LUMBER FOR SALE , friends and the public generally, to commenced a Lumber Yard on the N of superior Lumber; and intenda kerpin

o prices and terms. His country fr DAVID S. CALDWELL, his agent, at nay be always delivered at a moderate

LOST CHILD.

Five Hundred Dollars Reward LITTLE GIRL, five years classkin, blue eyes, I'ght hair, and a transpleasant countenance, named Care KINS BULLOCK, who can read very weeks Bullock, who can read very so lost on the 17th ult, six miles as untland, near the road leading to Be indreds of men have searched in every tion throughout the neighbourhed, is or of her can be found. The above of legister for her delivery, and are re-pecting her, whether dead it ukfully received.

Diligent search has been made, and a ce of the above child can be found, the seed parents have been induced table has been stolen. Editors will confere ir on the deeply distressed, by givents e an insertion in their respective pore.

R ANNAPOLIS CAMBRIDGE A



The Steam Boat ! RYLAND, come her route on TUES the 9th inst. leasing lawer end of Dry harf, at 7 o'clock, A. M. for Anna ambridge by Castle Haven,) and Easton.

s-age to or from Easton or Cambridge, S2 ssage to or from Annapolis, sage to Chestertown or Cursica,

ildren under 12 years of age bil price.

TAXES! TAXES!!

JOTICE is hereby given, that the day school Taxes for 1833; and counts 1832, are now due and payable. The ands upon the respective funds to which

e of the Peace, offers his services to the p. for drawing of DEEDS, taking a NOWLEDCARS TS, and will after her business appertaining to his office. August 22

HAT an Election will be held in the el county, on MONDAY the 7th day of ber next, for the purpose of choosing elegates to represent said county in the energy Assembly, a Representative to example a Sherili for the county.

BUSHROD W. MARRIOTT, Shell August 29.

WALDIE'S

IRCULATING LIBRAR OFICE.—For the sake of combining old and new series, and making the dume correspond both in date and making the sake of combining th ditional numbers to the second cose of first or old series. These numbers to mished gratuitously to those who cases with No. 1 and 2 with No. 1 and No. 6, and who have feir subscription, or who shall have professed to 26th No. of Volume 2 is subscription of that No. will be straightful to the control of that No. will be straightful to the control of that No. will be straightful to the control of that No. will be straightful to the control of that No. will be straightful to the control of the co

To those who have really patronist, Library," by prompt payment of the ription, very sincere acknowledgment and ered, and a continuance of their particles.

e respectfully requested. September 19.

NOTICE.

HE Notes given by purchasers at the of the Personal Estate of the late.
Grammer in April Iast, will be depart Collection, in the Farmers Bank of the late. land, (Anuapolis,) where all persons rened are desired to make payment of

JOHN HILLEN, Ada's of Jos. A. Grammer, (in

[CONCLUDED.]

It we all adout the evils of Intemperatice, it is noncessary to dwell longer upon It is not now a question whether the of ardent spirits be productive of artent spirits be productive.

equences; every one agrees that it is -But

may those evil consequences be prevent-

effect must have a cause. Every river

minds of different formations and casts,

pswerfal to influence it in this way,

weight of its influence. There is no

ind and exerts that influence more ty-

ave. We do as she commands us. We

cs. If public opinion give its sanction crime no matter how flagrant or heinous,

nala in se soever it may be, it becomes the in our eyes. When a vice becomes

coable it loses the name of vice. Sir.

t, it can hallow an injustice. It can call-tirtue, 'virtue-vice, black, white-

black-and it can make us believe it.

disting distinctions between right and

between good and had. It can disor

enscionce, and nerve his heart against

virtuous impression. Its empire is over

the orbit of its attraction. And is it he countenance, which this custom has

to the drinkers of intoxicating spirits,

has occasioned the afflictive evil which re this day met to aid in exterminating? see cas doubt it. Every man's, observations that convinced him, that it was bethis custom had become so general and ading that a contravention of it was contrated as a contravention of politéness, and minners. Here then is the origin of the

se, and here we must commence our o

arrent, and cause it to flow in a healthjer

nel, or rather we must prevent new sup-loit, we must by keeping those temper-the are already happily so, dry up the this, and the stream itself will soon be aboged,

nast be a source of the greatest joy to yphilanthropist that this fashion is fast a its influence. It is not now regarded of the necessary accomplishments of

ref the necessary accomplishments of cultiman. We can abatain withint aubig ourselves, to ridicule. It is no longer ration to evidence our hospitality to out in, by spreading the fusciours poison better, by spreading the fusciours poison better, by spreading the fusciours poison better, by some can have failed to have perdit the gradual decrease of Intom stance get us. Heads of families: remark it, merchant speaks, of the great diminution is sale of ardens spirits, and of its use gratificus accommedation of their custra. The secandrunkard or a drunken is a much more unusual spectacla than it tre or three years, past. The signs of their pure there years, past. The signs of their pure there years, past. The signs of their pure there years, past.

is a much more unusual special tales, of two or three years past. The signs, of these better that Intemperance, is fast yearing from amongst us. But the ques unreally presents itself, how has this

can costom not do? It can sunctify



VOLO LXXXVIII.

ANNAPOLIS, THURSDAY, OCTOBER 10, 1833.

work been effected? We all see the effect, what is the cause? How has this great moral revolution been brought about? Surely, says he who is not initiated into the secret of this PRINTED AND PUBLISHED BY JONAS GREEN, Church-Street Annapolis. a -! change, our civil asthorities must have adopted some very severe measures, and prohibited THREE DOLLARS PER ANNUM the use of spiritaous liquors under heavy penattles -No! this change has not been brought AN ADDRESS about by force-not by constraint-physi-DELIVERED DE JOHN HOCULBRETH, but by a power mightier than these, mightier than all combined. It is the Temperance re the Temperatice Convention of Anne-widd County and the City of Annhyolis, Friday the 20th Scittember, 1838, in the Il of the House of Delegates.

Societies. They are the great cause which is rooting from amongst us a disease which had fastened upon our very vitals. Public opinroused through the agency of the Temperance Societies are the great correctives. Moral remedies are alone efficacious in the treatment of moral abuses. -Force may quell, but it can never subdue. - The most severe statuto-ry regulations, unless sanctioned by public opinion, may suppress for a time, but they can never exterminate.

resisteracted? and this, craving your gence, we proceed for a few moments to But although this custom has considerably bated, it has not been wholly discontinued. ace that disease to its origin, and ascer-Much has been done, but much more remains to be done. The snake is scotched, not killed.' It still possesses its sting and the power of-using it, and as long as it possesses this certainty of success attempt a corepower, we are not secure from its venomous have a source. Remove the cause and

Let us consult this dictate of reason philosophy in the application of a remebilisophy in the application of a remebilist of this dangerous disease of Intemperate that gentlemen of respectability, and in other respects, uprightness of deporture of the success of the respects, uprightness of deporture of the success of the respects, uprightness of deporture of the success of the respects, uprightness of deporture of the success of the suc resent state of ruin and lost happiness of hat time when he was first induced to the reference and virandlet us ask ourselves what occasion and let us ask ourselves what occasion but look at the misery and we which follows hat foul distemper under which he is now the traffic in ardent spirits; the beggary and ring? The particular special reasons that want it produces the blight it makes upon want it produces. The blight it makes upon our moral nature, the injury it afflicts upon our moral nature, the injury it afflicts upon our physical constitution, it they will but examine into its consequences immediate and remote, are led away by the temptations that holds out to them. Others, with a same imperception of its unlawfulness, with which they may do. They hold forth to it noise out to them. Others, with a consciousness of the fatal step which they about taking, plunge headlong into the er of dissipation, as the wise man says lerget their sorrow, and remember their my no mere. In the bowl, we are told by labasa, the discontented seek for large head the sanction and of leath. This commerce has so long head the sanction of commerce has so . Johnson, the discontented seek for long had the sanction of public opinion, it has ort, coundidate. But notwithstanding and are engaged in it, that they have resort-ariety of special motives that operate ed to arguments to justify it. These argued to arguments to justify it. These arguments, it is true, are false and hollow, but self-interest incapacitates them from seeing their futility. We will take notice of them with a few remarks. They say that they vend ardent spirits for the support of themselves and families. This object is worthy, and one which they are bound by all fair means to attain. But the end is not now looked upon as justifying the means. We, of this age, subscribe to a more enlightened—a more humane system of ethics. We are told that the ancient Lacedemonians used to make their slaves drunk every day, and expose them to the sight of their children, in order that their shocking situation might deter them from voluntarily choosing that which had brought them to it. Now the rearing of their children in the paths of Temperanceand virtue, was cer-tainly, like the support of the vender and his family, a laudable and praiseworthy end, but the means by which they proposed to attain it were most cruel and unjustifiable. No matter how laudable soever an object, which we may have in view, may be, it is not lawful air right to have recourse to corrupt means to compass it. It is theft, Justice Twysden says, to steal leather, even to make poor

> to give your family bread. And what is the pitce which the vender of ardent spirits pays for the support of himself and his family? It is the broken hearts of parents—the tears of the widow, and the cries of the orphan. But there is another excuse which they plead in extenuation. They say, or the most honest of them say, that they don't sell ardent sprits to the drankard, but only to those who make a temperate use of its limits in making bad worse. These are the very persons to whom we don't wish you to sell. We wish to keep Temperate people from becomwish to keep 1 emperate people from becoming. Intemperate, and we know that to be intemperate they must first be temperate. Temperate drinking, as it is erroneously called, is the ground-work of all Intemperance. No man ever became a slave to ardent spirits in an instant. He proceeds step by step down this (tatal declipity, and is not at one moment upon the heights of prosperity and temperance, and the next precipitated into the lowest depths of ignominy and shame. Temperance Sucleties are instituted more for the preservation of the rising generation, and those who are temperate from the corrupting inflaence of ardent spirits, than for the reformation of those who are already corrupted. They are more preventive than curative in their object. Of the confirmed, beauted drunkard, we have but very little hopes. When the habit of drinking has been inveterate in his system, a part of his constitution and appetite, the case is almost desperate. He may return, but it is a most improbable possibility that he ever will. Our motto is Ventrati occurrite morbo meet the approaching disease—take effective measures to ward off its attacks. But the wender is inviting its approachs is encouraging temperate persons

men's shoes.' It is murder to kill your fel-lew man, although his death may enable you

th drink, sgainst which the effort of the advocates of Temperance are principally directed. Then his excuse that he does not sell to the drunkard is groundless, is worse than ground-less. No, if they will sell, if they must sell, if the renunciation of this abominable traffic would be destructive of his interest and the interest of his family, let him sell to the drunkard only, and not to those who may be induced to become drunkards by his sale. But he very tenaciously urges again—that if he were to abandon the take his place, and that he might as well have the profits at any one else. This is his last hold, and the one to which he invariably flies after having been repulsed from those of which I have just taken notice. We will dismiss this part of our subject by reducing this last place to its simple leading the part of our subject by reducing this last plea to its simple legitimate meaning, and then leave it to its own futility. He sells puison to his neighbour, because if he does not some one clas will, and he is willing to incur the guilt of such sale, for the paltry pittance of a few dollars and cents. A man presents him a dagger, and asks him to take his life—he does it because, peradventure, if he do not some one else will, and he shall thereby lose the trifle which is paid for the execution of the deed.

There are many honest and well meaning

to a Temperance Society. That very honesty and good intention, have done more in spread ing the evils of Intemperance, than the example of all the drunkards in the country. They are aware of the incalculable evils that the vice, against which we are warring, has inflicted upon us. They look with a feeling heart upon its ravages, and sincerely wish that they might be arrested, but still they are an occasional glass, when they are told by those who have examined into the subject, that such self-denial will not only go very far to rid us of an afflictive general evil, but will also conduce in a great degree to their own individual benefit. - They say, as a reason for their not joining the Temperance becoming intemperate, that they are known by all who know them at all to be temperate men, and that the influence of their example ty. We know that there are some persons who reason thus, who doubtless, if they were convinced of the consequences of their conduct, would cheerfully connect themselves with a Temperance Society. Let us then examine into the soundness of their objection. -They say first, that there is no danger of their ever becoming intemperate.—This we will at present concede for the sake of the argument, sithough we shall endeavour to show hereafter that they have no security that they will not be drunkards. Admitting then that they are in no danger themselves, is their influence in favour of the cause of Temperance, as extensive as if they were joined to a Temperance Society, upon the principle of total abstinence? We think not principle of total abstinence? We think not so extheir ever becoming intemperate. - This we Nay, we not only think that it is not so ex-tensive, but we think that the besotted drunkthe paths of Temperance and Virtue, was cer- and ineradicable, does more service to the cause of Temperance than they. For while the example of the temperate drinker is calfirmed drunkard is disgusting and repulsive. in moderate quantities, have a tendency to ordinary level of humanity, by diffusing a system, -and this is attractive -this is enticing this creates in the mind of those who see him drink, drink, who do not take a philosophical, or even a rational view of the subject. that he is a happier man. The consequence of which is that his example is not unfre-quently followed. But when these intoxica-the state of intoxication. Now let us suppose ting spirits have been taken in large, over large quantities, when every faculty is obscured, every perception blunted, every trace, of that noble reason which distinguishes man out to discountenance the use of ardent spirits. from the mere brute creation is gone, when on all occasions. Probably your presence upon you. This is a temperance, not are inhe either totters along our streets, a deprayed might be some check upon their indulgence, if temperance society. This is a combination and beastly outcast, or lies prostrate, almost inanimate, when brandy has reduced him, to this depth of depravity, is his condition enviable?—is his example likely to be followed? No, no! : We fly it-disgusted, shocked. We shun it as we would a venomous reptile. The example of the temperate drinker, (or sober drunkard, is a more appropriate appel-lation; then is on the side of drunkenness. It is only by drinking deeply, or not tasting,

> of Temperance. But they themselves are not secure. though they may have drunk temperately for one, two, five, ten, or twenty years, they may drink deeper. It may yet grow on them. Their potations may increase in number and quantity. No man should calculate two much n his moral fortitudes and his ability to resist evil. None should refuse to take coun-sel of the weakness and the fallibility of human nature. It is wisdom, it is courage, to fly danger, not to court it. It is prudence to avoid temptation, not to rush incautiously into it. -It would be well for man, if, as he adto be blinded to the prayer he was taught to lift up in his infancy, Lead us obt into temp-

that their influence will be exerted in favour

There are some objections, which are erged | last been led away into vice and crime; the by young persons, against joining a Temperance Society, concerning which, if we do not subject ourselves to the censure of telling tales out of school, we began to be indulged with a few remarks. They say, as every body says, that there is no danger of their becoming alarge to identify the say, if becoming slaves to ardent spirits—that even if they were in danger, they can resist that dan-ger as well without; as by joining a Tempersuch an association, implies an incapability on their part of resisting the temptations to Intemperance, without some external restrainject themselves to the censure of such a the first reason, for their refusal, that they ing of our remarks has been a sufficient aunowever slow we may be to acknowledge it. The evil spirit is ever abroad spreading its alluring bait for all, no matter what our situs. I say we are all in danger, but none more so, or as much so as those persons in question, who are so very eager to plead their exemption from it. They are in the hey-day of youth.—They look at things as they appear, and not as they really are. Their passions, and feelings, and impulses, are not under the complete mastery of their judgment. Their pulse beats strong and high, and impels them, almost irresistibly, be youd the line which prudence marks out for them. They stand upon a fatal preci-pice. The goldess of pleasure is beck-oning their approach. She lures them by false smiles to destruction. She inveigles them by her artful wiles into her net. Her Syren voice is whispering in their ears her lelusive promises.

They yield to her temptations, they enlist under her banners, and too late alas! they find her promises broken, and the pleasure which they were so cagerly seeking has eluded their grasp and assumed the frightful reality of misery. Yes, we are in danger, awful, impending danger. Temptations beset us on all hands. They start up before us at every step—from every covert. And can we always resist them?—Can we resist the solicitations of friends? Can we refuse the pledge of affection when our health is toasted? Can we listen to the sparkles of wit at the festive board, can we observe the cherrfulness that board, can we observe the cheerfulness that hangs over that board, without being influenced by these temptations? Can we hear the still more powerful shafts of ridicule? Can we hear ourselves taunted as being destitute man nature, they will see that such a course will arm them with an additional weapon to repel the assaults of this vice. We will take a familiar illustration of this.—You have no fixed settled principles on this subject, you have bound yourself by no external obligation to abstain from the drinking of intoxicating spirits. We will suppose that with this disposition of mind, you are introduced into the company of a number of friends whom you love. The conversation is gay, animated, sparkling. After a while the bottle is ordered to be brought in. You are prged to partake, you refuse perhaps. They solicit—you, having no settled determination, at last yield and consent to take one class. That class has and consent to take one glass. That glass has destroyed some portion of your moral forti-tade. You are urged to take the second—you it were not, the knowledge of the fact that you were a member of a Temperance Association might prevent their soliciting you to mingle in their indulgence; and if it had not mingle in their indulgence; and if it had not this effect, it would at least enable you to resist all their importunities. We hope this is plain, and exigent of no further illustration. Then, notwithstanding you are in danger, and joining a society would remove that danger, yet still you are unwilling to remove it in this way, because such removal would imply an incapability on your part from digracing yourselves, without some additional restraing principle, to your own sense of right and ing principle, to your own sense of right and wrong. There is some truth, the there is no reason in this objection. It certainly does imply that you may not be able to resist the temptations of intemperance, If there be any censure in this implication, it attaches upon the whole human family; and you certainly do not claim for yourselves an exemption from those liabilities which are inherent in human nature. Man is not a perfect being. He is not preserved in the path of rectifude by some irresistible metive which will continue to operate down to the consummation of his existence. Man may fall. The greatest and hest men heve fallen. Gld mens who have troublen tide of dissipation, you cannot prevent him, for a long time thu gath of virtue, have at

sear and yellow leaf has been blasted upon its stem, and withered before it fell. Then sureby you are not infallibly secure and erect upon the very threshold of your entrance apon the stage of life, whilst vice is spreading all her allurements before you, and inviting you with the most besetching smiles to partake-you certainly should not refuse to do an act, which will enable you to resist all her allurements, because such an act presupposes your fallibili-ty. It is for your sakes principally that the exertions of the advocates of the Temperance Reformation are directed. They wish that the rising generation, who are to have the reins of the government of our country into their hands, and to fill those stations in society which they now fill, may be preserved from that vice which has been the frame of the present generation. And will you refust to be benefitted by their exertions - by their a isinterested exertions? If they were to consult only their own selfish purposes, they would have but very little interest in the subject.—
They are upon the down hill of life, a rety more years and they will have reached the val-ley of death. Their eyes will soon be closed, upon worldly objects, and worldly enjoy-ments, and it is solely the interest which they take in your welfare that induces them to exert their strength in preserving you from the contaminations of this vice. But you have a long future to provide for. You are just ascending the mountain: the sun that is to enlighten your progress, is just peering from behind the Eastern hills, and it is the object of their fewest winds. their fervent wishes and strenuous exertions, that that sun may continue its course unclouded to its zenith, and at last descend in peace and happiness. We have no certain security that we shall not become drunkards, unless we firmly resolve upon total abstinence; we may think as we enjoy the deceitful plea-sure which the moderate drinking of ardent spirits inspires, that we shall always enjoy that pleasure, that we shall never transgress the bounds which we have now prescribed for our-selves. But if it now take but a small quantity to elevate our spirits, 'ere long it will require a larger. If we now drink but once a day, the time may come when we shall drink double and treble and quadruple that number. Like the snow-ball it gathers as it rolls; or like the name graven upon the beach tree, in its infancy, which grows with its growth, it ed our whole system. I appeal to the drunk-ard, I ask him, if, when he first placed the poisoned chalice to his lips, he ever anticithought the time would ever come when that beverage which he once drank but temperately, would "bite like a scrpent—and sting like

I am conscious, Mr. President, of having already trespassed too long upon your patience, yet I must ask your indulgence, whilst I make a few remarks to that portion of the congregation which is on my right. Ladies, your presence denotes that you are not indifferent and uninterested spectators of the noble cause, in which we are engaged. Your prayers and wishes are for its success. But we ask something more material. We ask your aid, your influence, your active co-operation. To your honour, be it said, you have ever stood forward in the foremost rank of fortunes to the improvement of the condition ed the naked, given food to the hungry, and poured the balm of consolation upon the af-flicted mind. And will you now refuse your aid when it is most required? Will you remain passive spectators of the ravages of this monater, whilst you see your friends, relations, fellow-man, falling daily before it? We have heard the objection frequently brought for-ward by females, when they have been asked to subscribe their names to the constitution of a Temperance Association, that it would cast an indelicate reflection upon their conduct. But if you will only look at the nature of this society, and the materials which compose it, you will see that no such aspersion is thrown of sober, industrious, temperate men and wo-men, who, convinced of the evils of intemperance, have determined to exert their strength to repress them, and not a jurio of drunkards binding themselves by oaths and obligations to abstain from that which had ruiged them. Our object is not to reform the drankard-it is true it may and has done that incidentally, but it is to preserve the rising generation unpolluted by this vice. We ask the young man, for whose benefit principally, Temperance Societies are instituted, to join us, for the double purpose of enabling him to ward of the assablts of this seductive vice, and of enlisting his influence in favour of Temperance—chiefly, however, for the former. We ask your names, not because we think you require any other restraining principle, to enable you to abstain from the drinking of ardent spirits, other than your own innate sense of delicacy and shame, but simply for the gowerful influence you are known to exert ever mankind. You then mistake the object of this Society, and our reason for asking you to connect youris true it may and has done that incidentally, and our reason for asking you to connect your selves with it, by urging this objection. But

P. 150 E.L.