

Chapter 1 : Temperance (XIV) Upright " Truly Teach Me Tarot

How did Frances Willard change the direction of the Woman's Christian Temperance Union after she assumed its presidency in ? She moved the organization from prayer to social action. By , when the National Woman Suffrage Association and the American Woman Suffrage Association united as the National American Woman Suffrage Association.

Wed Mar 5 Wed Jan 3 Your Location is The waters stir angrily today. Prexus is not pleased at the tarnishing of his waters by the spawn of Innoruuk. The Deepwater Knights have been trying to locate this [place] for many years. Indeed several of our greatest vessels were lost while in search of this island. He was gone at sea for months before we received word from him. One of our [clerics] took a small group out in search of him, but we have received no news from either group. We have found no sign of him or his crew yet. Truthfully it would be a miracle if he were still alive. I follow his path in hopes that I can continue his work where he left off. If he is dead then his spirit may yet linger here. Tied to this world by his unfinished task. She was always very fond of Chester. She may have in fact found him, although I suspect too late to save either of them. It looks like a silver ring with a large black stone in it. I got mine on one of the docks in Dulak harbor, seem to be more common of the Crew of the ships in Dulak. I heard someone in ooc get theirs at the fort in Gunthak. The drop comes down to luck. I got mine in about 15 min, some people camp for 2 days. Once you have the emblem, take it back to Millius. Millius Darkwater bows his head quietly as his eyes bring recognition to his mind. Her spirit surely lingers nearby. Her quest goes unfinished. You gain party experience!! Now go to the beach south of the lighthouse and kill undead until the female version of "an erudite spirit" spawns. The male version is for one of the pally quests. I found her at loc neg , neg after killing several "a savage skeletal sailor. So, if you run around killing the savage skeletons, she should pop for you. On the beach with the wrecked ships in Gulf of Gunthak approx. Cons Indifferent to all. Her lips curl into a smile as she begins to fade away into the mist. You hear something fall to the ground. You notice a wet scroll half buried in the sand. You reach down and pick it up. You have received Spell:

Temperance movement: Temperance movement, movement dedicated to promoting moderation and, more often, complete abstinence in the use of intoxicating liquor. The earliest temperance organizations seem to have been those founded at Saratoga, New York, in and in Massachusetts in

They passed out religious tracts and insisted that the Sabbath be observed. They improved sewers and drains, inspected the homes of the poor, and campaigned against the death penalty and for world peace. They lived in communes, rejected fashion in favor of rational dress, and took all sorts of water cures. But above all else, they advocated temperance reform. Antebellum temperance reform was the largest mass movement in United States history—and certainly one of the most influential. Temperance reform unfolded in five sometimes overlapping phases: The essay that follows will sketch out the history of temperance reform, pausing to consider four milestone temperance texts, and will conclude by discussing the effects that temperance reform had on the non-canonical and canonical literary texts of the antebellum period. Beer or cider was served at every meal, to children as well as adults, and various liquors and cordials were used as medicines; many families distilled their own spirits and brewed their own beer. Church meetings, town elections, and militia trainings were all occasions for drinking, while the tavern was the site for all the communal activities that could not take place in the church, from business meetings and newspaper reading to cockfighting and bear baiting. Historians estimate that Americans drank more than twice as much alcohol in the colonial period as they do now, but no one at the time thought of this as a problem. On the contrary, alcohol was celebrated as salutary and drinking as convivial. The drinking of alcohol was understood to reaffirm communal ties—on holidays, at harvest time, and during all the rituals that punctuate a life, such as baptisms, weddings, and funerals. Communal ties were reaffirmed daily as well in the informal political debates that sprang up among the men who gathered every evening in taverns, gatherings that were as democratic as the revolution such debates would ultimately foment. This happy conception of alcohol and drink was first challenged in the United States in 1733, when the Puritan minister Increase Mather published a pair of sermons entitled "Wo to Drunkards: Two Sermons Testifying against the Sin of Drunkenness. In introducing the category of "abuse" Mather is drawing a new distinction between moderate and excessive drinking. The consequences of excessive drinking fall on individual drunkards: But the fate of individual drunkards has become a concern for the Puritan community more generally because, Mather believes, excessive drinking has recently become more prevalent. For this reason, he exhorts the elders of Boston to monitor the drinking of others in order to ensure that it does not become excessive; more specifically, he calls on the elders to regulate the number of taverns and alehouses in the city and to supervise them more closely. In emphasizing regulation and supervision, Mather is anticipating the form that temperance activity would take throughout the eighteenth century, when the so-called licensing movement would seek to ensure that drinking houses and the drink trade remained in the hands of a respectable elite. Toward the end of the eighteenth century two texts argued that licensing was not enough: Where Mather had drawn a distinction between excessive and moderate drinking, Benezet and Rush instead distinguish among forms of alcohol: And where Mather had focused on the spiritual and moral effects of drunkenness, Benezet and Rush attend to the effects that spirits have on the body as well as on the mind and the character. Indeed, Rush establishes a remarkably precise set of correlations between various alcoholic and nonalcoholic drinks and various bodily and moral states. He depicts these correlations visually through what he calls the "Moral and Physical Thermometer," which arranges drinks according to their specific "hotness," from water through punch to pepper in rum, and then displays the specific "diseases," "vices" and "punishments" to which the hotter drinks give rise p. But reform did not seize the public imagination until the early nineteenth century, when people became troubled by a sudden rise in drinking rates. In the seventeenth and eighteenth centuries people had drunk at a rate more than double our own; in the first third of the nineteenth century, however, they suddenly began drinking at a rate more than triple. More specifically, the annual per capita consumption of distilled alcohol was six gallons a year; with the rise of temperance reform at mid-century, that rate would fall to two gallons a year, where it has held steady ever

since. What these numbers obscure, however, is the fact that many women, children, and slaves did not drink at all in the period, which means that the [Image not available for copyright reasons] typical drinker was consuming nearly half a pint of distilled alcohol every day. Historians argue that the causes of this sudden rise in alcohol consumption were largely agricultural. As a result, they needed to convert the grain they grew into something more portable: Spirits were easily transported back to the East, and they also circulated widely in the western territories, where a shortage of hard money made alcohol the most common currency. At the same time as the spread of agriculture was causing a national drinking binge, however, the rise of industrialization was making sobriety seem newly necessary. In the colonial period, labor had been spasmodic: Factory work, by contrast, required a disciplined labor force, one that would show up for work on time, every day—and sober. Agricultural expansion thus created a situation that industrialization felt compelled to control. The first attempt to do so took the form of the moderationist movement of the early to mid-nineteenth century. This movement began in , with the founding of the Massachusetts Society for the Suppression of Intemperance and the Connecticut Society for the Reformation of Morals. These groups emerged, historians argue, in response to the depression that was caused in New England by the War of and the consequent naval embargo; there was a fear that the newly unemployed would fall into drunkenness, and the moderationists sought to forestall this possibility by instilling what they called the habits of moderation. Moderation was defined in one of two ways: That these two distinctions were sometimes confused with one another points to the fact that the moderationist societies were far more deeply concerned with a third distinction, the distinction of class. The moderationist societies drew their leaders and most of their members from the traditional New England elite, from the ranks of men who belonged to the Federalist Party and to the Congregationalist or the Unitarian Church. These men viewed alcohol and drinking through the lens of their own elite status, and as a result they tended to believe that problematic drinking—whether it be excessive drinking or the drinking of spirits—was a phenomenon particular to the lower classes. In the event, neither moderationist society proved to be very influential, and both had faded away by the early s. In a new group emerged, the American Temperance Society ATS , which drew its members from a variety of evangelical denominations and included nearly as many women as men. The ATS followed the moderationists in taking excessive spirit-drinking to be primarily a lower-class phenomenon, but it argued that the responsibility for having caused this drinking, and thus the responsibility for ending it, lay squarely with the moderate drinkers of the upper classes. These drinkers had set an example that the lower classes were following at great peril; they were therefore obligated, the ATS argued, to set a new and better example by abstaining from spirits entirely. In this way, the third phase of temperance reform, temperance proper, began. The ATS was remarkably influential, in large part because many of its evangelical members had already been involved in mission work of various kinds and therefore knew how to disseminate their message much more broadly than previous reformers had been able to do. Where Mather addressed the church fathers of Boston and Benezet and Rush addressed the political leaders of the emerging United States, the ATS spoke directly, through illustrated tracts and weekly newspapers, to the moderate drinkers it was attempting to persuade. And persuaded they were: Temperance was quickly radicalized in two different ways. Some ATS groups began arguing that the sale of spirits should simply be outlawed, and in this way they inaugurated the prohibitionist phase that would come into prominence in the s. Others began arguing that beer and wine—ultimately, even communion wine—were as dangerous as spirits. This latter line of argument gave rise, in , to a group that ultimately replaced the ATS, the American Temperance Union; more generally, it gave rise to teetotalism, the fourth phase of temperance reform. In these sermons Beecher erases all the distinctions that Mather, Benezet, and Rush had carefully drawn. There is no difference, for Beecher, between the strongest spirits and the weakest wine, no difference between a binge and a sip, because the weaker lead inevitably to the stronger and the sip leads inevitably to the binge. For this reason, Beecher insists on total abstinence from all forms of alcohol for everyone. Even as Beecher radicalizes temperance reform, he also borrows and combines the rhetorical strategies that had been used by earlier temperance texts. Specifically, he combines a medical analysis of what alcohol does to the body with religious claims about what it does to the soul, and he exhorts the nation to begin collecting the data that will reveal what alcohol is doing to the economy as well. He insists, in particular, on statistics, which he believes have a unique power to make visible

"the height, and depth, and length, and breadth of this mighty evil" p. Beecher and the American Temperance Union focused on saving the sober, just as earlier reformers had focused on saving the moderate drinker, in large part because no one believed that confirmed drunkards could be reclaimed. In a group called the Washingtonians began to do just that. Begun by six formerly hard-drinking artisans and laborers who agreed to support one another in their efforts to remain sober, the Washingtonian movement made a place not only for reformed drunkards but also for working-class men and women within temperance reform. The effects were astonishing: The Washingtonians differed from other groups not only in the focus of their efforts but also in their methods. Where the members of other temperance and teetotal societies gathered to listen to professional lecturers, the Washingtonians held what they called "experience meetings. These meetings were supplemented by tee-total fairs and picnics, teetotal concerts and balls, and most popular of all, Fourth of July celebrations in which men and women would declare their independence from King Alcohol. From the beginning, the more established temperance and teetotal societies were shocked by the Washingtonians: Increasingly, some of the Washingtonians themselves came to share this view. Many working-class men and women had turned to teetotalism in the hopes of improving their social and economic status, and they began to want the meetings they attended to display the respectability to which they aspired. In response to this desire, the Sons of Temperance emerged in and gradually took the place of the Washingtonians. Eschewing experience speeches and teetotal songs, the Sons of Temperance offered less entertainment but more concrete aid. Indeed, they remade temperance reform according to the model of the mutual aid societies that working-class men and women had first started forming in the s. Because the Washingtonians, and later the Sons of Temperance, believed that drunkards could be reclaimed by example, they continued to rely on the power of moral suasion. By contrast, the middle-class temperance and teetotal societies, believing as they did that drunkards were beyond redemption, increasingly began to argue that sobriety would be possible only when alcohol was outlawed. Prohibition first emerged as a possibility in the s, when temperance societies in New England sought to deny licenses to taverns that sold liquor, but it came into real prominence in the s. By Massachusetts had succeeded in transforming itself, county by county, into a teetotal state, and in Maine was the first state to vote itself teetotal all at once. Twelve states and territories had followed by That year, however, marked the high point of nineteenth-century prohibitionâ€”and of nineteenth-century temperance reform more generally. In the s a number of states repealed their so-called Maine Laws; by the late s only New Hampshire , Vermont, and Maine itself remained dry. The Maine Laws were repealed in part because they proved impossible to enforce, given the very rudimentary state of police forces in the period, but more importantly because they had failed to fulfill the promise of temperance reform. Once the sale of alcohol was made illegal, it became increasingly clear that drinking was not in fact the sole cause of declining morals, rising crime, and growing unemployment. Some temperance activity persisted throughout the postbellum period, but for the most part the nation would not begin to think of alcohol and drinking as uniquely dangerous for another fifty yearsâ€”until the early-twentieth-century agitation that would lead to fourteen years of national prohibition.

Chapter 3 : Temperance River State Park - Sharing Horizons

The Temperance Movement and Prohibition Most major social reform movements bring substantial and lasting changes in the way people live, think, and behave. The temperance movement of the late nineteenth and early twentieth centuries was an exception in many ways: "Temperance" refers to the moderate consumption of alcoholic beverages.

The women were protesting the sale of alcoholic beverages. The Temperance Movement was an organized effort during the nineteenth and early twentieth centuries to limit or outlaw the consumption and production of alcoholic beverages in the United States. During the early nineteenth century, many citizens of the United States became convinced that many Americans were living in an immoral manner. To survive, the American republic, these people believed, needed virtuous citizens. Because of these concerns, many people became involved in reform movements during the early s. One of the more prominent was the temperance movement. Temperance advocates encouraged their fellow Americans to reduce the amount of alcohol that they consumed. Ideally, Americans would forsake alcohol entirely, but most temperance advocates remained willing to settle for reduced consumption. The largest organization established to advocate temperance was the American Temperance Society. By the mids, more than , people belonged to this organization. The American Temperance Society published tracts and hired speakers to depict the negative effects of alcohol upon people. Many Ohioans participated in the temperance movement. In , residents of Trumbull County formed a temperance society, and Summit County residents followed suit three years later. Many of the earliest temperance advocates were women. Most men believed that women were best suited for the home. Many women used this argument against the men. If women were responsible for raising virtuous children, women, they contended, should also play a role in helping those people who have become consumed by immoral acts redeem themselves. For the most part, temperance efforts in Ohio remained haphazard. Localities might form their own temperance societies, but the various groups did not make a united stand against alcohol usage. A statewide effort against alcohol did not happen until the early s. For the first time in Ohio, a statewide temperance organization existed. During the late s, the United States was shifting from a national economy based principally on agriculture to a more industrialized one. As a result of this shift, urban areas, including Cincinnati, Cleveland, Canton, Akron, and Columbus experienced tremendous growth. Many Americans, including Ohioans, believed the social ills of the cities, including homelessness, high crime rates, and joblessness, all resulted from alcohol usage. Ohio temperance advocates, like others across the United States, began to use more radical tactics to stop the consumption of alcohol. For example, in Hillsboro, Ohio, in , women marched through the town. They stopped at every saloon, approximately twenty of them, and prayed for the souls of the barkeepers and their patrons. The women also demanded that the owners sign a pledge to no longer sell alcohol. By , there were marches in more than other communities. During the late s, Westerville, Ohio residents began to earn a reputation for opposing the sale and consumption of alcohol. The town voters passed a law that banned the sale of "fermented spirits," becoming one of the first communities in Ohio to do so. Westerville appeared on the national stage in , when the Anti-Saloon League moved its headquarters to the town from Washington, D. As a result of its association with the Anti-Saloon League, the community earned the nickname of the "Dry Capital of the World. Columbus, Cleveland, and Cincinnati city governments passed laws forbidding the marches, claiming that they impeded traffic. Ministers of some churches chastised the women for not acting in a lady-like manner. The temperance movement continued through the late nineteenth century and into the early twentieth century. Advocates during this time period became much more politically active, primarily through their support of the Progressive Movement. This amendment outlawed the production and the sale of alcohol in the United States. Prohibition remained in effect until the Twenty-First Amendment in

Chapter 4 : Temperance Tarot Card Meaning - Spirit Navigator

Get this from a library! Teetotalers and saloon smashers: the temperance movement and prohibition. [Richard Worth] -- Explores the history of the temperance movement, its relentless supporters, and the era of Prohibition in the United States.

Traditionally, the tarot card Temperance represents a liquid that flows from one glass to another, while mixing and balancing, as a metaphor for the opposites and polarities that exist within and call for equilibrium, reconciliation and moderation. Incorporation and harmony between conflicting substances â€” rational and intuitive, artistic and practical. The card is associated with creativity and ingenuity. Creating high level art, an exalted, excited form of expression. It is a sign of important progress, for seeing things in their entirety and to be able to realize how all the pieces fit together. Focus is on situations that reappear in life that you thought were buried in the past. The appearance of Temperance shows a need for modest life and time for careful management of matters. You may be stepping into a time of restoration, both spiritual and physical. It is necessary for you to allow full completion of the healing process. If it is not resolved inside, it never will. Two should become one â€” male and female, Yin and Yang, logical and illogical. We are unity of fire and water, life and death. This card communicates self-creation, new life, and mystical unification. Temperance can be read in many ways. Perhaps you will come to a new friendship or love with a representative of another race or culture. You can patiently and harmoniously cooperate with others. You may be thinking about the prudence and extremes of behavior, including the sexual. You can now create a very harmonious combination from different parts. Moderation and wisdom are the key to success. You may need to reduce your drive, reconsider your position and be ready for compromise. Time will cure old wounds. There is a probability of temporary separation. A test may be coming, such as a medical examination or just an exam. Share with your friends:

The temperance movement of the 19th and early 20th centuries was an organized effort to encourage moderation in the consumption of intoxicating liquors or press for complete abstinence.

Tarot Advice Do you see both sides of an argument? Can you lead adversarial parties toward a middle ground? Have you recently discovered the value in sharing control? Is your recovery something that has brought you to a happy medium in life? Are the days of excess behind you? When you are in that even place away from the harsh side of things, you will find that peace, and in unleashing it, exert the greatest amount of control over your world with the least amount of effort you could ever imagine. Her right foot is dipped into the shallow water. Her left foot stands firm on the ground. On one side golden lilies blossom from out of the greenery. On the other is a path leading from the pond all the way through a verdant landscape to far-off mountains, toward a bursting yellow sunrise. Her white robe has a golden triangle in a white square embossed in the center of her chest. In each hand she holds a golden chalice and she is pouring water from one to the other, her gaze fixed on the stream of her own design. This card is linked closely to the cards before and after it in the Tarot deck, serving as a buffer between uncontrollable destruction and self-destruction. The card before it is Death , 13, featuring a gloomy sunset indicating that things have ended for good. The same sunset on the right side of that card is rising here on the left side of this card. The card after it is The Devil , 15; the winged angel has transmogrified into a winged devil and the two chalices here are two enslaved pleasure-seekers. Everything in this card speaks of balance, equity and repose. The golden triangle is an ancient symbol of healing. That stream of water between the two cups is the act of finding the right balance between two sides, giving everyone their fair share. Meaning in Past, Present and Future Positions Each Tarot reading features an examination of your past, your present and your future. Specific locations in the reading lock the card that lands there into a description of one of these time frames. When the Temperance card lands in your past position, there is a foundation of calm in your world. Your childhood had a peace to it that has lent itself to ensuring that the ever-maturing present is never too rattled. This could also be an indicator of an incident in the recent past when you showed a great degree of integrity and character in a situation that you could have easily tilted to your advantage. In the present position, you are finding common ground in a dispute. This is a great card to appear if you are going through a divorce and custody battle. You can feel confident that, moving forward, things will be equitable despite past disagreements. We often cling to our more extreme positions out of a fear of what life will be like were we to move toward the mainstream. Temperance insists that in abandoning extremism, you will actually be happier, will not miss the past at all and may find a greater degree of acceptance for who you are and what you believe. The stubborn side of your character will be replaced with tolerance when Temperance appears in the present position. This is one of the most welcome cards in the Tarot deck when it is in the future position. No matter how tense your struggles are now, or how forgettable your past may appear, the future is a sunrise of peace and wellbeing. If you are ill at present, this is a great card, reflecting stamina and physical health are on their way. Many people seek a Tarot reading as entertainment, but almost as many seek it in times of great crisis. Tarot readers delight in seeing the Temperance card in the future position as they get to give their client great news about his or her days ahead.

Card Combinations When the Tarot cards are dealt out, the group speaks as a whole. The presence of one card will influence the other cards. Whereas The Emperor card exerts control from an inherited position of leadership, Temperance effuses a self-control that has been learned and earned. When The Emperor appears in a reading with Temperance, a mastery of your passions leads to a major career breakthrough. Learn more about the connection that Temperance shares with the other cards numbered four in the Tarot deck. When The Tower is in a reading with Temperance, your self-control is challenged by events in the outside world that you could never have planned for. The forces of chaos will take you out of your normal day-to-day existence, but will you really be that rattled? The Nine of Pentacles is a card that complements Temperance. This is the card of being blissfully enraptured with material success to the point that you may not see how it has entrapped you. With Temperance, the wisdom to leave behind excessive behavior produces a material security without

the obsession for big spending. The Three of Wands is a card of wanderlust that is aided by Temperance in any reading that occurs before you begin setting out on an adventure. You will have a fun time without it being so wild that it risks your personal security. When your reading features The Star accompanying Temperance, look for a great dose of artistic inspiration to lead you in a creative direction. You can accomplish quite a bit under the energy of this reading, especially if you are in the middle of a project for work or are working toward a college degree. The Star inspires, but we can often dissipate this energy with partying and casual effort. Temperance delivers the diligence to manifest a great result out of a good idea.

TEMPERANCE. In classical and medieval thought, temperance, or sÅphrosynÄ“, could signify one or more of a congeries of traits, such as moderation, self-knowledge, self-restraint, or independence.

She had two other siblings: Her father was a farmer, naturalist, and legislator. Her mother was a schoolteacher. In Wisconsin, the family, formerly Congregationalists, became Methodists. She was appointed president of the newly founded Evanston College for Ladies in 1851. Once elected, she held the post until her death. Hayes to assist the temperance cause, but writer Sallie F. Chapin, a former Confederate sympathizer who had published a temperance novel, supported Willard and was a friend of the Davises. In 1851, Davis invited Willard to her home to discuss the future of her unmarried daughter Winnie Davis, but both Davis women declined to become public supporters, in part because Jefferson Davis opposed legal prohibition. In 1852, Texas held a referendum on temperance, in part because former Confederate postmaster John Reagan supported temperance laws. Willard insisted that women must forgo the notion that they were the "weaker" sex and that they must embrace their natural dependence on men. She encouraged women to join the movement to improve society: She claimed that natural and divine laws called for equality in the American household, with the mother and father sharing leadership. She expanded this notion of the home, arguing that men and women should lead side by side in matters of education, church, and government, just as "God sets male and female side by side throughout his realm of law. After 1852, Willard was influenced by the British Fabian Society and became a committed Christian socialist. In 1853 it was elevated to the status of National Historic Landmark. The image succinctly portrayed one argument for female enfranchisement: Her statue was designed by Helen Farnsworth Mears and was unveiled in 1854. She was a guest of John and Annie Bidwell, the town founders and fellow leaders in the prohibitionist movement. The avenue is adjacent to the Bidwell Mansion. Willard Temperance Hospital operated under that name from 1854 to 1887 in Chicago. It is now Loretto Hospital. Relationships[edit] The loves of women for each other grow more numerous each day, and I have pondered much why these things were. That so little should be said about them surprises me, for they are everywhere Bennett calls "lesbian-like" [26] [27] [28] [29] [30] [31] Controversy over Civil Rights Issues[edit] Frances Willard often came into conflict with progressive African-American journalist and anti-lynching crusader Ida B. While trying to expose the evils of alcohol, Willard and other temperance reformers often depicted alcohol as a substance that incited black criminality, thus implying that this was a serious problem requiring a serious cure. She recounted a time when Willard had visited the South and blamed the failure of the temperance movement there on the population: The safety of women, of childhood, of the home is menaced in a thousand localities. While it is true that neither Willard nor the WCTU had ever spoken out directly against lynching, the WCTU actively recruited black women and included them in its membership. After their acrimonious exchange, Willard explicitly stated her opposition to lynching and successfully urged the WCTU to pass a resolution against lynching. She, however, continued to use the rhetoric that Wells alleged incited lynching.

Chapter 7 : Card Meaning of Temperance @ Lotus Tarot

Go to the Gulf of Gunthak. The NPC you're looking for is Millius Darkwater, and he's on the left side of the lighthouse from the direction you zone in.

The bourgeoisie became increasingly critical of the widespread drunkenness among the lower classes. On the one hand, water supplies were often polluted, milk was not always available, and coffee and tea was expensive. On the other hand, social construct of the time made it impolite for people particularly men to refuse alcohol. These early temperance societies called for moderate drinking, but had little influence outside of their geographical areas. In 1791, John Wesley, the founder of the Methodist Churches, proclaimed "that buying, selling, and drinking of liquor, unless absolutely necessary, were evils to be avoided". Its peak of influence was in 1800, but the MSSI ended in 1800 and made no significant mark on the future of the temperance movement. Their methods had little effect in implementing temperance and drinking actually increased until after 1800; however, their methods of public pledges and meetings as well as handing out pamphlets were implemented by more lasting temperance societies such as the American Temperance Society. The movement spread to eight states, advocating temperance rather than abstinence and taking positions on religious issues such as observance of the Sabbath. This included abolitionism and temperance. Beecher described inebriation as a "national sin" as well as suggesting legislation to prohibit the sales of alcohol. In the Rochester, New York revival of 1800, individuals were required to sign a temperance pledge in order to receive salvation. Finney believed and taught that the body represented the "temple of God" and anything that would harm the "temple" including alcohol, must be avoided. In some of the large communities, temperance almanacs were released which gave information about planting and harvesting as well as current information about the temperance issues. He mainly concentrated his fire on the elimination of spirits rather than wine and beer. He also formed the Ulster Temperance Movement with other Presbyterian clergy, initially enduring ridicule from members of his community. One of the most prominent items in the Word of Wisdom is the complete abstinence from alcohol. In June 1830, the Millennial Harbinger quoted from a book "The Simplicity of Health" which strongly condemned the use of alcohol, tobacco, and the untempered consumption of meat, similar to the provisions in the Word of Wisdom revealed three years later. This gave publicity to the movement and Temperance Societies began to form. According to Paul H. Peterson and Ronald W. Walker, Joseph Smith did not enforce abstinence from alcohol because he believed it would threaten individual choice and agency as well as that forcing the Latter Day Saints to comply would cause separation in the Church. In Nauvoo, Illinois Smith was far less discreet with his drinking habits. Grant, then president of the LDS church, officially called on the Latter-day Saints to strictly adhere to the Word of Wisdom, including complete abstinence from alcohol. White and her husband, a preacher, James Springer White who did not use alcohol or tobacco. Blue ribbon badge As a response to rising social problems in urbanized areas, a stricter form of temperance emerged called teetotalism, which promoted the complete abstinence from alcoholic beverages, this time including wine and beer, not just ardent spirits. By 1830, they had gained 1. This created conflict between the teetotalists and the more moderate members of the ATS. Considering drinking was an important part of their cultures, German and Irish immigrants resisted the movement. Calling themselves the Washingtonians, they pledged complete abstinence, attempting to persuade others through their own experience with alcohol rather than relying on preaching and religious lectures. They argued that sympathy was an overlooked method for helping people with alcohol addictions, citing coercion as an ineffective method. For that reason, they did not support prohibitive legislation of alcohol. They never set up national organizations, believing that concentration of power and distance from citizens causes corruption. Meetings were public and they encouraged equal participation, appealing to both men and women and northerners and southerners. In the speech, Lincoln criticized early methods of the temperance movement as overly forceful and advocated reason as the solution to the problem of intemperance, praising the current temperance movement methods of the Washingtonian movement. Firstly, the evangelist reformers attacked them for refusing to admit alcoholism was a sin. Secondly, the movement was criticized as unsuccessful due to the number of men who would go back to

drinking. Finally, the movement was internally divided by differing views on prohibition legislation. The prayer meeting largely characterized this religious revival. Prayer meetings were devotional meetings run by laypeople rather than clergy and consisted of prayer and testimony by attendees. The meetings were held frequently and pledges of temperance were confessed. Prayer meetings and pledges characterized the post-Civil war "gospel" temperance movement. This movement was similar to early temperance movements in that drunkenness was seen as a sin; however, public testimony was used to convert others and convince them to sign the pledge. The movement relied on the reformed individuals using local evangelical resources to create institutions to reform drunk men. Reformed men in Massachusetts and Maine formed "ribbon" clubs to support men who were interested in stopping drinking. Ribbon reformers traveled throughout the Midwest forming clubs and sharing their experiences with others. Gospel rescue missions or inebriate homes were created that allowed homeless drunkards a safe place to reform and learn to practice total abstinence while receiving food and shelter. Proponents of temperance, teetotalism and prohibition came to be known as the "drys". It aimed to save working class children from the drinking parents by teaching them the importance and principles of sobriety and teetotalism. In 1843, a national organisation was formed amidst an explosion of Band of Hope work. Meetings were held in churches throughout the UK and included Christian teaching. The group campaigned politically for the curtailment of the influence of pubs and brewers. The organization became quite radical, organizing rallies, demonstrations and marches to influence as many people as possible to sign the pledge of allegiance to the society and to resolve to abstain "from all liquors of an intoxicating quality, whether ale, porter, wine or spirits, except as medicine. In 1834, Massachusetts banned certain sales of spirits. The law was repealed two years later, but it set a precedent. During this time, prohibition laws came into effect in twelve US states, such as Maine. Maine Law was passed in by the efforts of Neal Dow. A general movement to build alternatives to replace the functions of public bars existed, so the Independent Order of Rechabites was formed in England, with a branch later opening in America as a friendly society that did not hold meetings in public bars. There was also a movement to introduce temperance fountains across the United States to provide people with reliably safe drinking water rather than saloon alcohol. The Salvation Army quickly spread internationally, maintaining an emphasis on abstinence. The two goals of the organization were to convince the skeptical medical community of the existence and seriousness of the disease of alcoholism and to prove the efficacy of asylum treatments of alcoholics. Treatment often included restraint of the patient while they reformed both physically and morally. Reacting to urban growth, it was driven by evangelical Protestantism. At the time, Americans drank about three times much as they did in the s. Some proponents also opened special temperance hotels and lunch wagons, and lobbied for banning liquor during prominent events. The Scientific Temperance Instruction Movement published textbooks, promoted alcohol education and held many lectures. Founded in 1853, it went on to defeat Winston Churchill in Dundee in the general election. Advocates were Protestant nonconformists who played a major role in the Liberal Party. The Liberal Party adopted temperance platforms focused on local option. Asquith although a heavy drinker himself [62] took the lead by proposing to close about a third of the , pubs in England and Wales, with the owners compensated through a new tax on surviving pubs. This was done to preserve grain for food production. He used hard political persuasion called "Wheelerism" in the s of legislative bodies. Rather than ask directly for a vote, which Wheeler viewed as weak, Wheeler would cover the desks of legislators in telegrams. He was also accomplished in rallying supporters; the Cincinnati Enquirer called Wheeler "the strongest political force of his day". The amendment, also called "the noble experiment", was preceded by the National Prohibition Act , which stipulated how the federal government should enforce the amendment. Prohibition would not last long: The gradual relaxation of licensing laws went on throughout the 20th century, with Mississippi being the last state to end prohibition in 1933. Also, statistical analysis has shown that the temperance movement during this time had a positive, though moderate, effect on later adult educational outcomes through providing a healthy pre-natal environment. The US and other countries with prohibition saw their tax revenues decrease dramatically, with some estimating this at a loss of 11 billion dollars for the US. Because the Eighteenth Amendment did not prohibit consumption, but only manufacture, distribution and sale, illegal consumption became commonplace. Illegal production of alcohol rose, and a thousand people per year died of alcohol that

was illegally produced with little quality control. Bootlegging was a profitable activity for the mafia, and crime increased rather than decreased as expected and advocated by proponents. In youth culture in the s, temperance was an important part of the straight edge scene, which also stressed abstinence from other drugs. The movement believed that alcohol abuse was a threat to scientific progress, as it was believed citizens had to be strong and sober to be ready for the modern age. In that sense, it was a radical movement with liberal and socialist aspects, although in some parts of the world, notably the US, allied with conservatism. Temperance advocates worked closely with the labor movement, as well as the women suffrage movement, partly because there was mutual support and benefit, and the causes were seen as connected. Scientists who were temperance proponents attempted to find the underlying causes of alcohol abuse. At the same time, criticism rose toward use of alcohol in medical care. Numerous periodicals devoted to temperance were published [note 7] and temperance theatre , which had started in the s, became an important part of the American cultural landscape at this time. Foster composed a number of these songs. Temperance was seen as a feminine, religious and moral duty, and when achieved, it was seen as a way to gain familial and domestic security as well as salvation in a religious sense. Anthony were active in temperance and abolitionist movements in the s. One of the initial contributions was the frequency in which women were victims of alcohol abuse. Anthony stated that women suffer the most from drunkenness. Because of this, women believed it was their duty to protect their families from the danger of alcohol and to convert their family members to the ideas of abstinence. This new found calling to temperance, however, did not change the widely held viewpoint at the time that women were only responsible for matters regarding their homes. Higher class women did not need to work and could rely on their husbands to support their families and consequently had more leisure time to engage in organizations and associations related to the temperance movement. Moreover, the birth rate had fallen, leaving women with an average of four children in as compared to seven children at the beginning of the nineteenth-century. The crusade consisted of over 32, women storming into saloons and liquor stores to disrupt business and stop the sales of alcohol. The WCTU trained women in skills such as public speaking, leadership, and political thinking, using temperance as a springboard to achieve a higher quality of life for women on many levels.

Chapter 8 : Temperance in the modern world

Upright Temperance Tarot Card Meanings. Temperance is the card for bringing balance, patience and moderation into your life. You are being invited to stabilise your energy and to allow the life force to flow through you without force or resistance.

The first grouping is mainly about the beginning of life, and lessons learned from parents, teachers, and other respected people, family members or those close to home. It is advice that helps young people understand what is expected of them once they are old enough to begin attending events outside of the home, and what kinds of behaviors are, or are not, acceptable. In the majority of Tarot decks, the number 8 card is Strength, and the number 11 card is Justice. The Motherpeace deck and several others, change that lineup, thus using number 8 for Justice, and 11 for Strength. Source How to Interpret Justice The Justice card is an indication that whatever is happening in your life at the time is fair and just, as experienced in the law of karma, or cause and effect. Karma is the personal responsibility through which you create your reality, in thoughts, words, and actions. It is also a law of compensation, you get what you deserve. Life is unfolding as it should be, although it may not feel that way to you. But Justice symbolizes that what you have sown to date, you have reaped. Justice represents the natural balance and equilibrium within the Universe. A court case or other legal matter may be taking up time and energy now. Normally the querent will not just take this lying down, but will actively stand up to find facts to support their point of view. This is not a passive card. Motherpeace shows three Norse Goddesses of Destiny, whom have stopped by a tree to listen and respond to life. One goddess holds a crystal, and through this stone she connects to the pulse, or giant crystal at the core of Earth. Her other hand is touching the tree. The next goddess waters the tree. She touches it with her other hand to make sure the tree is getting what it needs to be nourished. She reaches to pet a deer, asking him what he needs. He answers for all animals and humans. Justice insures harmony, rightness and balance in our lives. If the querent is not feeling at peace, perhaps they must look at the bigger picture. When Justice is reversed, life will feel very out of balance. Maybe a past action has caused a situation that seems unfair, and the person will just have to accept that. If the card is facing towards the right, the person is putting out too much energy to insure they get the outcome they want, without regard to whether it is right or wrong. If the card faces more to the left, the outcome feels very doubtful. As formerly discussed, the reader will learn to adjust to the added dimensions of information the circular cards can provide. The Crone is at a major crossroads in your life to help you find your way. The Crone comes up in a reading when the querent has reached a crossroads in life, and needs guidance to make a serious decision. The Crone will advise that the person should do some serious soul searching, and must listen to what their intuition tells them to do. The Sun is being pushed away behind the Crone, now it is time for the Moon Goddess to fill the sky with lunar, nighttime energies, as The Moon rules our emotions, psychic, and intuitive abilities. The Crone has much experience to teach others, as she is mature enough to have experienced almost anything possible to undergo at her age. The light on her staff will aid the Crone in lighting the path by giving the questioner positive advice to find their own way. She has much inner wisdom to offer a weary traveler, and makes it clear that sometimes a period of quiet and solitude are necessary in order to make the wisest choice. This may not be accepted by those close to the questioner, but sometimes finding our own path can be a lonely experience. If making the best choice means a withdrawal from certain people or places in our lives, then others may not understand. This can mean those people are not the influences you need in your life at this time. But this Crone is Hecate, the Wise Woman in Greek Mythology, the Sage who learns and teaches that both silence and humility help others learn the secrets of the Universe. She will light the way for them when they are ready to move forward on a course of actions. The red square with the black figure, on the left, below the fold, is Aries, in this case, you read the way to go as behavior befitting an Aries person. Source How to Interpret the Wheel Of Fortune The Wheel of Fortuneâ€”The Wheel of Fortune is the start of a period of life where different and exciting, sometimes unexpected things begin to happen in our lives. New interests beckon, a new job opportunity becomes available, creative energies are activated. Normally when so many new things are happening, it would make

someone feel nervous or a little scared. But when the Wheel begins to turn, just go with all the great new people and experiences that are coming into your days and nights. It is a positive time, where you will discover new areas where you shine, and will meet new people you enjoy. This is a happy twist of fate, and a happy cycle for you. Whatever sign shows up in the card at the ascendant position, or first house, will tell you more about where your area of concentration should be. In the picture, you can see the Astrology sign that is influencing your life at this time is Aries on the Ascendant. So it is a time to be a pioneer, and to begin new projects, let your leadership qualities come out! But it usually will not stay that way for long. The Goddess Brigid of Ireland shows that gentleness and kindness are both parts of Strength. Brigid is holding out her ego in her left hand, in the shape of a small sun. The wolf is sniffing it, so knows what Brigid is going to do next. The Strength card expresses that it is possible to be strong without being threatening or dominating. Strength is our inner fire and energy that makes transformations possible through seemingly magical means. Brigid has no fear because of her deep connection to the Earth and to her community. She is an independent and free woman, who knows how to draw upon her chi or kundalini energies for her needs, or for others if they need to be healed. Sometimes worrying about facing an ordeal is actually harder than doing whatever it takes to get it done. Strength reminds us that we can face our fears and demons gently, and deal with aggressive people in the same way, sometimes with the best results. In reverse, the woman is afraid to use her special powers, perhaps thinking others may think she is too unusual or crazy. Or she may be too afraid to deal with her issue right now. She has the Strength of any savior or redeemer, and is also known as Mistress of the Spirits, a shaman, Sybil, Prophetess, and Witch. Although the figure is hanging upside down from a tree, she does not look uncomfortable. Perhaps she just wants to see life from a different perspective. She needs to stop all activity and surrender to what she is. Although it looks as if she is doing nothing, she needs this period of spiritual growth. Perhaps she is giving up something that matters very much to her, for the betterment of another, or for the greater good. She must rest and recuperate until she finds she feels unconditional love once again, and that her mind, body and spirit are in harmony. The Motherpeace deck shows Artemis, in a sacred cypress grove, just stopping all activity. She offers herself to the Goddess and prays, and the snake that she hangs from joins her prayer by taking its tail into its mouth. When Artemis finally decides why she is there and what it is she needs in her life now, her head is surrounded with a celestial glow, or nimbus. This means she has progressed to a higher spiritual level, and can come down from the tree now. When the Hanged One is in reverse, we often find a person who keeps frantically busy, in order to avoid doing the inner work that is so important in life. Death does not always symbolize physical Death. It can be a change, but one thrust upon you, not one you have chosen. It depicts the bones of a person departed from life on a physical level, resting at the bottom of a birch tree, and surrounded by a colorful red and yellow snake. The bones are in the position of a fetus, and will soon be ready for a new life, just as the old, autumn leaves are falling off the tree to make room for new growth in Spring. The copperhead snake is also shedding its colorful skin, even turns its head to watch itself changing. There is still some shedding of skin left, even though the old body of the snake has died. Even when people are aware it is their time to die, and are ready for it, they still experience pain, grief, and anger. Death speaks to the ego, to an attitude or a relationship, and is not only the physical kind of loss. It is about an organic and final change, but usually not a physical death. A Tarot reader should never predict Death in a reading with the Querent, even if they are sure of the meaning of the reading. When the Death card is reversed, inertia sets in, and the person cannot let go of a person or situation that is stagnating and is no longer a positive asset in their life. Remember, Death is not an ending, only a transformation. Energy cannot be created or destroyed, so nothing in the Universe is ever destroyed, it simply changes. A person leaves one state of being, and is reborn into another. The Temperance card is a time of trying to find balance in life. Source How to Interpret Temperance 14â€™Temperanceâ€™The Temperance card is about finding balance in life, sometimes not so easy to do. It is hard to blend all the happenings in our days and find harmony, when our energies are often so scattered. Nothing is impossible when all the energies can be harnessed and focused in a specific direction. Temperance allows one to direct all the potentials surrounding us into a coherent purpose. We can discipline our emotional, psychic and creative energies and fulfill our dreams with them. This is a time of mastery of equilibrium in the midst of all these energies. They can be used in a creative project, or

a sexual union, and this merging feels blessed by the Goddess or by other mysterious forces. When reversed, Temperance makes a person feel pulled in too many directions and unable to direct their energies in one direction, they are too scattered. It may be a necessary time of chaos so the person takes time to rearrange different areas of herself and life into a more integrated form. More on the Motherpeace Tarot Deck! The last line of cards in the Major Arcana are about the most important lessons we have learned, and how far we have spiritually grown.

Chapter 9 : Temperance Movement - Ohio History Central

Certain cards match up well and change each other's meaning a little or a lot! Temperance (Tarot Card #14) is most closely related to The Emperor (Tarot card #4). Whereas The Emperor card exerts control from an inherited position of leadership, Temperance effuses a self-control that has been learned and earned.

The Temperance Movement and Prohibition Most major social reform movements bring substantial and lasting changes in the way people live, think, and behave. The temperance movement of the late nineteenth and early twentieth centuries was an exception in many ways: However, in the context of the temperance movement, the term usually indicated complete abstinence, which means drinking no alcohol at all. The goal of the temperance movement in the United States was to make the production and sale of alcohol illegal. The movement succeeded in its goal in with the passage of the Eighteenth Amendment to the U. Constitution, an amendment that took effect the following year. For nearly thirteen years, a period known as the Prohibition era, the creation, transport, and sale of alcohol was against the law. Instead of solving alcohol-related problems, however, Prohibition actually made them worse. Crime rates skyrocketed as the illegal production, transportation, and sale of alcohol thrived. Referred to at the time as "a noble experiment," Prohibition largely failed as a social reform movement. It failed to stop people from drinking alcohol, and it failed in its goal to promote the good morals and clean living of American citizens. The movement opposing Prohibition grew steadily throughout that period, even attracting some who had formerly been part of the temperance movement. In the temperance advocates faced defeat as passage of the Twenty-first Amendment formally ended Prohibition. The background of the temperance movement From the earliest days of Europeans settling in America, alcohol was a part of everyday life. Many people believed it had medicinal value and, when consumed in moderation, could ward off a variety of illnesses. During the colonial era, some religious and community leaders expressed concern about the problems of drunkenness. But in general, the consumption of alcohol was widely accepted. The seeds of the temperance movement were planted in large measure by religious denominations that strictly opposed all alcoholic beverages. During the early decades of the s, a religious revival known as the Second Great Awakening took root in the United States. The revival had an impact on the temperance movement in two significant ways. First, it preached against all alcohol consumption. Second, it taught that salvation was possible through good works, inspiring many people to become involved in social reform. Throughout the nation, temperance societies formed to spread the word about the dangers of alcohol. An establishment where alcohol is illegally sold. A person who makes, sells, or transports alcohol illegally; the term originally referred to hiding or concealing illegal bottles of alcohol in a tall boot. Illegally distilled alcohol, usually whiskey. The period from to when the U. A person who illegally smuggles liquor across a waterway or a land border. An establishment where alcohol is sold illegally. A person who abstains from all alcoholic beverages. Moderation in the drinking of alcoholic beverages; in the context of the temperance movement, it usually refers to complete abstinence from all alcohol. The temperance movement was further fueled by the dramatic changes occurring in the United States due to the Industrial Revolution. Begun in Great Britain in the late s, the Industrial Revolution brought a significant shift in the American economy throughout the s. Large The Second Great Awakening One of the inspirations behind the wave of American social reform in the latter half of the s came from a widespread religious revival known as the Second Great Awakening. Taking place in the early decades of the s, the Second Great Awakening was named for a similar revival in the American colonies during the s. It included many Christian denominations and became a highly influential religious and cultural movement. The Second Great Awakening was an evangelical movement, whose leaders used enthusiastic and heart-felt sermons to help followers find salvation. At the beginning of the s, a number of large-scale Christian camp meetings took place in frontier regions. These religious revivals attracted huge crowds of people, many of whom traveled great distances and camped out for days. The camp meetings consisted of several days of intensive preaching, with the ministers calling for attendees to convert, to be spiritually reborn. The converted were then inspired to convert others. The most famous camp meeting of that period took place in Cane Ridge, Kentucky, in August

The meeting lasted for a week and drew some 23, people. These camp meetings marked the beginning of the Second Great Awakening. The best-known preacher of the period was Charles Grandison Finney — Finney was born in Connecticut and moved during his childhood to western New York , an undeveloped area considered the frontier at the time. Finney grew up with little religious involvement. In , while studying law, Finney experienced a religious awakening and felt compelled to persuade others to join him in his faith. He was ordained a Presbyterian minister in and soon after began his life as a traveling preacher. Instead, Finney preached that people could exercise their free will , choosing to be sinners or to perform good works. They were to do this simply out of love for God and humankind, not for the sake of personal salvation. Finney traveled throughout the Northeast, preaching in such large urban areas as Boston, Philadelphia, and New York. Finney and other preachers influenced by him were known for their charismatic style and popular appeal. They traveled from one community to the next, spending weeks in each place trying to bring residents religious salvation. They held long prayer meetings, urging the unconverted to accept Jesus Christ as their Lord and savior. They held special meetings asking for the religious testimony of those who had been converted. Finney and similar religious reformers were unlike traditional ministers. They spoke directly to God in pleading, emotional, and informal language. Traveling through New York that winter, Finney preached to large crowds night after night. He urged those in the audience to confess their sins and convert. Finney and others urged women to become missionaries and to take an active role in the moral health of their fellow citizens. Numerous people left their rural communities and the farming life to seek employment in cities. Vast numbers of immigrants arrived in the United States during this period as well. As a result, urban populations swelled to fill the growing demand for inexpensive, unskilled laborers. The changes in American industry during the nineteenth century had a significant impact on society. With industrialization and urban living came a host of social ills, including poverty, child labor , unsafe working conditions, and overcrowded and unsanitary housing. A number of social reform movements swept the nation at that time. Many were in direct response to problems associated with the Industrial Revolution. Concerned citizens formed societies to aid the poor, to house and educate orphans, and to help widows and other disadvantaged women. Another significant reform movement of the mids was the drive to abolish, or end, slavery. In addition, as more and more workers took jobs in factories, many reformers linked worker safety and productivity with abstinence from alcohol. Business owners also supported controls on alcoholic beverages. They believed that a sober workforce would be more likely to show up for work and perform efficiently. Membership and goals of early temperance societies From the beginning, women dominated the temperance movement. For many women, involvement with temperance groups was an extension of their religious beliefs. They believed they could save souls by preaching abstinence from alcohol and helping others to lead clean, healthy, moral lives. Other women joined the fight against alcohol for personal reasons, having seen firsthand the negative affects of excessive drinking. Some had been the victims of alcohol-fueled abuse by husbands, brothers, or fathers. Some had been thrown into poverty because the family breadwinner spent his paycheck at the saloon. Others had become widows when their husbands died from alcohol-related ailments. For many women, the temperance movement represented an opportunity to become involved in social change during a period when women had little power. Women were not granted the right to vote until , and involvement by women in most types of political organizations was discouraged. Working with the temperance movement, however, was seen as acceptable. It was viewed as a natural expression of the female instinct to protect and nurture others. Some temperance groups preached moderation in the consumption of alcohol, which reflects the true meaning of the word "temperance. More and more temperance societies, however, came to believe that excessive drinking began as moderate drinking. They reasoned that all forms of alcohol, including some medicines, should be banned. Some societies kept detailed membership lists, and at meetings they would note which members were committed to total abstinence. Such dedicated non-drinkers received a "T" for "total" next to their names, giving rise to the word "teetotaler," which refers to someone who abstains from all alcoholic beverages. Initially, most temperance societies focused on reforming individuals, securing promises from drinkers to quit and to persuade others to quit. A group of reformed drinkers known as the Washingtonians, named for George Washington , formed during the s. At the meetings, members would speak to the group about their past

drinking habits and their path to abstinence. The Washingtonians also held mass demonstrations, preaching to large crowds about the evils of alcohol. Hundreds of Washingtonian chapters formed in many different states. A group expressly for women, known as the Martha Washingtonians, also formed during the s. Its purpose was to aid women and children who were affected by alcoholism. Although such organizations generated plenty of enthusiasm and many pledges to avoid alcohol, the effects were short-lived. Many converts returned to their drinking ways shortly after signing their abstinence pledges. The activists involved in the temperance movement soon shifted their focus and intensified their efforts.