade the judiciary, bully, threaten, move heaven and earth, and even *defy law*, to prevent—what *increases* their sales! Are they so verdant, or is it you? What could demonstrate its efficiency as conclusively as their deadly hostility? It ruined a Boston wholesaler from Maine, where his customers lived. It will break up all wholesalers, for their "capital invested" is their bond to obey the law. One in New York owns ninety, another sixty, retail "stands." Such "responsible" men are too knowing to expose all their "stock" to be emptied out at any hour by the resistless authority of law. First appealing to them not to break the laws of so good a country, nor to set youth law-breaking examples, we can next make them tremble with, "But you *shall stop*, else we will stave in your casks, and *send you to jail*." Fear, shame, and cupidity—three most potent human motives, embodied in the impending rod of law—will scare and drive from the traffic all but a few poor desperadoes—especially the Vermont phase of looking up all in liquor till they tell *where* they got it; while shutting resorts where men treat and drink, by obliging them to steal separately into dark rooms, drink alone, and sneak out, will soon both break up this habit and stop its formation.

### 8. THE LAW SHOULD PROTECT HUMAN LIFE.

In-*ed*, this is its *first great cardinal* mission, because life is so infinitely precious. How only one untimely death rouses coroner and police to ferret out and prevent its cause! Then, when alcohol, by public accidents and private deaths, by inflaming and diseasing the organic tissues,<sup>2</sup> by infuriating bad passions, rendering

broken-down toppers difficult of cure, and predisposed to cholera, and other acute and also chronic maladies, is *ACTUALLY MURDERING* from eighty to a hundred per day, year in and year out, shall we not "cry aloud" for its extermination? It powerfully inflames stomach, brain, nerves, and entire being,<sup>2</sup> and all inflammation *necessarily* exhausts and destroys. All see and know that it destroys life. It is a *rank poison*, constitutionally hostile to the *very life-principle* itself.<sup>2</sup>

Then what higher duty does man owe to man, than to prohibit, by the severest penal laws, its deadly ravages on soul as well as body? A famishing bear, coming down in spring into a friend's hill-pasture, gave chase to a bullock, whose bellows of distress roused the cattle in surrounding fields to dash through ravines and bound over fences, to protect the life of their kind. This was but brute instinct. And when they saw bear chasing bullock, *they chased bear*, overtook him, *gored him to death*, strewed his entrails from their horns upon surrounding bushes, and stamped on and roared over him with infuriated madness. Then shall not human instinct protect human life as much more fiercely as man excels brute, by doing to the liquor-traffic what the cattle did to the bear? How long would law allow marksmen to shoot at an "almighty dollar," so placed that every bullet hurt or killed men ignorantly standing beyond, but in direct range of their fire? And what do to those who persisted? Then, since dealers *cannot sell without killing*, and actually *do kill*, and on so vast, so cruel a scale, can law do less than stop them? Would it not *hang* all who did the same thing by any other means? Worse yet! In killing 30,000 husbands and fathers, it first desecrates, then desolates as many family altars, breaks as many widowed hearts, and bereaves *one hundred thousand* orphans whom it compels to struggle on, alone and despised, through life, in self-support. It discourages, humbles, hardens, alienates, brutalizes, and frenzies *five hundred thousand husbands*, whose wives, chained as to disgusting carcasses, love yet loathe. Devoted yet abused. Herself and children even *beaten*! Fireless, supperless, almost shelterless, and naked. Rendered so, seller, *by you*. Behold what every inebriate's family *was*, but *is*, and would *now have been*, but for drink. *From what* to what is it perpetually reducing millions! In the name of every principle of human nature, who, what is perpetrating all this on our brethren and sisters? You, sellers, and your diabolical traffic. Its very nature is to do it. Nor can you sell one glass *without* doing it. Oh, stop! or, by all the sympathy of noble-hearted man for suffering woman, *we'll make you*. Are we gallant men, or only heathen dogs, that we can coldly see you thus torturing lovely females? And who but a barbarous heathen could *inflict* all this? Plead not ignorance. You know in what beastly states you send home, oh, how many tipsy husbands, late, in cold, in storm, to their naturally refined wives!

Yet her husband's death finally delivers her from these horrors, only to impose new ones. Brought up tenderly, perhaps luxuriantly. Once father's darling pet, but now compelled to work incessantly or starve—to eke out her own life through

\* "Then why has it not killed A, B, and C, who have drunk hard twenty years, yet are hearty?" Because their powerful bodies but sluggish brains render them less stimulated by it. It injures those most who are most susceptible. A polite fly once alighting on the horn of an ox, courteously inquired, "Am I burdensome?" "Not at all. I did not even know you were there," said ox. Now if your minds, as compared with your bodies, are as utterly insignificant as this fly to ox, drink on. Alcohol will not hurt you, because it will "*not know you are there*." And, if it don't hurt, it is because you "*a'n't there*;" for, just in proportion as you are there, it will ferret out and damage you. Boasting that it don't hurt you is really boasting how stupid you are!

"But God created alcohol for man's use." Chemistry proves that neither millions of bushels of grain nor of any other natural product contain one particle of it. Youmans shows it to be the *return* of particles to death. Fermentation alone generates it, by decomposing and re-adjusting nature's arrangement of particles. And what is the fermenting but the *rotting* process; or alcohol but the distilled essence of rottenness? No wonder it produces such corrupting effects.

"But Christ turned water into wine." Gentle reader, wine made out of water will not hurt you. Nor will *new wine nor sweet cider*, for only fermentation generates alcohol. New-pressed fruit juices, used with bread as milk, and jellies as butter, are as healthy as delicious. The human system *must have acids*. Then give it delicious fruit acids, instead of poisonous alcoholic acids. And that invention which shall preserve these juices unfermented, will be the greatest of temperance instrumentalities. For such a plan, see "A Home for All," by the Author.



weary days and sleep-bereaved nights, or see her *children* perish. Forced to toil all day and half the night to earn a mere pittance; pay high rents for mere holes, and buy on the extortionary three-cent scale, she toils on, suffers on, till a little one, only half-fed or clad, falls sick. Oh, distracted woman! Maternal yearnings how intensely agonizing! Compelled to starve the well or neglect the sick! Her crushing labors now redoubled. Distracting anxiety superadded, she sinks! Her neighbors are summoned to help. Her darling dies! She, too, would die, yet maternal yearnings cling desperately to life, that she may yet wear on, wear out, for her little ones. Oh, pitiable woman! But who *reduced her from that to this?* You, satanic seller. You killed him, yet made her pay funeral expenses! Your damnable traffic enticed him from her fireside, who else would have sat by, read to, supported, *loved* her and hers. Yet you, law protects; her, neglects. No redress. Out of the pale of the law. By all that is good in man and just in God, this traffic *shall* die. It shall *not* continue to make such havoc of man, and heap such wretchedness on woman. Who can say, Me, mine, it injures not? What man, woman, child, but is martyred by it? Then who but should help on its *utter extermination?* This monster evil *must* be blotted out. God loves his children, and man loves his brother man, too well to let it live much longer.

Yet, since nothing can be accomplished but by appropriate means, in what *way* can we kill an evil so great, and so ramified throughout society? First, BY LAW. This natural means is adopted by all civilized communities to rid themselves of all public evils, and is as appropriate to remove this as murder, or any other moral evil. Then KILL THIS BLACK TIGER, ye voting freemen, who wield this battle-axe of sovereign power. Empire State, complete your nobly-begun victory. Nor let temperance anywhere lose *one single vote* to the great prohibitory issue, because its *details* may not exactly suit. Let not trifles kill such *great* issues.

MINISTERS OF RELIGION, smash this dragon's head with all the thunderbolts of your sacred office. Preach, pray, labor, wrestle, overcome, and *lend your churches.*

WOMAN, labor with us. Did man *ever* accomplish *any* thing great or good without your coöperation? Your power is boundless. By presenting banners by distributing tracts and votes, and inviting men to read the one and cast the other, as did Michigan women; by all those pleasing incentives which your glowing souls and ready perceptions may devise, inspire men to *enact and enforce* this law, while you sustain it by that *moral* power of which you are the natural fountain-head. Young women especially, by keeping the company of the strictly temperate only, you can win all; for nothing do young men dread as much as your displeasure, or seek as your approving smile. Oh, wield wisely but effectually the resistless power thus reposed in you. Let rich and poor, wise and simple, men and women, one and all, each in our spheres, *do all we can.* Let the greatness of the work alone measure our exertions, as it will our reward.\*

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\* Reader, whether you can or cannot vote or lecture, you can at least CIRCULATE THIS TRACT. FOWLERS and WELLS will furnish it *at cost* of paper and printing. One dollar will circulate two hundred copies, and reach one thousand or more readers. Who but can afford to give as much to treat a score or two of his fellow-men to this tract, as a drinker to treat himself and friend to a social glass? How can you as effectually promote this cause by as little sacrifice? Are there not many who can afford five, twenty, or even fifty dollars to put one in every family in their town, or furnish them to Societies? Will not Editors publish it in place of a love-story?

F. & W. also supply, at this price, like tracts by Greeley, Trall, Dow, Barnum, and others.