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A DISCOURSE

ON

**TEMPERANCE,**

AND OF THE

**APPLICABILITY OF STIMULANTS**

IN A



**WARM CLIMATE,**

*Delivered before the New Orleans Temperance Society, by*

**E. H. BARTON, M. D.**

Professor of the Theory and Practice of Medicine in the Medical College of Louisiana; Member of the Medical Board of Louisiana; Administrator of the Charity Hospital, &c. &c. &c.

**NEW ORLEANS:**

**T. REA, PRINTER, COM. BULLETIN OFFICE.**

1837.



New Orleans, Feb. 10, 1837.

DOCTOR BARTON,

Sir, We are instructed by a resolution of the *New Orleans Temperance Society*, to return to you the thanks of the Society for the valuable Address which you delivered before them at their last meeting; and to request a copy of it for publication.

Permit us to express the hope that you will not decline conferring this additional favour, both upon the Society and the public.

Your's Respectfully,  
JOHN S. WALTON, } *Executive Committee,*  
S. P. ANDREWS, } *New Orleans*  
J. A. MAYBIN, } *Temperance Society*

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New Orleans, Feb. 11, 1837.

GENTLEMEN, I have received with lively sensibility, your flattering communication of the 10th, expressive of the "thanks of the New Orleans Temperance Society; and a request of a copy for publication," of the discourse I had the honor to deliver before it, containing my feeble attempt to point out some of the main impediments to the prosperity of this interesting and magnificent country, and of the principles which should regulate the use of all stimulants in a warm climate, derived from a long course of professional experience. In complying with the wishes of the Society, it is left with them to determine, whether its farther promulgation is calculated to advance a cause upon which so much depends here. I have to express my regret that the many urgent demands upon my time did not permit me to make it shorter and more acceptable.

Very respectfully, your's, &c.,  
E. H. BARTON.

Messrs. J. S. WALTON, }  
" S. P. ANDREWS, } *Ex. Com. N. O. Temp. Society.*  
" J. A. MAYBIN, }

Dear Sir,  
I have the honor to acknowledge the receipt of your letter of the 14th inst. in relation to the proposed  
amendment to the constitution of the State, and in answer to inform you that the same has been  
referred to the committee on the subject, and that they will report thereon at their next meeting.  
I have also the honor to inform you that the committee on the subject of the proposed  
amendment to the constitution of the State, have the honor to inform you that they will report thereon  
at their next meeting.

Very respectfully,  
Your obedient servant,  
J. A. [Name]

Very respectfully,  
J. A. [Name]

Very respectfully,  
J. A. [Name]

# TABLE OF CONTENTS.

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	<i>Page.</i>
Prefatory Remarks, - - - - -	5
Origin and history of Temperance Societies, - -	6
Classification of Stimuli—the admissible—the injurious,	8
The injurious influence of Intemperance on his health,	10
The injurious influence of Intemperance on morals,	11
The cost of Intemperance to the sober part of the community, - - - - -	12
The beneficial influence of Temperance Societies, -	14
Objections to Ardent Spirits, - - - - -	16
1st, From its great liability to abuse, - - - - -	17
2d, From its being an unnecessary indulgence, - -	19
3d, From its being directly injurious to health in this climate, - - - - -	20
It acts immediately in a line with all its morbid in- fluence, - - - - -	20
Proofs derived from physiology of its injurious in- fluence, - - - - -	23
Its influence on the acclimating process, - - - - -	23
Difference in the mortality of the acclimated and un- acclimated, - - - - -	24
The cost, <i>directly</i> , of intemperance in New Orleans, -	25
The cost, <i>indirectly</i> , of intemperance thro' diseases, -	26
Annual mortality, in New Orleans, from intemperance,	26
Through crime—demoralization, &c., - - - - -	27
Influence of temperance habits on men and nations, -	29
Examination of the excuses of those who refuse to join a Temperance Society, - - - - -	30
Happy consequences to our city and country from a a change of habits, in this respect, - - - - -	32

## ERRATA.

Page 5, 11 lines from bottom, for 'discretion' read 'indication.'

Page 7, 13 lines from bottom, for 'one' read 'two;' and for 'society' read 'societies.'

Page 8, 17 lines from bottom, for 'nutrative' read 'nutritive.'

Page 10, 14 lines from bottom, for 'one' read 'are.'

Page 10, 17 lines from bottom, for 'a' read 'on.'

Page 16, 28 lines from bottom, for 'vice' read 'me.'

Page 18, 29 lines from bottom, for 'inquiry' read 'injury.'

Page 22, 7 lines from top, after 'abstain' insert 'that it conduces to greater vigour of body and mind,'

Page 25, 8 lines from top, for 'wnies' read 'wines.'

Page 28, 8 lines from bottom, for 'will' read 'well.'

Page 29, 21 lines from bottom, for 'Cuber' read 'Euler.'

Page 29, 21 lines from bottom, for 'Boyer' read 'Boyle.'

Page 31, 11 lines from bottom, for 'begin' read 'began.'

# A DISCOURSE

ON

## TEMPERANCE.

WHEN at a former meeting it pleased this Society to elect me, as its *avant-courier*, to (break the bread) of Temperance in this great city, I own the honor was wholly unexpected. I behold among us, at that moment, so many of the sons of genius, distinguished as public speakers, and who had consecrated their services to this cause, by a public registration of their membership, I felt that the society had done injustice, both to others and to itself, and I would at once have afforded it the means of retracing its steps, by declining the honor intended me, but for the immediate adjournment which followed the appointment. On subsequent reflection, however, I became satisfied, that the main inducement which had influenced your choice, had been the larger opportunities I had had over most of my fellow members, in observing the influences of stimulants on health, in a locality and climate, in which so large a portion of my life had been spent, and in the exercise of a profession whose function it is, to direct its most vigilant scrutinies into the origin and causes of human suffering. The same reflection has been useful to me in another way. It gives assurance to your speaker, that if it had been a main object of the Society's *first discourse*, to attract interest to the subject, by the charms and graces of a polished oratory, the choice would have devolved on one more practised in this sublime art, than himself; he is thus happily relieved from that most distressing of all embarrassments, that of having the public expectation of a performance, raised beyond the speaker's hope to realise. Once more—I draw this farther discretion from this appointment—it is a significant exponent of the wishes of the Society, as to the main direction and aim, which this paper should take. While I am not forbidden to take a passing glance at the general statistics of intemperance, or to make occasional sallies and excursions upon that host of influences, it wields against public and domestic economy, and public and domestic morals; I am admonished to omit nothing, within my reach, which will lay bare its *local statistics*, or demonstrate its sinister agencies upon the physical constitution of man in *this locality*, and in *this climate*.

Some 2 years since, through my connexion with the Medical College of Louisiana, the duty devolved on me, of defending this climate and this city from the wide spread aspersion, that they were not fitted to be the permanent abode of man. It may not become me to say more, than that public sentiment has sustained that defence, however incredible it appeared at the time. How was it achieved? simply by collecting, embodying and promulgating the *facts* and thus disabusing the public ear. Many of my too timid friends then thought I had ventured too far and taken a position I could not sustain. Further observation shows that position to be far within the lines of truth—fortifies and renders it impregnable. I take courage from this, when clad all over in the panoply of facts, I am summoned to the front in some new emprise.

One of the important positions taken in the performance just referred to, was—that this climate is not lethale per se (or fatal in itself,)—that it is in the power of man by the exercise of his knowledge, by a rigid temperance; by approved sanitary precautions and restraints; to enjoy all the blessings of health here as entirely and as completely as in any other land under the sun; and that all the rich and luscious gifts which a father god has showered down in bountiful profusion upon this lovely land, may be enjoyed to as green and ripe and prolonged an old age. I have never denied that there was great mortality here; but I have said that it is not necessarily occasioned by the climate. This very occasion happily enables me to trace out one of its chief causes, and thus fill up the outline I formerly sketched. While performing this task, it is gratifying to believe that the results of my observations will not only be serviceable to the great cause of temperance, but will be a running commentary on those habits and indulgencies which illustrate the climate itself and I think that they will prove that the most vital interests of this country are inseparably associated with it.

I shall now proceed without farther preface, with the two main objects of this discourse; the one to present succinctly an account of the origin of temperance societies in connexion with the interesting and astounding statistics which belong to them; the other to expound the principles which must modify and regulate the use of all stimulants in a warm climate, with the application of both to our condition here.

The temperance institution is purely American in its origin and in its growth. It sprouted out of the same soil which gave to routed and flying freedom an asylum and a home; it rooted itself in the same spot where public liberty affianced and wedded itself to popular enthusiasm, by the hallowed nuptials of a constitutional compact. From the parent trees of the one and the other, vigorous scions have been plucked away and transplanted on worm and aged shores, and they flourish there in rapid and luxurient growth. In England,

Scotland, and Ireland; even in Denmark and Switzerland, France, Prussia, Sweden, and various other parts of Europe; aye and in Asia, and in Africa too, nay even in the Southern Ocean, there are millions reaping the moral harvests which have ripened out of this American institution, and they pour their grateful blessings on this father-land for the boon. But while we claim for America and for ourselves the undivided heritage of a common fame, the distinguished honor of originating this great scheme of philanthropy belongs to Massachusetts—it is all her own. The first temperance society established there was as far back as 1811. It struggled in obscurity for a considerable time. This season of trial however, did not remain unimproved; facts at once curious, interesting, and frightful were collected, embodied, and published, till the attention of the general community was aroused to the subject. It was then seen that we were sleeping in fancied security, while a moral volcano was smouldering beneath the very fabric of society. It became apparent at once that intemperance might be fairly debited with much the largest share of all the indolence and vice—the poverty and wretchedness—the insanity and crime which reigned in baneful prevalence in the land. The records of alms houses, infirmaries, hospitals, and all those eleemosynary institutions which profuse and exhaustless charities have built up to assuage the poverty and sufferings of men—of houses of correction—prisons and penitentiaries—of distilleries and importing houses—of taverns, grog shops, and of burial grounds; all were ransacked to garner up for public use those gleanings which constitute the elements of the monstrous statistics of drunkenness. As might have been expected, patriots and christian philanthropists became alarmed. The cause of temperance spread; societies multiplied over villages, towns, cities, counties, states, by their powerful assistance, until there is not one state in the Union *but our own*, which has not its numerous auxiliary societies represented in one great state temperance society. But though we have no state institution as yet, it is gratifying to know that the great current of reform has at length reached our sunny clime, and that besides our own, there is at least one other society in Louisiana, in a most prosperous and flourishing condition, notwithstanding the prejudice, wearing the garb of a principle, of the propriety of stimulants in a hot climate, which I shall presently discuss.

There has been put in my hands, within a short time, some of the reports of the parent board, and in the whole course of my reading, I have never perused a more luminous or convincing body of evidence upon any subject, and I defy any man whose intellect has not become besotted by the effects of the intoxicating bowl, to read these documents and not feel assured, not only of the extent of the injury sustained by society, by an excessive indulgence in intoxicating liquors, but

of the potency of this institution to repair it, and of the incalculable benefits it has imparted, and is calculated to impart, to the wide empire of man, in every clime and in every condition. I am sure a large proportion of my auditory will be greatly surprised, perhaps somewhat incredulous at the startling details contained in these documents; but the facts are vouched for on the veracity of men possessing such means for accurate observation, and of such wide and unsullied fame, as to render them incontestible. I can the more readily give credence to such of them as are of a professional character, because they are surprisingly confirmatory of my own observations. I shall make free use of those facts for the purposes of this paper.

But before going into the painfully interesting statistics of intemperance, let us see how far man requires a stimulus at all. I shall examine it more fully when I come to remark on its influence in this climate. I propose to be very candid on this subject, for I know there are errors existing in society in relation to it, and I wish to shew my fellow citizens what they are, by setting before them the different effects of different kinds of stimuli. If the principles I lay down are correct, there will be little difficulty in carrying them to their results. I am no ascetic myself, either in principle or practice. I endeavour to confine myself to such a selection and application as to claim counsel of St. Paul, and "be temperate in all things." I do not hold with that rigid interpretation of temperance which would limit man to bread and fruit for his only food—his drink the crystal well—the fig leaf his habiliment, and the moss his couch: such, to be sure, were his primeval allowances and they *gratified all his wants*; but that is not the case now, and a kind providence in giving us a keen zest and relish for good things, forbids the *abuse* and not the *use*.

All stimulants may be classed, for all the purposes of this paper, under three heads—the *nutrative*, the *permanent*, and the *diffusible*. The 1st explains itself; it is the aliment required for the maintenance of the organism, and is always more or less stimulating to the organic actions. The 2nd (or permanent) are those stimulants which sustain the organic actions within a certain range, giving them force and permanency; the 3rd (or diffusible) are rapid in their influence; transient in their duration, and are succeeded by a prostration and debility in a ratio proportioned to the excess to which they have been carried over the natural actions.

It is undeniable, that man is fond of excitement; his happiness consists in it; but always to command the external circumstances by which it is affected, is not in human power; but there are various substances in nature, or produced by art, by which a fictitious gaiety is excited, and the effect of external impressions on our senses are altered; by which the pain of the various wounds to which indolent sensibility is

exposed, and the gloomy apprehensions with regard to the future, to which it is so often a prey, is suspended, and the heart exhilarated; visions of happiness excited in the mind, and nature clothed in all the radiance of a new beauty. Hence a desire for it is coeval with his earliest history. Moses mentions that produced from the grape, and we know that Ham's posterity yet wear the blowzy stain of Afric's burning clime, for the prying and indelicate curiosity with which he gazed at his father Noah when all his senses were stupid under its drowsy and oblivious influences. The Chinese use tea for this purpose; the Asiatics have found it in preparations of the poppy and wild hemp; the Mexicans from the maguay; others from rice, potatoes, and various fruit. Now it is very true the demand for the excitement is natural enough, but the instinct itself does not specify whether it shall be a nutritive, permanent or diffusible stimulant; whether in fact, it shall be cod oil, or currie, or aromatics; whether reeling under the influence of whiskey, or dosed with opium, the inebriate retires to the solitary indulgence of his delirious imaginings. With regard to the two former, I have nothing to do, nature requires their indulgence, nor do they do injury, except under great excesses. With regard to the latter, or products of distillation, there is always hazard in using them, just in proportion to the extent of their employment and the sensibility of the individual. It is a common error to suppose that it is required during any strong mental and bodily exertion; in the first case, where it excites, it tends to overthrow the mind, impelling it beyond the balance of healthy excitement; in the second, the momentary exhilaration gives a counterfeit semblance of strength, without any real addition, physical or moral, which in obedience to the very laws of the human frame, must be succeeded by debility and exhaustion, and is consequently injurious. Ask those men, (and particularly practitioners of medicine, who have most experience of it,) who have passed through trying, and exhausting scenes connected with desolating epidemics where, if ever a stimulus was required to keep up poor human nature, it would be then; who then can indulge in ardent spirits or any diffusible stimulus? Let those who have passed through them, answer the question; were it not trespassing too much upon your time, for which I see, I am to ask a large indulgence, I would give you the result of the experience of some of the most distinguished of my profession upon it, let it suffice then, that it is in concurrence with what I have told you.

I approach now some of those statistical details of the effect of the intemperate use of ardent spirits, which will almost stagger credulity itself, prepared as I was myself by an enlarged experience of its influence, I was yet astonished at the magnitude of the results. These results will show to a demonstration, that all the natural evils to which man is subject, are far exceeded by those produced by intemperance,

And 1st, How far has it actually been carried to the injury of his HEALTH?

From an estimate of the number of deaths directly produced by it in large neighbourhoods, (which has been carefully ascertained,) it has been calculated that 55,000 annually die from it in the United States, it being one-tenth of the total number of drunkards supposed to be in this country. The indirect effects of it in the production of disease and death, in the form of fevers, stomach, intestinal, liver and head complaints, of dropsy, of jaundice, paralyzies and insanity, have never been and can never be precisely estimated by the profession. There is a pretty full concurrence, however, of thousands of the most intelligent of them, that it is the prolific cause of much the largest proportion. In the absence of more exact data, let us make approximations. It has been clearly demonstrated from the evidence of facts to the American Temperance Society, that more than one in ten of those over wide regions of country, who have used ardent spirits, and more than one in five of those who have mixed and sold it, have themselves become drunkards, and that these have shortened their days by it, on an average, at least ten years, loosing thus, much time to the community. It is also known from the highest and most abundant medical authority, that more than one in five of the men, who have habitually used it, have been killed by it; that 1-2 of all madness, 1-2 of all sudden deaths, and at least one-fourth of all deaths, in persons above twenty-one years of age, are caused by spiritous liquors.

The college of Physicians and Surgeons of Philadelphia, after a careful examination, certify, that in the city of Philadelphia alone, at least 700 deaths were traced to intemperance in a single year!

If we, for a moment, extend our experience to other countries, the result of intemperance there, might be embraced in a sweeping remark, as true as laconic, that it is the predisposing and exciting cause, par excellence, every where, and more especially with epidemic diseases, and the apparent exceptions on only confirmations. For instance, Dr Rush observed some old topers pass through the yellow fever period, who were drunk, night and day, and escaped, it was ascribed to their not permitting the constant excitement of their systems to flag; if it did, they were sure to be attacked, and then their was no hope. The same fact was observed with regard to the cholera, wherever it raged; to be sure, in many instances, it did not "pick out," universally, according to the expectations of many, but these very exceptions come under the head I have just enumerated with regard to yellow fever,—wherever the constitution was at all shackled or unsettled by the habit, or where equilibrium was not strictly preserved, an attack was the inevitable consequence, and desperate was the chance of recovery; and here I may as well remark, were

there no other inducements for temperance, 'twere alone sufficient, that your liabilities to disease are much less, and the chances of recovery, infinitely greater.

I shall presently give you the data derived from our own community.

2nd. In the meantime, let us briefly, shew its influence upon MORALS.

No one will deny that an indulgence in ardent spirits gives and undue preponderance to the animal nature of man over his moral and intellectual, and subdues and overwhelms his religious propensities. The celebrated Burke of Edinburg, who furnished the surgeons with his murdered subjects, could only do the work of death, under the influence of the intoxicating bowl, and it is a well established fact in criminal prosecution, that when men are about to commit acts of peculiar atrocity, they first *prepare themselves* by liquor. A criminal was once asked how he could bring his mind to commit such an horrible murder—answered—“he could commit *ten times such a one*—when prepared for it by liquor!”

Nine tenths of all the crime and pauperism in the United States are ascribed to spirits. It has been clearly proved that of those in the United States who drink ardent spirits, (in proportion to the number,) there are ten times as many idle, as there are of those who do not use it; ten times as many commit crimes, who drink it, as of those who do not drink it; and ten times as many, in proportion to the number become religious, who *do not drink it*, as of those who do. A distinguished jurist of the city of New York stated that he could find but three cases of murder committed in that city for 15 years, except by persons under the influence of liquor. ‘Legislators, it has been said, hang murderers, but license the business that makes them, expend millions to cure or prevent disease, and license the business that produces it, and renders it doubly fatal!’

The late distinguished attorney general of the U. States, the lamented Wirt, has given the result of his emphatic experience, (and none could be more valuable and extensive)—that during 40 years, that he had been a close observer of life in the United States he knew not the evil that would bear a moments comparison with intemperance. It is not exaggeration to state, says he, that this single cause has produced more vice, crimes, poverty and wretchedness, in every form, domestic and social, than all the other ills that scourge us combined!

A distinguished officer in the Navy gave it as his opinion that 9-10ths of all the difficulties that officers have with the men, arise from ardent spirits. And the Secretary of War has stated, that during 1830 nearly 1000 men deserted from the army, and that nearly all the desertions were occasioned by drinking; and that from 1823 to 1829, nearly 800 deserted annually, or 1-7th of the whole army, from the same cause.

The total loss to the country in 7 years, exclusive of the expense of courts-martial and several other items, was 471,263 dollars.

The officers in the army state, that nearly all the trouble with the men, arises from hard drinking—that more than 5-6th of all military offenses, tried by courts-martial, result from intemperance.

3rdly Let us see what an over indulgence in this habit has actually *cost* the country—and what is the tax—the burthen—the intemperate are imposing on the sober part of the community.

I find I must limit myself to a few data, or I should trespass too much on your time, but their importance shall be as valuable, as their authority shall be high.

Mr. Butler, the present attorney general of the United States, has estimated, from unquestionable data (which I regret I have no time to give you) that the cost of spirits drinking in the U. S. is annually 100,000,000 dollars. He is certainly very far within the truth: It has been estimated with much greater probability at 150,000,000 dollars, which if divided among 13,000,000 inhabitants, would subject each to an annual tax of \$11 50 cents. This amount spent on rail roads at \$10,000 per mile, would give us 15,000 miles of it, connecting every important point in the Union, and unite the country in profitable and indissoluble links, instead of being a source of unhappiness to every family; or, if converted to the cause of education, would build and endow colleges, in every state, and diffuse the blessings of light and knowledge, over every portion of our beloved country.

Three-fourths of the crime in the United States is estimated by Mr. Hopkins as chargeable to ardent spirits, which gives a total of 6,525,000 dollars, as *its cost*; and he estimates the cost of *pauperism*, in the state of New York, exclusive of the city, to amount to \$3,800,000 which he attributes wholly to intemperance. This is besides all the thousand demands for private charity—insane and other hospitals, &c.

The Grand Jury of the city and county of New York, after careful examination, say, that they have come to the deliberate conclusion, that if this source of vice and misery were at an end, 3-4ths of the crimes and pauperism of the city would be prevented, together with an incalculable amount of wretchedness, that does not come under the cognizance of law.

The superintendants of the alms houses of Philadelphia, New York, Albany, and Boston, concur in the statement, that of the numerous thousands exacting from the sober and industrious part of the community the costly support which they receive, more than 7-8ths have been caused by intemperance.

Judge Platt states it as a remarkable fact, that upon a careful estimate, it is found in New York that of the tavern keepers and retailers of ardent spirits during the last 40 years,

more than 2-3rds have become drunkards, and reduced their families to poverty and wretchedness.

As these things now are, it is demonstrated that about every six sober men in this nation are burthened with the entire or partial maintainance of a drunkard, and indeed the words 'drunkards' and 'paupers' have almost become convertible terms.

We see then from unquestionable facts, that intoxicating drinks create, almost if not quite, all our criminals and paupers, and more than half our taxes—that it is corrupting the public morals—undermining the public health—resisting the progress of religious truth, and thus covering this fair land with poverty and disease, wretchedness and crime.

In 1829 when the influence of temperance societies began to be felt, the consumption of ardent spirits in the United States was 72,000,000 gallons, which at 62 1-2 cents is worth \$48,000,000, which is annually lost to the country: and again, of the 550,000 regular drunkards who do not earn, at the utmost more than 2-3rds as much as if they were sober, there is another actual loss of upwards of \$20,000,000 per annum; 55,000 of this number actually dying 10 years sooner than they otherwise would; thus is lost to the nation the value of their labour during that time, which supposing they added but \$50 per annum to the productive industry of the country, which is very small, there occurs a loss of \$27,000,000, more.

These are none of the results we can appreciate by figures, which are irrefutable, and to which no man can refuse his assent, who is capable of estimating their value, and the only remnant of doubt left on the mind of one who has investigated the subject is, that the data and results are far underrated.

Now let us look at another part of the picture, one of even a still more sombre coloring—one that cannot be measured by figures, because it is human feeling—it cannot be measured by dollars and cents, because it is the widow's tears and the orphan's sufferings. Who that has a father, the only prop and support of a family, given up to beastly intoxication, but wishes he had never lived. What lovely woman who has cherished in her bosom the fond partner of domestic life, finding him preferring the poisonous chalice of dissipation, to the endearments of home and the purity of connubial bliss, does not curse the hour of wedded wo? And what are the agonies of the broken hearted parent, seeing an only son, upon whose education he had bestowed years of toil, anxiety, and expense, abandoning himself to the treachery of the circean draught? What equivalents are there on earth for all these sources of anguish and solicitude, almost beyond the endurance of human nature, and which often carries to the tomb many a broken hearted parent and wife. Nor are these the only sufferers. There is not an individual subject to the vice who is not connected by some link and ramification of rela-

tionship to the vast chain of being that constitutes society; and there is not a man, woman, or child who is so insulated or so insignificant as to be uninfluenced by it. The unavoidable sources of sorrow and evil are heavy and multiplied enough, God knows, without adding to them these factitious helps.

But this is not all; and I call upon heads of families to bear me out in the painful experience, of the perpetual annoyances which assail them, from this source, from their domestics—the constant petty pilferings to procure it, subjecting them to all the odious vices of the keepers and frequenters of carbarets, and then let them say if there is one to raise his voice for the continuance of a domestic evil of such magnitude where there is not one single equivalent, as an offset.

It shall now be my duty to alter the scene, and cheer the heart of the philanthropist by mentioning the change effected by temperance societies. It is spoken of as one of the wonders of the world, and America has received the credit of it, and the old world has done homage to the new, by the loud acclaim and faithful facsimile with which she has hailed and imitated the achievement.

To shew you the early influence and success of the cause, it commenced in a population drinking on an average, 8 gallons per man annually. In 3 years the consumption was diminished 3-4ths even in some of the largest towns, and 3000 drunkards have been reformed. This is a most encouraging picture, but what cannot industry and perseverance accomplish when directed by lofty philanthropy and sustained by proper principles.

It has been shewn by official records, that in places where the cholera has prevailed, and there existed temperance societies, not 1-40th of the members were as subject to the disease as other persons. So obvious in some places was the connexion of cause and effect between cholera and drunkenness, that abandoned as many of the keepers are, they acknowledged that the way from the grog shop to the grave "was too short," and absolutely abandoned their business and fled.

With regard to the actual mortality from intemperance in the United States, the data must necessarily be incomplete; I heretofore stated to you that 55,000 deaths were supposed to be the amount *directly* caused by it, and 1-4th of all above 21 years of age, directly and indirectly—this is very far under the actual truth, and I appeal to the experience of my professional brethren to testify to it; in public institutions the estimate reaches fully 3-4ths.

A distinguished physician of Massachusetts has said—"since our people have given up the use of ardent spirits, the amount of sickness has diminished one half." When the searching current of temperance reform shall have swept away all the seeds of this frightful disease, it may also be said of the faculty as of the bard of Avon's Moor—"Othello's oc-

cupation's gone." It will be eminently true of this country. Dr. Hossack, a most distinguished authority in our profession, estimated, from the result of actual experience among that temperate and estimable body of citizens, the Quakers, that the prolongation of human life gained by temperance, is 14 years in every life, which is equal to 42 per cent; and a distinguished professional gentleman states, that in a practice among them of 25 years, he had but a single patient whose disease was referable to intemperance. These are most valuable and unexceptionable experimental results, because they are derived under circumstances where there can be no other cause to account for the difference. Cold water and ice have, in a great measure, taken the place of what was formerly considered the most powerful remedies in fevers, in inflammations, wounds, fractures, dislocations, burns, and in nervous diseases. It is a remarkable observation of the celebrated Hoffman, and as true as remarkable, that if there is a universal remedy, that remedy is water.

More than 2,000,000 in the United States, and multitudes in other countries have ceased to use ardent spirits; more than 4000 distilleries have been stopped; in some states whole towns have ceased to use it, and the mortality has been reduced 1-3! More than 12,000 drunkards have ceased to indulge in it, shedding all the attendant blessings of sobriety upon so many families;—more than 30,000 saved from becoming drunkards from the change that has taken place in public sentiment and practice;—more than 8000 have ceased to traffic in the poison;—more than 1200 vessels now float on the ocean that do not carry it, which visit every clime and circumnavigate the globe, not only without injury, but with increase of the health, comfort, and safety, so much so, that the rate of insurance has diminished by 5 per cent on the profit of the policy on such vessels. And they can navigate polar seas and torrid zones—can ride upon the mountain wave and defy the storm, while vast numbers under the guidance of reeling helms, where winds are rude and waves are high, are buried under engulfing seas, or stranded in the elemental strife, go to pieces on a lee shore.

In fine, the inebriate driver, engineer, captain, sailor, workman and servant, cause more waste of property and more loss of life, than all the elements of heaven.

A barbarian chieftain and a pagan emperor have refused its introduction among their people, and a European monarch who has led armies in the field to victory, has issued his proclamation to his subjects to abstain from brandy, as being unnecessary to give energy to the vigorous or courage to the brave, and that it had been to them, not an angel of mercy but a messenger of death.

Mahomet found his early attempts at conquest and dominion frustrated by the indulgence of his followers in intoxicating drinks, and deemed it indispensable for his success to for-

bid their use, "from the quarrels and dissensions it produced among his followers; the neglect and indecencies in the performance of religious duties, and the increased liability to disease in a sickly climate," and such is the result of its use every where.

The chairman of the New York State Society stated his belief, that that state had saved in 1830, from the diminished use of ardent spirits \$6,250,000; and in some parts of Massachusetts, where the full influence of temperance societies have been felt, criminal courts of justice have little to do.

It has been estimated that if this besetting sin of intemperance had continued to increase in the same ratio that it had for some time previous to the formation of temperance societies, in less than 80 years a majority of all the voters in the United States would have been drunkards!

Will any one be so hardy now as to deny that this society has been, and is calculated to be, replete with the most incalculable blessings to our country, or that it is not worthy of the support of the patriot, the philanthropist, and the christian?

But let us approach the subject a little nearer—let us examine into the grounds of its use, and the objections to it,—physiologically—practically,—and especially to its influence in this climate; I shall then give you from the best data that have been accessible to vice—the effect on health and morals, and the cost of it to this community, and if I do not prove it to your interest to abandon it—then accuse me of being a visionary.

I object then to ardent spirits.

1st Because its indulgence is *extremely* liable to increase and abuse.

2nd That it is an *unnecessary indulgence*—the stimulant often required by our artificial state of society, is much more safely and sanitarily substituted by condiments and a moderate use of the lighter wines, making an impression of a more permanent and less hazardous nature, and

3rd Their indulgence is *directly* injurious to health in this climate.

I am sure if I shall render these positions plausible, if not tenable, you will agree with me that the noble cause you came here this night to support, is *the cause of the country*;—yes it is the cause of our common country;—yes! the patriot voice of the land should raise its note of alarm, and make it resound through this great valley, and roll on over hill and dale, till it reached our farthest shores and mountains, and the wide nation become proselytised to this great cause of humanity, and patriotism, and heaven!

1st Then—the gratification is hazardous—on account of its extreme liability to increase on indulgence.

This you may answer is a common objection to the abuse of any thing, I reply, it is more particularly objectionable to the use of ardent spirits—because the habit is more tempting,

from its associating with our sensual, and winding it around, our social feelings when they are alive only to warm and generous emotions; the gratification is greater and is more easily and cheaply indulged—each link (that is—each glass) more closely connects it with its fellow than any other indulged in by man, each lessening the power of his moral over his animal faculties,—it naturally, for the time being, increases our supposed sociability, but makes the peasant a king—levels all the (to the lower) odious distinctions of society and induces an oblivion of all cares. It impairs the regulating power of the mind—exaggerates all the obstacles to exertion—produces morbid sensibility which is the parent of indolence—destroys activity, perseverance and self command, and when strengthened by habit, it is a humiliating truth, that the most powerful minds have sometimes not been able to resist.

Here then is the danger—the treachery of the indulgence; the liability to abuse from the creation of an artificial state, in just proportion to which is a loss of the controlling power of man—the intellect. Now it is a matter of common experience that there is in every walk in life, and particularly in the lower, where the temptation is greater and the regulating power less, no temptation and no indulgence that so tenaciously holds on and increases upon its possessor as the one under consideration. And were not this the fact, (and it is so recorded in every neighbourhood of our widely extended country) there would be little comparative use for temperance societies, for I am willing to admit that a moderate indulgence in ardent spirits, to many, does no harm; but it is its *abuse*—the difficulty, nay impossibility, in 9 cases out of 10, to prevent this abuse, which is the ground-work, of all the crying evils of which we complain.

As the demand for drink, is the demand for excitement, and as the system becomes habituated to it, unstrung and partly worn out, to produce the amount of excitement required, the dose must be constantly increased; every repetition increases the difficulty, and throws new obstacles in the way of its removal, for it has been truly and forcibly said—that no man ever became a drunkard at once,—they were all at first, *moderate drinkers*, and have only insensibly and gradually become *immoderate* drinkers;—the demand, by indulgence, becomes stronger, the temptation increased, the resisting power lessened, for mans' self esteem is diminished in proportion as he yields to any vice that he knows is degrading: but his power is consumed in proportion as his excitement is raised—hence exhaustion results—his liability to disease increased, and he sinks prematurely into his grave. Such then is a brief history of 99 cases out of 100 of habitual drinkers,—that what was commenced in politeness, is soon by indulgence converted into inclination—the dose is increased from diminution of effect and the force of example, and before the moral power is awakened, such is the tenacity of habit, resistance is use-

less, and with the loss of self estimation, he is gone forever. In guarding against the abuse of these tempting stimulants, it is painful to cast our eyes, for a moment at those moral beacons which some of the most distinguished names of our countrymen have furnished us. It is not difficult to account for a stimulus of this kind being indulged in to excess, during the intervals or after the excitement of political life is over, or to assuage the grief or disappointments to which the turmoils of life exposes all; and the reference is made to it, with the hope, that as controul is lost by indulgence, the 1st step which is so much in our power, with an uncontaminated controuling moral influence, will be made use of, to *prevent* a career whose end is *always* degradation and ruin. Upon this subject then, it is of the last importance, nay it is the very foundation of the society—*obstare principis*—to oppose beginnings—to *establish general rules*, to which there are, and must be, individual, and doubtless many exceptions, but this instead of invalidating, establishes their propriety. The question is not then, whether there are not many men, on whom ardent spirits, in moderate quantities produces, no immediate discernible injury, or who from long continued habits, find it one of the wants of their being; it is, *whether its constant use—its extreme liability to abuse, and the great inquiry it has already produced, and is constantly producing on society, is not sufficient to warrant society in establishing for its own safety, the GENERAL RULE for its ENTIRE PROHIBITION.* The members of temperance societies think it does—and they believe this to be true view of the question. I have said there are doubtless exceptions to every law—intemperate individuals will sometimes reach an advanced age, but the fact is conclusively established, that the *large average* of health and life, is materially lowered by it,—a fact which shews that the apparent exception is more a fallacy than a reality, and that, *ceteris paribus*, the highest health and greatest vigour will always be on the side of those who make the nearest approach to the fulfilment of the organic laws.

It is reported of Hannibal that no poison would affect him, and we have heard of men, who could indulge in the potation of a gallon of spirits a day for a considerable time with impunity, and of men who have passed a long life drinking more than a pint a day,—there are others who will not take the small pox—measles, yellow fever &c., these are *exceptions to all rules*, and should no more govern intelligent beings, than the rule to *compel every man to drink that quantity per day*; we make rules for the *mass of society, and not the exceptions.*

It is for the sake of *example* as well as its beneficial influence that we enter into this association, and we hope to show those most exposed, one worthy of being followed. Does our poorer, but equally worthy fellow citizens know, how much a bit a day (and who does not spend as much as that who spends at all) will amount to in a year—more than 45 dollars,

and in 10 years more than \$456, and 25 cents a day in 30 years, \$2,737 50 cents, without counting interest, loss of time &c.

2d I proceed to shew you in the next place—that it is *an unnecessary indulgence*.

The stimulents required by our artificial state of society, are more permanent and nutritive, they make a less hazardous impression—they do not overset the boundaries of reason, and substitute for it a brutish ferocity. No, they sustain the organism during the exhaustion incident to our condition. Now, ardent spirits, produces a different kind—a diffusible excitement—it arouses our reserved and dormant energies to a degree not necessary for healthful action, and which were intended to be kept for special emergencies,—and which, as debility, depression, relaxation must always follow and be in proportion to excitement, must *necessarily* shorten human life. This awakening of dormant energy, which according to a fundamental law of our nature, is a source of pleasure, as long as it lasts, men mistake for real permanent strength, but the error is obvious.

Disease arises from the infringement of some organic law, and is never the legitimate consequence of its observance—no one instinct of man ever called for ardent spirits—the demand for them is an entire perversion of a natural taste. No interpretation of the laws of nature can make the demand for this drink, an instinctive natural want—it is in compliance with no organic, moral, or intellectual desire—it is to subserve no use in his economy, but its indulgence is a perversion of all. Nor is it wanting for a medicinal or curative agency. In no mode then, in which we can view it, is it required for the personal wants of man, and with the exception of a few purposes in the arts, it is as useless in the economy of civilized or savage life, as the poisonous opium itself. Over excitement of one kind or another is doubtless the principal cause of 99-100 of all diseases to which man is subject. I have already shown you the number supposed to be induced by this particular stimulant at the north, I will presently shew you its influence here.

In the early part of this discourse I showed you the difference between the various kinds of stimulents. It is freely admitted that man requires some stimulant, and from the whole tenor of the reasoning of this paper, it is evident that the permanent and nutritive are infinitely preferable to the diffusible. Nature has been bountiful, and particularly in warm climates, as if to indicate their appropriateness of *condiments*, (a permanent stimulus.) She furnishes no where ardent spirits; it is only by the torture of her elements that it is made. Let each then in this wide and provident variety, select those most agreeable to his palate under the general judgment of experience, and use them in moderation. Under this head the rules of our society permits him to include the good sound light wines, though I think we are better even without *them*.

They are *permitted* then rather than *recommended*, and though they contain alcohol in a small proportion, it is so blended with extractive matter and other ingredients, that it seldom intoxicates or does much injury to either body or mind.

I have no doubt then that good generous living (excluding ardent spirits) is promotive of health in this climate—that the occasional prostration incident to a long continued range of high atmospheric temperature, is beneficially, easily, and safely removed by moderately stimulating food, and that the liability to endemic disease under these circumstances, (and these are the very conditions where we are most subject to take disease,) is infinitely better guarded against by an agent that will give permanent invigoration, (a nutritive stimulant,) than one that stimulates an organ already over excited by the climate, and this brings me to the 3rd objection, viz.

3rd. That its indulgence is directly *injurious to health* in this climate.

The grounds of my objections here are strictly professional; they are derivable from a knowledge of those physiological effects of climate that are known to be directly injurious to health when in excess—the first and greatest of all—the *sine qua non* of all the injurious influences, is excess of atmospheric heat. The first impression of this agent is upon the skin, but as this is but a secondary organ, if its influence was confined here, little injury would be sustained; it is then upon that surface or organ with which the skin is most nearly connected and most intimately sympathises, that it most affects, this is undeniably the stomach first; 2d. the intestinal; 3d. the cerebral; hence the influence of solar heat in the production of thirst—of impairment of appetite—of derangement of secretion—of fever—headache, &c. here there are concatenated links all arising from the first cause—the application of an undue degree of heat to the surface. The direct physiological effects of heat then are—the production of excitement—thirst—if carried far or continued long, pathological (or diseased) state ensues, as fever, intestinal affections, diseased liver; cephalalgic affections—these are the prominent diseases of warm countries and seasons. Let us compare this with the injection of ardent spirits—to one unaccustomed to it, or from its undue or long continued use, heat, thirst, excitement; pain in head, (intoxicalion) often fever, from the 1st and from the 2nd fever—obstructions—various chronic and acute intestinal affections—diseases of the head—mania—apoplexy, &c. It is an undeniable fact then, that the injection of ardent spirits operates in a *direct line with all the injurious influences of a warm climate, and has every tendency to aggravate and produce those very diseases that are characteristic of such a climate, and that makes a residence in it hazardous.*

Hence then, the cases are precisely analogous in both the acute and chronic affections; but this is not all—it produces liability or predisposition to disease by undermining the con-

stitution. Man, in general, is subject to disease in proportion to the unsoundness of his stomach; its most ardent advocate will not have the hardihood to assert, that ardent spirits makes the stomach *more sound*, but we have the concurrence of almost the entire body of the profession that it has *precisely the contrary effect*. Man's liability to disease is greater in proportion as his resisting power is less,—this is diminished by any and all those causes, that tend to produce diffusible, not permanent or nutritive excitement—that make a fugitive impression and consequent exhaustion, in proportion to extent, and not increase the stamina,—that, in fact, destroy the equilibrium of constitutional action, without which there is no security for health one hour. In proof of these positions, what is the result of all experience? the records of mortality every where demonstrate their undeniable, irrefutable correctness, and the increased liability to disease of every description, after the constitution has been so weakened, is notorious to every one—as a sudden cold—a pleurisy—a fracture, a slight wound in the skin, &c. is often sufficient, alone, to break down his racked and shattered constitution;—even a little excess of exertion—an exposure to the vicissitudes of the weather—a hearty repast—or a glass of cold water, as we see instanced so often, in the Northern Cities, *when it is confined to them*,—not unfrequently extinguishes the wasted and flickering light of the vital principle. These are all matters of common observation, and this is the explanation of them. The same increase of liability is shewn in epidemic diseases—a man then subject to other causes of disease has his *resisting power lessened* in proportion to the extent he has been injured by this liquor, and the experience in cholera and other epidemic diseases, is in proof of the correctness of the remark. The result of the experience of the most distinguished physicians, who have practised in warm climates, as well as others, is most emphatic against its use in any way, and the names Cheyne, Trotter, Beddoes, Hoffman, Abercrombie, Astley Cooper, Johnson, Moseley, Rush, Hosack, and a host of others, are sufficient vouchers for the fact. I have detained you too long to go into particulars; but to rely upon it the ratio of the mortality at the Charity Hospital (to be mentioned presently) of the intemperate to the whole, will not be very far wrong when applied to all unacclimated intemperate individuals.

Those who drink water alone in a warm climate, can undergo the greatest fatigue, without comparative inconvenience, and in proportion to the exposure to the sun, so is the necessity the *greater to avoid* the injection of ardent spirits, because the incitement of the stomach and general system is proportionably increased by such exposure, so infinitely greater is the liability to take on disease. To the same extent, and from the same cause, is increased our moral fortitude and the ability to support the inevitable ills of life. It was formerly very common for the planters in the country to give their

negroes daily drams, it has now gone very much into disuse, from experience of its manifest injury. I repeat then, and I have great pleasure in stating, that my experience has been confirmed by that of many intelligent friends, who have been in the climate longer than I have, that labor can be performed with greater ease and cheerfulness and less exhaustion, by those who entirely abstain—elasticity and buoyancy of spirits,—enables to endure hardship better and exposure to the inclemency of the weather and vicissitudes of season, than those who indulge in it.

Upon all these points experience has actually tested the truth, and has proved conclusively, that in the labor of draining, exposed to wet and cold in all weather, and drinking only water and coffee, no injury resulted—that, in iron foundries, which is the hardest work done by man, and which is now well known cannot be performed if even beer is indulged in, and the sole drink during the hours of this hot and heavy labor is water;—that those who drink freely, have exposed themselves to the inclemency of the weather, as severe snow storms—on wrecks &c. perish, while those who drink water, but partially suffer. Capt. Ross found on a late voyage to the Arctic Regions, that in a journey of great difficulty and hardship, he was the only one of the party who had not inflamed eyes, and was the only one who did not drink grog;—he was also the oldest of the party;—yet, for the same reason he bore the fatigue better than any of them. He also stated from experience, that whoever will make the experiment on two equal boats' crews, rowing in a sea, will soon be convinced that the water drinkers will far outdo the others. All this is in obedience to that law of the animal system—that in proportion to the exaltation of any excitement, by artificial means, so is the after depression. And the very excuse for drinking in a warm climate, will shew, on explanation, the lameness of the apology, viz.—that a certain amount of atmospheric heat has overstimulated and hence weakened the body; now it is perfectly evident that if habituation to a certain range of temperature will weaken and relax the body, no *one* proportion of grog will sustain the system—habit itself will destroy its effect—the organism becomes insensible to its animating influence when most needed—the increase then must be constant, but as toleration, on the resisting vital agency does not increase with the dose, the period of termination must be accelerated, in proportion to the rapidity of this increase and the strength and resisting power of the constitution; and all observers know this to be the fact, and it is in precise accordance with physiological laws.

But again, it is a well established medical axiom, that stimulants are not indicated, in proportion as exhaustion ensues, as the advocates of the practice allege, but as *susceptibility decreases*,—now in proportion to exposure to the sun, *susceptibility* so far from diminishing, actually *increases*; hence then the validity of the proposition; of their directly injurious tendency.

There is another reason equally forcible and conclusive, derived from incontrovertible physiological data and directly applicable to this climate. During the elevated temperature of summer, the air we breathe contains a less amount of oxygen (on the vivifying portion) to the same bulk, and it is as well ascertained that the injection of ardent spirits, and a diet of animal food *largely augments* the demand for the consumption of oxygen—the consequence is a laborious and suffocating respiration and all the inconvenience suffered by the system for an important demand which cannot be supplied. Hence the double propriety (for they produce much excitement) of a watery regimen, and a vegetable regimen in a hot climate and season

It is an argument used against us and at times successfully, with superficial observers, to show the innocency of the indulgence, that many men who drink to a considerable extent, still enjoy *great apparent health* and appear to be in full vigor. Now, my friends, I beg you will not be deceived by *appearances*, you must not be satisfied with the *superficies*—the exuberant foliage and rich verdure on the mountain side is no proof that there is not a volcano burning within. Apply to those who make physical man the study of their lives, whose opportunities permit them to draw aside the curtain that conceals the frailties of mortality, and they will tell you, that this ruddiness on the cheek, and this bloom on the nose, is but the effect of the excitement that is kindled within,—*that they do not enjoy good health*, and they well know it;—that as we cannot add one iota to existence, though we can increase its apparent phenomena we whirl on the jaded wheels of life too fast,—exhaustion takes place before life has had its ordinary duration, and as favorable as this climate has been proved to be, to healthful longevity, it is not permitted to them to enjoy it, and they run their race much sooner, as they run it much faster, and are cut off many years sooner than they otherwise would be, in the natural and usual wear of healthful action, and this is in precise accordance with experience here. It is well known to many of my auditors that a large proportion of the healthiest gentlemen of this city and country never taste ardent spirits, and they find their healths much improved by it. No medical man will deny the correctness of the physiological explanation just given, for he knows it is applicable to analogous cases,—that in proportion to the rapidity maturity is arrived at, so is decay,—the sturdy oak may be a thousand years in reaching its acme, it may take a thousand to reach the period for the termination of its existence; the ephemeral insect in a day reaches its highest perfectibility, and in a day expires—such too are the fate and fortunes of man!

But again, it will be admitted by all who are acquainted with any climate; but especially with this (the special object of consideration) that the greatest amount of mortality necessarily arises during the *acclimating process*. By the acclimat-

ing process in a warm country, with reference to natives of the north, (whence the great mass of our emigration is derived) we mean—lowering the tone of the system to that of the native, by which the *calorific* or heat-producing process is accommodated to the lessened wants of the system in that respect, consequently, all those means that tend to increase this process, as diffusible stimulants, too warm clothing, and large quantities of strong food, are directly injurious, as they not only tend to arrest, if not destroy, the acclimating process, but actually assist the climate in the production of disease, and hence they are particularly injurious during this stage. These principles are fully borne out and verified by all experience, and none will have the temerity to deny them in the face of repeated instances known here to almost every one, of men, during habits of abstinence, passing through the acclimating process even during our worst epidemics, without any fabrile phenomena whatever. The fact is a most valuable one and I trust will be remembered.

Were such a tableau kept at our cemeteries, as is recorded in almost every part of the Christian world, we could ascertain what is the actual amount of mortality in passing through the acclimating process, and calculate the mean duration of life in this climate—we should be supplied with the important and indispensable information necessary, as a basis, for the insurance on lives, which is now utterly wanting, from the culpable neglect of the city councils, in not ordering a proper report of the deaths; the only approximation we can have recourse to, is that derived from the records of the Charity Hospital. Of the 5,470 admitted into that Institution during 1835, 1,226 died, of this number there were actually of Louisiana and those who had been 3 years and upwards in our climate but 9! This is a most extraordinary result in our favor. This important fact fully bears out our principles; to what other cause than beastly intemperance, as I will shew presently, acting in conjunction with the influence of climate, each aggravating the other, can we ascribe this immense mortality, and it is due to the intelligent officers and attendants of that house to state these facts.

I now approach that part of my subject that concerns us still nearer—it is to make the most approximative estimate in my power, from the imperfect data accessible to me of

The cost to this community—1st of inebriating drinks to the consumers *directly*, and 2ndly—*indirectly*—through diseases and death—through crime and the demoralization of the community.

I enter upon this subject with great pain,—my own profession gives me abundance of opportunities of witnessing its effects on the health,—the other professions furnish the same, to show its influence on the morals of the community. I shall borrow largely from all. I approach it too with great delicacy, because every man that exposes a great public abuse, must

necessarily stumble against strong private interests. My object, however, is the great interest of society, and if a few are injured by reform, the great mass is benefitted, immesurably benefitted, and it is high time we took one lesson from experience, for it has been bitter enough.

1st, Then—what is the quantity and cost of inebriating drinks—I say inebriating drinks, because in the estimate I am about to give, the wines cannot be distinguished from ardent spirits—though immesurably less injurious in the impairment of health—in the production of crime, and injury to morals, I yet believe the community would be gainers by entire abstinence. The data we are about to give, are deemed nothing but mere approximations.

The Customhouse books, (to whose inspection I am indebted to the politeness of our worthy president,) give a balance *in favor* of this place of the Foreign imports over the exports of spirits, wines and liqueurs, for 1835, of gallons 1,104,471.

It is not presumed that entire amount was actually used in the city, but as we have no account of its, or any, exportation into the interior or coastwise, and as it is known that very large amounts are brought here from the upper country, much more than is exported to them, and that there was distilled in the city in 1835 1,000,000 gallons of spirits—it is presumed from the best authority I can find, and they have been practical men, fully cognisant of the business, who suppose there is consumed here, over and above the foreign importation, at least 720,000 gallons, and that of the most injurious description, including 25 per cent of the produce of our distilleries, or 250,000 gallons, making the aggregate gallons 1,824,471 which, at the least estimation, has been calculation to cost \$2 per gallon, \$3,648,942.

This is supposed to be the gross value of it sold to private families, and to keepers of Hotels, Caberets, &c.

Now the great portion of the drinking public, *that for which the public have to pay*, (as I will show you in my 2d category) although they actually do consume only a portion of this amount, the cost is prodigiously enhanced; the immense profits of retail have to be taken out of it. Let us see what they will amount to. There were licensed during 1835, 801 Hotels and Cabarets, where ardent spirits were sold; some of them are the most profitable establishments in the city; averaging between 2 and \$300 per-day, and a very large number from 50 to \$100. I am told by many judicious friends whom I have consulted, that I am much within the mark when I make an average of the daily sales of the whole at \$20 each, which, for the year, will amount (for what may be called *public drinking*,) to the enormous sum of \$5,847,300, leaving out of the account, the amount consumed in private families, which has been estimated, by a competent judge, to reach to, at least \$1,037,500, thus making the whole, probable amount of drinking in New Orleans, to extend to

\$6,884,800. Please to bear in mind, the distinction which I wish to impress upon you, between *public drinking* and *private drinking*; the one the public has to pay for, in the various forms I shall presently enumerate: the other, the public is only so far interested in, on account of the *force of the example*.

2dly, Now let us see the effects of it; what it costs indirectly; through diseases and death; through crimes and the demoralization of the community.

I have carefully examined in conjunction with the distinguished Surgeon of the Charity Hospital, (Dr. Stone, who sees every case) the records of the diseases and deaths of that establishment, and we concurred in ascribing more than three fourths of the cases, or 4754 to intemperance; and of these, there died 940, or one-fifth, or four-fifth of the entire mortality in one year!

Of the out-door patients 2850, the same estimate was made with regard to the causes; the mortality was not known; three-fourth of this number is 1762, hence we have an aggregate of 6916 individually claiming and receiving the support of that charity from our city, in one year, at an annual cost to the community, besides the cost of capital, &c., of (which is more than \$200,000,) at least, 40,000.

The private hospitals would not materially vary the ratio; the expense is individual, and is to be classed with private practice. This is necessarily much more vague, but as it is particularly mischievous here, on account of its acting in a direct line with the injurious influence of climate; and as one-fourth of those above 21 years of age, is supposed to die through the influence of intemperance; and as our entire mortality in 1835, besides those coming from the Charity Hospital, were 2628, of which 1987, are estimated to have been of the age referred to; I am sure I shall still be under the mark when I estimate the number of deaths, caused by intemperance directly and indirectly in private practice in this city, to amount to 497, which added to the 940 from the Charity Hospital, makes the frightful mortality of 1437 in one year from this cause! making in the aggregate more than one-third ( $\frac{1437}{3835}$ ) of the whole number of deaths from intemperance!!!

This is an] appalling picture, but it is the only way to understand the extent of the evil. It is surely a most gloomy roll of victims offered up on this bloody and insatiable altar. Is it over-drawn? I appeal to every man who has been in this climate 18 years, as I have, and say that there is one iota of fact, of experience, of principle, that I have over-rated. In that long vista of years, and painful retrospect of the past, how many a noble victim have I watched at the bedside of suffering, exhibiting the potion in vain, when the susceptibility to impression was extinguished; over how many a premature victim have I seen placed the clods of the valley;

ah, over how many a beloved friend and associate have I yet to shed the unavailing tear! Cast your eyes abroad in the land, nay look not far—what family or connexion has escaped the influence of the desolating scourge that is constantly selecting the talented, the amiable, the gifted intellect, but weak of purpose, from among us. But let not our pity for their unhappy destiny conceal or disguise the errors which occasioned it. There is an awful sanctity to be sure, that invests the mansions of the dead, and there is even a delicacy due to the deviations of the misled, if we must moralise over the graves of our cotemporaries, let it only be done for the benefit of the living, but let us not palliate the dreadful consequences of their failings.

Let a man who wishes to take a lesson of temperance go to our bastile (the jail—a disgrace to any civilized nation)—our criminal and police courts, our hospitals; let him from a bare inspection of their tenants doubt if he can, what brought them there; if still skeptical, let him visit with the anatomist, the last receptacle of mortality, the dead house, and see what brought there the white, the bloated, the scirrhus liver, the softened, pallid, ulcerated viscera, the diseased brain, the dropsical effusion.

Look at the miserable collection of drunkeries (as they have been properly termed) from the lower to the upper end of your port, through every avenue, lane and alley of your extensive city, to the precincts of your burial grounds, shooting their bloating poison through every limb of society in daily draughts, and nightly revels. Can any man who is not ignorant of the first principles of the profession, I had almost said, of common sense, hesitate to account for *any mortality* which malignant censure may foist upon us? are not here causes adequate to the result, climate out of the question?

But I am not yet done, God grant I could close here, these are not all the effects of this debasing vice. There was committed to the police jail of this city in 1835, 4,210 individuals, the keeper of that receptacle estimates that more than 19-20ths, or 3,991 were confined, from causes arising from intemperance.

The expense of the city prison is \$12,000 per annum, 19-20ths is . . . . . \$11,400

This is besides the value of their detention which at 15 3-4 days each is worth, which is lost, (while they are detained in idleness) at 50 cts a day, . . . . . 33,408

Besides the cost to the masters of \$9,840, . . . . . 9,840

There was committed to the *Parish jail* in 1835, 1,186 prisoners, the keeper estimates that 19-20ths were intemperate. The cost of this jail is \$6,000 per annum, 19.20ths of which is . . . . . 5,700

Besides the loss to the community of their detention in time, which at 28 days each, \$1 50 cts a day, is equal to . . . . . 16,604

The docket of the *Criminal Court* exhibits a list of about 500 cases for 1835, of which intelligent counsel, after mature examination with me, estimates to have arisen from causes connected with intemperance, at least 40 per cent, the whole cost being 12,000 makes 4,800.

The *City Justices* have had about 350 cases arising from causes connected with intemperance in 1835, which though costing the community *as such* nothing, probably has cost individuals at the rate of \$8 each, . . . . . \$2,600

Hence from these *indirect* sources there is, . . . \$62,447

The two Orphan Assylums have been tenanted by the infantile reliques of parental intemperance, the entrances, in 1835, were 83. The *annual* expense, independent of the large capitals of the Institutions are about, . . . . . 26,000

*All* of which may be fairly put down to this vice.

The charitable appropriations by the council for 1835, may be put to the same black list, and amounts to . . . . . 14,842

I have not set down the large amount expended on the city guard, the greatest portion is demanded by vice, caused by intemperance—the large amounts for salaries, that would be saved—the police fees—the penitentiary fees—the law suits, and various other amounts expended, which would be entirely superfluous, were indulgence in ardent spirits stopped, the large amounts paid to physicians, for the cure of diseases arising from the same cause, besides the large contributions of private charity, &c. &c.

Finally, I should leave this subject very imperfect were I not to allude to the numerous private quarrels constantly occurring, a great portion of which have the treacherous influence of these drinks for their origin, 30 of which, annually terminate in duels, 25 or 5-6ths of these have been ascribed, by an intelligent informant who is well conversant with them, to this cause, and from 1-5th to 1-6th of which are fatal.

Now let us see how the account stands,—here is an amount paid out of the State and Parish funds of . . . \$102,742.

(And I leave out the loss to the community of \$60,000 derivable from *indirect* means.) But, these expenses were incurred in the city of New Orleans will, if every community was governed by the principle of bearing its own burthens, it should be divided by the number of tax payers here, which in 1835 amounted to 3,363, over and above the licences for drays, cabarets, &c. hence then, each *would have to pay upwards of \$30 independent of all the ordinary legitimate burthens of civil government!* Were this tax actually enforced, would the drunkeries continue to be supported, so would we feel the

full force of the argument addressed to our pockets, and break them up? And this some miscall *freedom*,—it is freedom with a vengeance,—it is the freedom of the cut-throat and the robber. Is it freedom to recognise the right for any member of society to do as he pleases, and say to the rest—“you shall maintain me and my family, and besides, exposed to all the consequences of my habits!—Is this derived from nature, or the institutions of society? How long will the intelligent and far-seeing people of this country put up with an imposition so outrageous?

It will result from the data I have furnished, that the *cost* of drinking in New Orleans—*directly or indirectly*—amounts to the enormous sum annually of \$7,449,989. Suppose this sum appropriated to the pavement of your streets: from an estimate obligingly furnished me by Mr. Pilié, one-third of it would pave all the streets in your city, and thus make it, for health, population, comfort, and wealth, superior to any city in America; and besides, decorate your public squares, and make perennial streams from the great father of waters, perpetually purify and refresh your streets.

Let us now turn our minds from this painful and disgraceful reality, and contemplate individuals and conditions of society, where it is not used. It is a gratifying circumstance, and adds force and value to the principles in this paper, and to the great cause itself, that the great men of every age—those who have possessed the clearest and most powerful minds, have not indulged in the inebriating bowl; this then is the explanation of their ability to perform such prolonged intellectual labor, and to acquire such an advanced age in the enjoyment of health. Among those who have remarkably illustrated it in their lives may be mentioned Demosthenes, Culer, Boyer, Fletcher, Locke, Laplace, Sir Isaac Newton, Sir Wm. Jones, Wesley, Dr. Johnson, Franklin, President Edwards, and a host of others, who have left durable monuments of their genius on every age.

The perfect and uninterrupted health of the inhabitants of New Zealand, has been the theme of praise by that distinguished observer and navigator Captain Cook. Throughout the whole of their towns and country, not a single man, woman or child seemed to have, or to *have had* any bodily complaint whatever. The great ages to which they reached was likewise remarked by him,—coming on with a gradual subsidence of muscular strength and the falling of the hair and teeth, they shewed no deficiency of cheerfulness and vivacity. To no other cause could our navigator ascribe these remarkable effects than that water was their universal and only drink.

A primeval state of health and simplicity was described to us but a year or two ago, by that interesting traveller Catlet, as prevailing among the Mandan Indians, and it doubtless struck many of my present auditors as forcibly as myself:

the noble simplicity of life of those remote sons and daughters of nature, had not yet been disturbed by the vices of the white man; *his* instinctive wants had not yet called for the intoxicating bowl—the pure stream that flows from the bosom of nature was *his* only drink. How painful and disgusting the contrast to point you to the drunken and dilapidated remnants of the once noble sons of the forest, the descendants of Pocahontas, of Logan and of others; who now wander along our frontiers, and in our settlements, a most heart-rending illustration of what ardent spirits can do, to demoralise and destroy.

Another instance of such influence has lately been given me by an intelligent gentleman from Metamoras. The heat of the climate there is greater than here, the country a rich alluvial, but fever and all those diseases I have enumerated as common in this country, with those who indulge in ardent spirits, was then unknown among the large body of natives, who drank nothing but water, live upon fresh food, richly spiced; but that since the introduction of ardent spirits, those who make use of it, are subject to all the host of diseases they always carry in their train.

But I am afraid I have exhausted your patience, and I must hasten to draw these observations to a close. Many of our friends object to joining us, assigning for a reason, that they are “temperate already”—in answer to that, we can only say *we* want, *society* wants the benefit of your example; example in this world goes much farther than precept—man is an imitative animal, he looks to the upper members of society, the leaders, for example, and follows as near as may be, his manners, customs, habits, it is them that give the moral tone to society, and it depends upon them for it to be healthy or diseased. Such then as are the conspicuous members of society, so will be the mass. It is their duty then as well as their interest, to afford such an example as will most conduce to the welfare of society. The force of that example is much increased by uniting with associates, union is strength, alone it is comparatively little felt, hence the advantage of a society, not only for the force of example, but for collection of facts, and diffusion of information. It has been said with as much force as appropriateness, in reference to a refusal to join a temperance society—should a patriot refuse to join with others for the defence of his country, and give as a reason, that “he was a patriot already,” would have his patriotism to be something more than suspected. And again, were a man in health to refuse to unite with others to drain off a stagnant pool, that was filling a city with pestilence, and give as a reason that he was in health already, he would give sad evidence, that his heart, if not his head, was disordered. Were a conflagration raging in a city, and should a man refuse to unite with others to extinguish the flames, because his own house was not on fire, he would be likely to excite little sympathy

should *his* house be burnt. There is not an individual then, who is not interested in the success of our principles: you have all to pay your quota for intemperance—in expense—labor—reputation—in the foundation and endowment of hospitals—poor houses—courts of justice, and all the innumerable claims, which these miserable objects exact, in one way or another, the pittance of the industrious and the temperate, to minister to wants derived from a suicidal use of ardent spirits.

After these specimens of the use of ardent spirits upon the happiness—the health—the moral character and the pecuniary interests of society, I very much mistake the intelligence and patriotism of my countrymen, if my prediction is not verified, of its abandonment. Let us present another example to the world of what Americans can do; that pleasant and innocent beverage tea, was but the detestable instrument which laid the foundation of all the suffering of our ancestors, to accomplish a noble end, our political freedom; their sons have now a duty to perform, infinitely more important, it is the disenthralment from a mental and physical servitude, pregnant with more real ills than all the despotisms that ever existed. I am sure it is only necessary to put the facts fairly before my fellow citizens for them to be convinced of it. We can form in every parish and town, societies to subserve the tactics of party, or clubs for the amusement of Bachanal carousal, but we are laughed to scorn, if we attempt one more dearly associated with the interest, present and eternal, of the widow and orphan, the poor and the destitute, the criminal and the diseased, the high as well as the low, than any that was ever formed by the hand of man. We have heard much sickly sympathy for what is called the “poor African,” and volumes have been written, and meetings upon meetings of our deluded brethren, and hundreds and thousands subscribed, and attempts made to deluge this land in blood for their relief;—and hundreds of thousands raised to dispel the clouds of darkness from the moral sight of the poor benighted heathen, in a distant quarter of the globe; and all this while these very individuals—their friends and the community, their own countrymen, are suffering from a cause of moral and physical depravity of a hundred fold greater magnitude. If charity ever should begin at home, it should be *here*; the enemy is not only attacking the frontier, or even the walls—they are contending for the citadel itself: each individual is *personally* interested, for who is so poor or so rich as not to feel the scourge that is desolating society?—who is so insulated as not to feel the influence of that link that connects him with his fellow?—who so immaculate as not to feel that poison that is circulating in every vein and artery of society! Should it not be the object then of philanthropy, of patriotism, to arrest this desolating scourge, that is so costly to us not only in money, but in character, and in life? Must we confine ourselves to

the cure of the disease after it is formed at such a price? Is it not more economical—more humane—more philosophical, to lay the axe to the root at once, and before we raise a crusade for the disenfranchisement of others, first strike the shackles from our own limbs?

With what a brilliant vision do you clothe the future with regard to this portion of our happy country,—what makes it so? You complete the outline in having the country filled with an enlightened population—the forest subdued—the land cleared, drained and cultivated—canals and railroads giving every facility of intercourse: but, you will have the same burning sun, the same vicissitudes, the same moisture,—and will not the same habits produce the same effects then as now? Will not ardent spirits have the same influence in increasing the liability to climatural disease, and augmenting every malign influence of position? Your vision then of the future, instead of being of joyous anticipation, with the growing influence of this vice upon us, should be one of the most sombre melancholy, for increase of population under such circumstances, can only produce increase of mortality and crime. But what a splendid contrast opens to the eye of the philanthropist and the Christian of this country, with a change of habits and all the happy consequences I have shown to flow from it. What a delightful relief, to see the springs of life, feeling and intelligence renewed on every hand; health, industry and prosperity glowing around us; and the altars of domestic peace and love rekindled in every family. America and her institutions are the last hope of the world. It is one of the great resources left her for paying off, to the old world, the large debt incurred for the benefits she has derived from her literature, her arts, and her sciences. But I am at fault my language is of the future, while my data are of the past—the set-off has been registered—the claim allowed—the acquittance granted. The debt is extinguished, and a heavy balance has been entered to the credit of American philanthropy and benevolence.