

**SAMSON SHORN, AND HIS
LOCKS RENEWED: OR THE
HISTORY OF SPIRITUOUS
LIQUORS IN PENNSYLVANIA.
JUDGES CHAP. XVI. VERSE 22**

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Samson Shorn, and His Locks Renewed: Or The History of Spirituous Liquors in Pennsylvania.
Judges chap. XVI. verse 22 by George Duffield

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GEORGE DUFFIELD

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1855
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Samson Shorn,

AND

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OR

THE HISTORY OF SPIRITUOUS LIQUORS

IN

PENNSYLVANIA.

JUDGES CHAP. XVI. VERSE 22.

BY GEORGE DUFFIELD, JR.,

PASTOR OF THE COATES ST. PRESBYTERIAN CHURCH.

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TO

THE HON. ROBERT M. FOUST,

AUTHOR OF

THE SUNDAY LAW,

BY

HIS FRIEND AND PASTOR,

G. D., Jr.

PHILADELPHIA,
September 26th, 1855.

AN HISTORICAL SERMON.

Judges xvi. 21, 22.

BUT THE PHILISTINES TOOK SAMSON, AND PUT OUT HIS EYES, AND BROUGHT HIM DOWN TO GAZA, AND BOUND HIM WITH FETTERS OF BRASS; AND HE DID GRIND IN THE PRISON-HOUSE. HOWBEIT, THE HAIR ON HIS HEAD BEGAN TO GROW AGAIN AFTER HE WAS SHAVEN.

SOME three years ago it was my privilege to call your attention to the general history of the cause of Temperance, and to point out the successive epochs of its progress through the country at large. Since that period, various circumstances, which I need not now detail, have led me still more closely to the study of that cause, particularly as connected with the State of Pennsylvania. The history is alike peculiar and instructive, and it is well worth our while to gather up the scattered fragments into one consecutive whole. At present these fragments are only accessible to the antiquarian, who has the patience to search for them among the long forgotten pamphlets of some dusty archives, and like Elihu, to "fetch his knowledge from afar." But the lessons thus imparted are much too important to be confined within such narrow limits. We would wish them to be known and understood by all.

HOW CAME THE USE OF SPIRITUOUS LIQUORS AS A BEVERAGE TO BE FASTENED ON OUR COMMONWEALTH IN THE FIRST INSTANCE?

WHAT AND HOW EARLY WERE PARTICULAR STEPS TAKEN TO REMEDY THE EVIL ?

HOW FAR DOES THE EXPERIENCE OF THE PAST THROW LIGHT UPON THE PRESENT AND THE FUTURE ?

"History, is the work of God. Its seemingly isolated and fragmentary events are parts of one connected and orderly series, of which the divine Providence is the method, human welfare the chief subject, and the divine glory the last chief end."* This definition accepted, and how can we do otherwise than *study* it? Especially the moral history of our own Commonwealth, who will say that on such an occasion as this, it needs an apology for presenting it? The real ground of complaint would rather seem to be, that such a history has been so long withheld.

We must commence that history, however, with confession and humiliation. Pennsylvania, it is everywhere asserted, is entitled to a bad pre-eminence among her sister States, both for the use of intoxicating liquors and their manufacture. With such a county as Schuylkill, once containing a grog shop to every nine voters; as Berks, with a majority against prohibition, heavy enough to determine the vote of the State; with the immense amount of whiskey and lager bier annually manufactured by us; above all, with such a stigma resting on our history, as the "Whiskey Insurrection," how can we deny the oft-repeated impeachment? With the blood of Pennsylvania ancestors, as far back as A. D. 1700, flowing in our veins, we would deny the charge if it were possible; but it cannot be done, except at the expense of honest, candid, *Pennsylvania* truth. Heavily as the curse of intemperance has fallen elsewhere in our land, on us perhaps, in some respects, it has fallen the heaviest of all.

Still we remember "the tower of Siloam," and the other rebuke addressed by our Lord to those who were anxious to throw the first stone; and we would plead, that the charity

* Address of H. B. Smith, D. D., 1855.

that "rejoiceth not in iniquity," would also rejoice a little "in the truth." There is at least this much to be said in extenuation of our fault. *As a community, Intemperance was no part of our original inheritance.* The upas was not indigenous to our "virgin elysian shore."* The use of spirituous liquors, as a beverage, did not land from the good ship Welcome, with William Penn. It was no portion of the "Holy Experiment." In the great law, comprising a general system of jurisprudence, adopted at Upland, Dec. 4, 1682, "Drunkeness, encouragement of drunkeness, drinking or pledging of healths, were punished by fine and imprisonment."† Time has fully shown who were right; those who opposed this law, because it "descended into the privacies of life, and attempted to regulate the minor morals, which may be safely left to the good sense of society for correction," or the benevolent and far-sighted founder of the "greene county towne." The result of nearly two hundred years of experiment, has now within the last few months brought us back, precisely to the point from which we started!

The authority of his law, Penn further endeavored to establish by *argument*. "Strong liquors are good at sometimes, and in some proportions; being better for physic than for food—for cordials than for common use." To make the pernicious article as scarce and dear as possible, he was in favor of "laying a heavy impost on strong spirits and liquors." Especially the poor Indian, did the "great and good Onas," (as they called him,) labor with the most unwearied pains to protect against the evil—now appealing to the humanity of the whites, and again to the good sense of the Indians themselves. But his appeals were all in vain. Intemperance did for the Indians in Pennsylvania what the *sword* did elsewhere. No one denies that the unexampled mortality that prevailed among them was to be attributed to

* A Sowle, 1684.

† Proud's History of Pennsylvania, p. 71.

this active and mighty agent. In 1773, at the treaty at Carlisle, they said, "The rum ruins us. We desire it may be forbidden and never sold in the Indian country."* But, alas! the sale of "the mad liquor" was still continued! Is it not possible, that to Him, "who seeth not as man seeth," the nature of our sin may be read in that of our punishment? The principle is a true one, however difficult it may be always to determine its particular application. "The Lord *shall* reward the doer of evil according to his wickedness."† States, *as such*, cannot be punished in the world to come, therefore, they must be punished here. Saul may die, but famine will come, and the blood of the Gibeonites be avenged in the slaughter and disgrace of Saul's posterity.‡

The *manner* in which the recompense at length came upon our commonwealth, is quite as singular as the fact itself. Penn speaks of spirituous liquor as a "cordial." So it was called toward the close of the 13th century, by a Spanish physician, one Arnold de Villa, who, in the matter of names, was a worthy ancestor to *another* Arnold who betrayed his country. So it was called by the English soldiers fighting in the Netherlands, who introduced it into their native country, A. D. 1581. Such kind of liquor, sweetened and aromatized, would excite the system, quicken the languid circulation, increase the strength, give life and cheerfulness to the patient: consequently, it was a *cordial*. For obvious reasons, the nostrum became extremely popular; as much so as those that now-a-days build stores of eight or nine stories high in Chestnut street, or palatial residences in the Fifth Avenue, New York. *The medicinal value of spirituous liquors, was the entering wedge of the great evil.* The air of this hot climate was deemed unhealthy; our first adventurers, therefore, must have something in the form of

* Proud's Pennsylvania.

† 2 Sam. iii. 39.

‡ 2 Sam. xxi. 1-11.