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NOT TO BE TAKEN AWAY.

HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 5.]

THURSDAY, FEBRUARY 1, 1838.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

We give insertion to the following letter on the suggestion of a friend, for whom we entertain a high opinion.

EXTRACT OF A LETTER FROM AN EMINENT PHYSICIAN TO ONE OF HIS PATIENTS.

DEAR SIR,

The urgency of my engagements is at present likely to prevent me having the pleasure of seeing you for some days to come, but I cannot avoid attempting to persuade you to listen to the admonition I gave you. My solicitude for your welfare forces me to embrace this mode of again pointing out the most probable means of recovering your health, the value of which is too obvious to require my comment; for surely, next to the favour of our Creator, and the conscious rectitude of our hearts, it is the greatest blessing man can possess, and what only makes our very existence desirable, for without it we cannot relish any pleasures, nor can we substitute anything, that will compensate us for its loss. How culpable, therefore, (even considering man like the beast that perishes,) must he be, who by his voluntary conduct impairs his health, brings on a disease and a premature death! But if we add to this, the poignant accusations of his mind, and the tortures of his body under complicated maladies, working by slow but certain advances to his final dissolution, we have a state too horrible for description; nothing in nature can alleviate his misery, no human art can assuage the sufferings which are the consequence of a long course of intemperance. Days and nights, long and tedious days and nights, revolve in tardy succession, and shed accumulated woes on the head of the intemperate.

Drunkenness is a vice of the most baneful consequence; shame and odium are its inseparable attendants; and there cannot be a more contemptible sight than a rational creature in this condition.----I hope, dear Sir, you will excuse me in addressing myself thus freely to you. An earnest wish to be of service to a man of your time of life, and of such fair hopes, together with the duty of my profession must be my apology; and if what I say prevents you from forming into a habit what at present I hope is only a little indiscretion, I shall think myself fortunate, and my time not ill employed. Of this be further assured, that when once firmly rooted, no human power can remove it;---it fixes its roots deeper and deeper. The probable future consequences God forbid I should attempt to delineate. I will leave these to your own consideration, and will confine myself to its effects on the constitution.

From extensive experience, and from innumerable facts clearly established, we know that excess of strong liquor destroys the tone of the nerves, vitiates the various organs of the body, and thus produces tremors, weakness, palpitations and lowness of spirits;---contracts the stomach and hardens its coats; hence, loss of appetite;----and occasions obstructions in the liver and spleen, from thence come jaundice and dropsy; these and a thousand other direful

consequences inevitably flow from this source;----and what shall we say then of its EFFECTS on the intellects? It impairs,---it destroys them, and yet its operation is often so imperceptible, that men cannot be convinced of these truths till too late, when the foundations of numberless sufferings is irremovably laid, which embitter and shorten their existence, it being an acknowledged truth, that we bring on most of our diseases by indulgence and folly.

After what I have said on intemperance, I need not add much on its opposite virtues; perhaps an attention to the condition of savages and animals that do not live under the guidance of men, will point out its effects more clearly than a thousand words; few of these die without measuring out the whole period of present existence allotted them; pain and distempers are almost unknown among them, and death comes upon them like a sleep, in consequence of gradual and unavoidable decay. The greatest part of the black catalogue of diseases that unpeople the world, is the offspring of intemperance, and the corruptions introduced by the vices and false refinements of polished society. To avoid these let us be temperate in all things; eating to satisfy the wants of nature, and drinking for no other purpose but to allay thirst; it is scarcely necessary to particularize; every man knows what is temperance, and I hope you are convinced it is a duty we ought all to practise; and unless you for one resolutely set about it, no power on earth can re-establish your health. There, then, remains but this alternative, health and temperance, or pain and misery with the contrary. In a course of temperance the most trifling deviation is fatal, for unless a man has fortitude enough to resist every, the most insignificant error, I am sure there is no security against excess. Therefore, with a watchful eye and approving mind withstand the solicitations of sense and appetite. For although a temporary alleviation of anxiety, tremors, and the whole train of nervous complaints be effected by strong drinks, they leave a person in a worse state than that they were taken to remove, and consequently require a larger dose to remove this aggravated distress. Thus step by step the custom of excessive drinking is frequently established. Is it not strange that the experience and sufferings of such delinquents are not able to deter them from accumulating misery on their wicked heads? Observations, No. How foolish and inconsistent a creature is Man! happiness is his being, end and aim, and yet we see around us, thousands daily acting as if the contrary was their pursuit. Class not with these, but boldly seize the reins of your passions, and steadfastly conduct yourself in the road of propriety and wisdom; and then instead of being pitied, if not despised by your fellow creatures, you will meet with their esteem and applause, which I assure you is no contemptible reward. To be enabled to deserve this, I would advise you to rise early, let your diet consist of light and easily digested food, with small beer, but avoid the addition of a single drop of spirit, this is more dangerous than a snake or a mad dog. When you can

adhere to this plan, you may flatter yourself with the prospect of regaining your health. There is still one thing needful, and that is exercise; the effect of this on the human frame is too well known, or may so easily be perceived by taking notice of the laborious poor, that I need not take much pains to convince you that it strengthens the body, begets an appetite; and as man was designed by his Maker, to be an active creature, it is even A PRIORI, probable that the vigour of his mind and health of his body cannot be fully preserved without labour of some sort. Without it the solid parts of our bodies lose their tone, especially the nerves, --the muscles, their moving powers; and as the sound and natural state of the fluids depend on these two, so they suffer along with them; the blood becomes poor and vitiated; the exertions, on which health materially depends, are either obstructed or depraved. To obviate these, and many evils which attend indolence, use as much exercise as your strength will admit of without over fatigue; if the weather permits, you should ride every afternoon. I have drawn this letter to so great a length that I must conclude, though I had many other things to say.

My respects I desire you will present to my friends,
and believe no one more sincerely

Your's, than

The above is an intelligent and well written letter. We cannot, however, approve of every statement. In reference to his patient's occasional acts of intemperance, he denominates them "a little indiscretion." He might temper his language to suit the prejudices of his patient; but this is not the way in which the Divine being treats guilty sinners. Intemperance, whether occasional or habitual, is a sin. It is a pity, therefore, when men, holding responsible situations, have not sufficient moral courage to pronounce at once their solemn convictions. For want of this, intemperance, even in polished societies, has not met with that rebuff which its nature demands. We are happy, however, to be able to state, that a stronger feeling on this subject, has been of late produced. To tamper with habits which violate the commands of Heaven, is a sin; and as drunkenness whether occasional or habitual, violates them, it behoves christians to set their face decidedly against the first initiations of intemperance. The physician recommends to his patient *small beer*. Let us, for a moment, apply the argumentum ad hominem, an argument grounded upon his own premises, and we shall see how even medical men may involve their consistency by tampering with custom and habit. Indeed, we have been frequently assured by them, that with respect to intoxicating liquors, they are frequently obliged to prescribe contrarily to their own judgment, for the purpose of lulling the prejudices, and gratifying, in a small degree, the vitiated habit of their patients.

Whether the physician intended his recommendation as a medicine, or an habitual beverage, he does not say; but we are inclined to think the latter. This assumption is the ground of the following criticism on his own reasoning.

In order to give weight to his subsequent remarks, he quotes animals and savages as examples decisively in favour of total abstinence; he says, "Few of these die without measuring out the whole period of present

existence allotted them; pain and distempers are almost unknown among them, and death comes upon them like a sleep, in consequence of gradual and unavoidable decay." Again: we "drink for no OTHER PURPOSE BUT TO ALLAY OUR THIRST." Now whether is water or beer better calculated to allay our thirst. Medical authority informs us, that water is: hence why not say so at once? This he confirms by the proscription which he puts upon "strong drinks"; for he adds "they leave a person in a worse state, than they were taken to remove." The question here is then, are "strong drinks" different in essence or quality from small beer? unless so, the argument against the one is equally applicable against the other, though there is more alcohol in "strong drink" than in "small beer."

Alcohol is the spirit of both; and there are the same elements of vegetable substance in both. It is alcohol that gives "strong drink and small beer" their fictitious value; for they are both made from malt, and both undergo the same process of fermentation. What consistency therefore, in point of theory, is there in proscribing the one, and using the other? If the one ought to be banished, so ought the other; for the physician says, "that we drink for no other purpose than to allay our thirst," and water is pronounced the best for this object.

Dr. Oliver asks, "who has not observed the extreme satisfaction which children derive from quenching their thirst with pure water; and who, that has perverted his appetite for drink by stimulating his palate with BITTER BEER, sour cider, rum and water, and other beverages of human invention, but would be a gainer even on the score of mere animal gratification, without any reference to health if he could bring back his vitiated taste to the simple relish of nature?" Again, says he, "Children drink water, because this is a beverage of nature's own brewing, which she has made for the purpose of quenching a natural thirst. Grown people drink anything but water, because this fluid is intended to quench only a natural thirst, and natural thirst is a thing which they seldom feel."

Dr. Cullen, formerly a distinguished professor of medicine at Edinburgh, remarks, "simple water is, without any addition, the proper drink of mankind."

Dr. James Johnson, now in London, states, "that there can be no question, that water is the best and the only drink which nature has designed for man."

Dr. Gregory in his *Conspectus Medicinæ Theoreticæ* says: *Pura autem aqua fontana, præsertim recens et frigida, optimus, et saluberrimus, et fere gratisimus sitientibus, sive sanis sive ægris, potus est; nimirum qui sitim restinguit, corpus refrigerat, acria diluit et sic obtundit, urinam, et sæpe sudorem, movet, noxia expellit, putredini obstat, concoctioni opitulatur, et demum ventriculum roborat,* pure water, when fresh and cold, is the most wholesome drink, and the most grateful to those who are thirsty, whether they be sick or well; it quenches thirst, cools the blood, dilutes, and thereby obtunds acrimony, often promotes sweat, expels noxious matters, resists putrefaction, aids digestion, and in fine,

strengthens the stomach. (Pg. 317 ninth edition.) Testimony, in favour of water, might be produced from Michel, Mosley, Parr Cheyne, Arbuthnot, Sydenham, Haller, Stahl, Van Swieten, Boërhaave, Hoffmann, and even Celsus, Galen and Hippocrates.

From the physician's own premises, therefore, it is shewn, that even small beer is injurious. If not, it would be as beneficial as water; for whatever does not promote the highest state of health, detracts from the natural functions of the body. The point of argument is the attainment of the best health; (miscalled luxury is out of the question) and having reason and the highest medical authority in our favour, we deem our conclusion is unanswerable: namely, that the above recommendation of "small beer," is inconsistent with his own premises.

But, again, the principle of drinking is recognized, in taking small beer, malting continued, and hereby a violation of the sabbath, promoted. From these grounds, also, we dissent from the recommendation of the physician.

Again, he remarks: "In a course of Temperance, the most trifling deviation is fatal; for, unless a man HAS FORTITUDE ENOUGH TO RESIST EVERY, the most insignificant error, I am sure there is no security against excess."

If this position is to decide, we ask how many do resist; and is the state of mankind to be evidence: if so, seeing 45,000 drunkards dying and entering an awful eternity annually, the fact shews, men generally do not resist; and, hence, we infer, that moderation is no security against excess. To avoid the danger, therefore, is to avoid moderation.

The physician states, that drunkenness, "when once firmly rooted, no human power can remove." Supposing it cannot, how shall we lessen its power? By feeding it? If not, knowing the latent principle of drinking in the system of a drunkard, how impolitic it was as well as irrational, to recommend to his patient "small beer"; for we know, from the experience of all our reformed characters, that there is no safety, except in total abstinence. This is so strongly established, that now we never hear it disputed.

In the statement of medical men we are struck with their continual reference to men's experience; and, therefore, if this kind of evidence is to be taken into account in the argument, we respectfully submit to a discerning public, that we have as many opportunities, if not more, than even medical men of receiving such testimony; and we can most conscientiously state, that all our reclaimed characters (and moderation men) who have given total abstinence a fair trial, bear one unanimous testimony, viz., that they are better without than with intoxicating liquor.

PUBLIC DISCUSSION AT BARTON.

Since the establishment of the Temperance Society at Barton, a strong feeling has existed among Jerry-Lords, Landlords and Brewers; in consequence of which, a circular, signed "OMEGA," was issued, attacking Total Ab-

stinence, and charging Tee-totallers' with absurdity, for applying the word "Temperance," to designate "Total Abstinence." A Meeting, therefore, was convened in the Wesleyan Chapel, and the writer, Mr. Brindlay, of Brigg, was invited to defend the positions contained in that circular. On the day of meeting, a Brewer and his party were busily engaged in inviting their friends to attend, at the same time, on meeting a Tee-totaller, prophecying the downfall of the Society and threatening him with putting an extinguisher upon it. "The time was come," said they, and your doom sealed. "they would do for them, that they would." A platform was erected. On assembling the chapel was crowded. It was supposed 1000 persons were present, many having come from the surrounding villages. Mr Moreley, constable, was in attendance; and by his judicious management, the greatest order prevailed. William Haselden, Esq. presided.

THE CHAIRMAN commenced the business of the meeting by reading the circular, and called upon Mr. R. Firth, from Hull, to open the discussion. Mr. F. commenced by stating that nothing but an imperative duty had urged him to stand forth to expose the errors contained in the document just read; and he hoped, that every one would listen calmly to and weigh dispassionately the arguments adduced on both sides of the question. He then shewed that eating and drinking to excess, among the Romans, were among the chief causes of the downfall of the Roman Empire; and that if the introduction of the Romans into the circular proved anything, it was that even then every man, ASSUMING THE RIGHT OF PRIVATE JUDGEMENT, and following his own views of moderation, teetotalism was requisite to security from intemperance.

He then exposed the arguments used by Mr. Brindlay from the use of the "family" words temperate, temperature &c., to shew, that the use of the word Temperance "derived from the root tempero was absurdly applied to designate total-abstinence." As the writer had challenged reference to classical authority, Mr. F. established his reasons by examples from Horace, Virgil, and reference to Juvenal and Perseus. The main argument of the circular depended upon the following proposition: "That, in proportion as the system becomes weaker through exhaustion; in proportion as the demand for food becomes more and more urgent, in just the same proportion does the digestive apparatus become less competent to the performing of its functions, and less capable of acting upon the food of the stomach, so as to animalize it, and draw from it its nutritive principles." Mr. F. shewed the premises were incorrect, viz., that in proportion as the demand for food becomes more and more urgent, in just the same proportion does the digestive apparatus become less competent to the performing of its functions" except our certain disorders, which require the advice of the medical men; and, therefore, this proposition fell to the ground and every deduction from it. He then shewed that the above proposition took an inverted view of the case; and argued that, as the blood is the fountain of subsistence to every organ of the body, every organ for its healthy state depends upon its purity; and, therefore, whatever enters into the stomach, pernicious to the formation of the blood, must necessarily deteriorate the quality and power of those organs, and consequently incapacitate them for the just and adequate performance of their functions. He then adduced a phalanx of medical testimony to prove that alcohol is of this deleterious nature; and argued that man, in a state of health, if he takes it, injures himself in proportion to the quantity taken. As the circular related exclusively to the physical condition of man, the moral view of total abstinence was necessarily excluded, and the lecturer sat down after an hour and a quarter amidst great and general applause.

Mr. Brindlay, formerly in the Medical Profession, after a few introductory remarks, entered upon the arguments of Mr. Firth. He alluded to Mr. Firth's argument, when speaking

of the causes of the downfall of the Roman Empire, and charged him with asserting, that "they had no right of exercising Private Judgement;" and by parity of reasoning, referred the case to the audience; and said that they, therefore had no right to exercise their judgment, but must be guided by the judgement of Mr. F. thus endeavouring to weaken the effect which Mr. F's address had produced. He next charged him with asserting, "that everything taken into the stomach passed into the blood." Here his party loudly applauded these gross misrepresentations. He then referred to the medical testimony adduced by Mr. F; and, without one tittle of authority, insinuated that tee-totallers had perverted these quotations, and made them favour total abstinence, (great hissing, and disapprobation from the meeting.) He proceeded to give an anatomical lecture of the heart; and, after having occupied the attention of the audience some time, endeavoured to shew the necessity of stimulus. He illustrated his position by a cart too much loaded. When the wheels begin to creak, said he, they remind the driver that an extra power is wanted. (This seemed to please his party amazingly; and accordingly they accompanied their feeling with great applause.) Quoting Dr. Graham and another authority, he continued this strain of argument to shew the necessity of beer and ale; and laboured hard with ridicule and sarcasm to please his auditory. He then endeavoured to show the gases which form Alcohol and Bread, and jumped to the conclusion, that because the one is good, so must be the other. At the beginning of his address he abandoned the defence of the use of the term Temperance as applied to moderation, though in his circular, having derived temperance from tempero, he challenges an appeal to any Lexicographer, or Etymologist for a like use.

On Mr. Firth rising to reply, there was loud and long continued cheering. He repelled the charges above stated, and proved to the audience that Mr. B. had totally misrepresented his statements. This was followed by loud applause. He exposed the want of parallelism in Mr. B's argument, the fallacy of his premises, and consequently his false deductions. Mr. F. having, in his opening address, adduced Medical opinion to confirm his views, Mr. Brindlay had ridiculed it, notwithstanding he himself had adopted the very same line of argumentation, exposed his inconsistency. (great applause) Mr. F. proceeded to unravel the sophistry involved in Mr. B's argument grounded upon the gases forming alcohol and bread, and shewed that various proportions of these gases form substances altogether different. After replying to some other minor points, he sat down having addressed the audience twenty-five minutes, amidst loud applause.

Mr. B. rose, and, instead of supporting his former position, on the necessity of fermented liquor as a beverage, finched his ground of argument to "great exhaustion." Being told of this, he denied it; but the audience informed him, they had understood him to have done so, he begged pardon and stated that he had not intended to convey such idea. He then tried to be witty by asserting, that potatoes, when taken to excess, and alcohol had the same effect upon the brain. He also asserted that the nutriment in ale was a concentration of the whole; and that we are not to value it according to its bulk, but its stimulating properties. Having made some general remarks recommending temperance and offering to have the question settled by the judgement of the medical board at London, he sat down, having spoken fifteen minutes. Mr. F. was rising to reply, but Mr. B. remonstrated. During the whole evening, Mr. B. never alluded to Mr. F's position, grounded upon the purity of the blood; and that what contributed most to this point, is most conducive to man's health and strength.

The Chairman rose, and said, that there was no need of putting the question to the meeting, as to which gentleman had most satisfactorily established his points. He thought it would be better for each to judge for himself; but he was quite sure that if the audience did not agree with every thing which had been advanced, they would return home much edified and benefited.

Mr. F. proposed a vote of thanks to the Chairman for his judicious and impartial conduct in the chair. It was seconded by Mr. Brindlay, and carried unanimously amidst loud applause.

The Chairman said he was no Tee-totaller himself, but he should always feel it a pleasure in being useful in what may be advantageous to the town.

When the meeting was closed, a Mr. Taylor, surgeon as Mr. F. was informed ascended the platform to give Mr. F. a challenge on the chymical view of the subject, as if the object was the display of science. Mr. F. replied, if he would take the whole view of the subject, he should be happy to meet him any time or any place convenient. If Mr. Taylor thinks that the Principles of Tee-totalism, are opposed to Chymistry, he had better enlighten the darkness of the Hull Temperance Pioneer. Though Mr. Taylor is a surgeon, and consequently supposed to possess a thorough knowledge of one branch of the subject, if he will take the subject in all its branches, Mr. Firth is ready to meet him at any time or any place convenient.

Of the above meeting, we find, in the Stamford Mercury, an account drawn up by one of Mr. Brindlay's friends, in which he takes care to laud Mr. B., and evidently seeks every opportunity to depreciate his opponent. He does not forget to reiterate the false "chemistry" of Mr. B., which Mr. F. exposed by shewing that the elements which enter into the composition of sugar and alcohol, in various proportions, form substances totally different in nature. Mr. F. shewed, that in the formation of sugar and alcohol, these elements also vary; and yet Mr. Brindlay's friend extols Mr. B. as exhibiting his superiority over Mr. F. in chemistry by dogmatically asserting one of the greatest and most palpable errors in philosophy. In proof of which, we add the following proportions as forming sugar and alcohol, from Henderson on ancient and modern wines. For further information, see Nicholson's Dictionary of Chemistry, edited by Dr. Ure: Penny Cyclopædia, London Encyclopædia, &c.

"Sugar when pure and crystallized, appears from the most perfect experiments, to consist of

1 proportion (i. e. part) of hydrogen, by weight.	1,25	or per cent.	6,67
1 proportion of carbon	7,50	or per cent.	40,00
1 proportion of oxygen	10,00		53,33

18,75 or 18½ 100.

Alcohol, according to the experiments of Saussure is composed of

3 proportions (or parts) of hydrogen, by weight.	3,75	or per cent.	13,04
2 proportions of carbon	15,00		52,17
1 proportion of oxygen	10,00		34,79

28,75 100.

From the above we see, that Sugar is formed of

- 1 part of hydrogen.
- 1 do. of carbon.
- 1 do. of oxygen.

and that Alcohol is formed of

- 3 parts of hydrogen.
- 2 parts of carbon.
- 1 part of oxygen:

Hence the argument of Mr. Firth was correct, namely, that sugar and alcohol, though derived from the same elements, hydrogen, carbon, and oxygen are formed by different proportions of these elements. It is hence they have a totally distinct nature, sugar being nutritious but alcohol, according to the testimony of the Pharmacopœia Universalis a poison.

It must not be forgotten that Mr. Brindlay's argument grounded upon Sugar and Alcohol, was vociferously applauded by the Jerry-Lords, Landlords, Brewers and a Malster at Barton, together with those that love to dip deeply into Alcoholic potations: "Learned Judges!!!"

The fallacy and sophistry of Mr. B's statements, Mr. F. denominated "learned dust," because as to fact, they were false, and reasoning, sophistical; and, notwithstanding Mr. F's exposure of them, Mr. B. at Brigg, had the vanity to imagine, that in uttering such glaring errors, he was deemed very learned!! The mere tyro in philosophy would laugh at such ignorant dogmatism.

A correspondent of the Stamford Mercury, Dec. 29, reports Mr. B's argument on sugar, and thus proves himself to be ignorant of the Question, as he is incapable of representing

correctly the proceedings of the evening. He concludes his letter thus: "From what has transpired subsequent to the meeting, the advantage has been evidently on the side of Temperance against Tee-totalism."

This is a positive untruth; for we were informed that after the discussion, six signed the pledge, though the meeting was prolonged till half-past ten o'clock, and at the following Tuesday meeting, attended by some of our reclaimed characters 25 more!! at meetings since about 100, the number of members being upwards of 250. Notwithstanding the Stamford Mercury correspondent can deliberately pen the above fabrication. The public will hereby perceive the PECULIAR fitness by which these "learned" sages were PECULIARLY adapted to become impartial judges. When self-interest clashes with the morality of the people, it is seldom that men are wanting to gull the public, and endeavour to lead them astray both by sophistry and falsehood.

Mr. Brindlay came to the meeting which Mr. Firth went to establish at Brigg, for the purpose of opposing the proceedings. In testimony of the nature of the castigation which Mr. B. received, we quote from the Stamford Mercury of the same date, December 29. The writer from his statements, does not appear to be a member of a Temperance Society; and, on this account, was in a suitable state of mind to judge between Mr. B's argument and Mr. F's reply, each occupying about half-an-hour. This gentleman concludes his letter thus:—

"But it is not kind to oppress the FALLEN—the FAITHFUL, CUTTING, BUT AFFECTIONATE reply of Mr. Firth must SUFFICIENTLY HAVE HUMBLED him. And for the honour of our common nature, I cannot but think, that "Omega" retired ABASHED, and felt as he pondered in secret before God over the engagements of the day, how deeply he had SINNED in throwing the weight of his influence and talents to blast a society, whose object is simply to do good—whose principles are in violation of no expressed or implied command of God—and whose operations have snatched so many thousands from ignominy and want, and introduced them to order and comfort; and which promises, when better understood and more generally acted upon to render our land in reality "the altar of religion," and "the mistress of the world."

After the close of the meeting, some drunkards who had been present, were hallooing, cursing and swearing in the street opposite the house in which Mr. Firth remained, till one o'clock in the morning. Thus drunkards are amongst the foremost and loudest to applaud "a little drop." If this is not sufficient to warn the religious public against the advocacy and use of a little drop, we confess we are unable to supply few stronger motives to discontinue a practice, which meets with the acclaim of the Bacchanalian, as he revels over his glass amidst the loud hurra of curses, imprecations and blasphemy.

Mr. B. having intimated that Tee-totalers had perverted the opinion of the medical authorities Mr. F. adduced, and extolled one of them, Dr. Gregory, we have given the original Latin in the remarks on the letter of a physician in the leading article of this No. to which we direct the attention of the public.

BRIGG TEMPERANCE SOCIETY.

On Tuesday the 26th, Dec. Mr. R. Firth went to Brigg, to establish a Temperance Society. The Town Hall was granted. It was crowded. Rev. J. Winterbottom of Barton in the chair. The Rev. Gentleman opened the meeting by a very appropriate and impressive speech, and then called upon Mr. Firth, who was listened to nearly two hours by a very attentive audience. Mr. Eccles, a reformed character, followed, and by a detail of his own experience, produced a strong impression upon many gentlemen and neighbours who had been previously well acquainted with his former course of life. Mr. Brindlay then rose, with whom Mr. F. had held a public discussion at Barton, the previous Wednesday, on the physical condition of man, and contrary to the object of the meeting, obtruded himself upon the audience, notwithstanding the statement of the chairman, that the then present business was to form a Temperance Society, and not to hold a public discussion. However, Mr. B. was determined to show the

people of Brigg his tacticianship, as we have been informed; for he had returned to Brigg from Barton, and proclaimed aloud what a conquest he had had over Mr. F. From the statements of our informant, he had invited several gentlemen to the meeting, promising a fine treat, having represented to them that Mr. Firth was an ignorant fellow; and that had he Mr. B. known the profundity of Mr. F's ignorance, though invited by his friends, he should not even out of courtesy have gone so far as Barton to meet such an ignoramus. But, alas, for Mr. B's tale! * * * * *

Mr. B. began by complaining, that Mr. F. had not dwelt upon the physical condition of man (though by the bye, Mr. F. had spoken of the use and practicability of Tee-totalism) and ran over the ground he occupied at Barton. He also ventured on a criticism of the Greek oinos, and argued that, inasmuch as there was only one term oinos in the Greek language to express wine, therefore, their wine must be intoxicating. A gentleman Mr. Nicholson, arose and spoke in favour of the principle and argued most judiciously and ably that the society deserved, from the good accruing to man from its operations, the patronage of all moral and christian men, and instead of opposition, the united support of all philanthropists.

Mr. F. rose to reply to Mr. Brindlay, took up every position laid down by Mr. B. exposed Mr. B's superficial and false criticism on oinos as used by the Greeks, quoted instanter, three Greek terms expressive of different kinds of wines, and referred to many more to establish his arguments. So complete was the refutation, that as we have been informed, his own friends that went to hear a treat from his exposure of Mr. F's profound ignorance, were disgusted, and an exceedingly favourable impression was made in favour of the Temperance Society. Mr. F. sat down amidst general applause after having addressed the meeting half an hour, about the time occupied by Mr. B. Mr. B. intimated to Mr. F. that at a future time, he might be found any time at Brigg, which Mr. F. answered by telling him, that as he had given the challenge, he Mr. F. should be happy to meet both him and half a dozen more like himself, but having thrown down the gauntlet Mr. B. must fix the place at Hull,—There are now 34 members.

MARKET RASEN. On Friday, Dec. 29th, a Public Meeting was held in the National School Room, Market Rasen. The Rev. Mr. Hudson in the chair. The meeting was well attended. It was addressed by the Rev. Chairman in a close and argumentative speech; by a reformed character from Horncastle; Rev. Mr. Jersey, Primitive Methodist Preacher, from Grimsby and Mr. Firth, from Hull. The audience appeared to be much interested with the proceedings. Three signed the pledge, and a drunkard the following morning. This was the first public meeting held at Market Rasen.

It is with great pleasure we insert the following Letter from the Rev. J. Winterbottom:—

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

DEAR SIR,

When I received your request to favour you with my reasons for joining the Temperance Society, on what is now generally called the tee-total principle, I felt some hesitation. Not that I then was, or now am, ashamed of my new profession, but because I thought their publication might not be of any real benefit to others. You express a hope that they might prove useful to some Ministers of the Gospel, who may not be favourably disposed to the society on its present principle. But though I now state my reasons to you, with the greatest freedom, I wish it to be distinctly understood, that I do not take upon myself to give any Minister of any denomination, any advice on this subject. If you should print this communication, and any Minister of the Gospel should con-

descend to read it, and it should prove of the least service to him, I shall feel more than amply rewarded. But if it should unintentionally provoke a reply from any individual, I will not promise to take even the least notice of it. A controversy between two professed Ministers of the Gospel, whether we should, or we should not try to lessen the evils of drunkenness, would afford plenty of mirth to the drunkards, and cause Satan himself the great enemy of souls to triumph. That the sin of drunkenness abounds to a most fearful extent in most places, must be acknowledged by all. And it must also be confessed by every reflecting individual that this sin is often the prolific source of gaming,—of lying,—of swearing,—of Sabbath breaking,—of stealing,—of poverty,—of disease,—of wretchedness,—of murder,—and of death. It is calculated that this sin only, is slaying 45,000 annually. And while their bodies find an untimely grave, where are their souls? The great question then with me is, not whether we like a glass of ale, or a glass of wine, and we are determined to take them as often as we please, but whether we are now prepared to deny ourselves, and join this society, and make one grand and united effort to rescue the souls of our fellow-creatures from the vortex of ruin, and be instrumental in making drunken men sober men, and miserable families, happy families. This town as I have been informed has long been proverbial for the sin of drunkenness. But, I hope, it will as soon be as proverbial for its sobriety, good order and religion.—Since the new Beer Act came into operation I fear the sin of drunkenness has greatly increased. I have long mourned over this great, this debasing, this soul-destroying sin. Sometimes in conversation, I have mentioned my feelings to others. I have also felt it my duty to lift up my voice against it in the Preaching of the Gospel. But whatever temporary effect might at any time have been produced upon the conscience of the guilty, I do not know that I was ever the means of reforming a single individual, or of lessening the crime in the least degree. At our weekly meetings for prayer, many fervent supplications have been presented to the Divine Throne, that God would graciously be pleased to check this mighty torrent of iniquity. Whatever may be the views of others with respect to the Temperance Society, which has been formed in this town. I certainly do consider that it has been established in answer to prayer. I therefore need not say, how glad I was when I heard that you, and some other persons were expected from Hull to hold a Temperance Meeting in Barton. As you were an entire stranger to me, I of course, did not know what would be your method of argument, nor did I know whether you intended to form a Society, or not. From the Tracts which I had already read on the Tee-total principle, and from the conversations which I had had with different persons on the subject, I was fully convinced before that meeting, that *no other principle* would be an effectual remedy in reclaiming the confirmed drunkard. Like too many others, I thought

the Society should have two pledges: One for the Temperate and another for the intemperate. But, from the striking facts which were presented to the meeting by the first two speakers, as well as the relation of their own experience, and from your own arguments and reasonings on the subject, I was fully convinced that there could be only **ONE PLEDGE FOR ALL**. If there were two Pledges, the intemperate person would have as much right to sign the temperate pledge as the temperate person. And this would be of no avail to him. For it is a well-known fact, that a glass, or gill of ale, will frequently set such individuals afloat for eight or ten days. When the drunkard is tolerably sober, he may not improperly be compared to a vessel riding at anchor in the Humber, waiting for the return of tide. As soon as this comes, he gathers up his anchor, spreads his canvas, and away he sails, as long as tide and wind will take him.

The following are some of the reasons why I have joined the Temperance Society :

1. From a principle of conscience and duty.
2. Because I have long mourned over the awful sin of drunkenness, and believe this society under God to be an effectual remedy for its prevention and cure.
3. Because I consider this Society to have been formed in answer to the many fervent prayers of the people of God.
4. Because I believe that through the Divine blessing, it is calculated to be a powerful Auxiliary to the christian religion.
5. Because I believe it will be the means of restoring peace and plenty, comfort and happiness into the numerous families of the once intemperate, which, through this sin, had been reduced to poverty and wretchedness, disgrace and misery.
6. Because I believe it will be the most effectual remedy in preventing the commission of many other awful sins, which are naturally consequent upon the sin of drunkenness, and also of raising the drunkard to his proper elevation in society.
7. Because I wish to be an example and encouragement to others in the promotion of every good work, and instrumental in aiding the progress and triumphs of this society to the extent of my ability and influence.
8. Because I wish to be able to exhort others, and especially the intemperate with greater freedom and effect, to unite themselves with this society.
9. Because it is a society in which professing Christians of all denominations may unite without any sacrifice of principle for the destruction of a sin which has been one of the greatest scourges to the British Nation, and to many parts of the world.
10. Because I think it is a Society which is calculated, under God, to hasten the fulfilment of scripture prophecy, in preparing the way for the evangelization of the world, and of introducing the glory of the Millennial reign.

These, sir, are some of the principal reasons why I have felt it my duty to join the Temperance Society. That it has already effected much good, through the divine blessing, cannot be denied, even by its greatest enemies. This is seen in the industry, sobriety, and good order of many individuals,—in the peace and plenty, comfort and happiness which are now enjoyed by their once distressed families,—in the better observance of the Lord's day,—and in their attendance upon the public means of grace, where they hear the way of salvation by faith in Jesus Christ. Since the evil spirit is cast out, they now sit at the feet of Jesus for instruction. The good which appears to have been effected in the short space of two months, is very far beyond anything that I ever could have anticipated.

Do not hesitate to say, that this society, under God, has been instrumental in effecting more good in this short time on the subject of Temperance, than all the sermons or parts of sermons which have been preached on this subject in this town, the last twenty years. Surely it is but a small piece of self-denial to a true Christian to join this society, if he can be the means of rescuing but a single individual from ruin, when contrasted with the self-denial of him who came to redeem them and to save us. Why then should any be so tenacious, and jealous, as if they were about to lose some chartered rights and privileges? Oh how awful it appears to me that any professors of religion should for once join in league with the ungodly world, in opposing a society, whose great object is, to make the intemperate sober and happy, and to convey the blessings of peace and plenty, to the abodes of misery and distress. Those who are not disposed to join the Society, but instead of which so determinately oppose it, would do well to read and think of that portion of Holy Scripture which says: "Let them alone, for if this counsel or work be of men, it will come to nought; but if, it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." Wishing you the greatest success in your endeavours to extend, and to promote this great and good cause,

I am,

Dear Sir,

Your's sincerely,

JOHN WINTERBOTTOM.

Barton, Dec. 28, 1837.

The following graphic address was kindly sent to the editor to be read at the discussion at Barton; but having had no time to peruse it, to see whether the whole, or a part of it would be necessary, it was not produced as evidence.

Every human being has three duties to perform; the 1st. to his God, the next himself, the third his fellow-creature.—If he fail in any of these, he must not—he SHALL NOT,—because he CANNOT escape the retribution of the Almighty. We must not hesitate to perform the least duty that presents itself; or, however we may fancy ourselves secure in our neglect, we assuredly shall meet with a retribution at LAST. The first and last principle inculcated by a dear and departed parent is, to do that which is RIGHT, and LEAVE the consequences to GOD.

With the humble wish to dispense some good to my fellow-creatures before I die; and impressed with that sacred duty which attaches so peculiarly to every medical man who is WORTH, and who professes to be the Guardian and Savior of the Public Health, I advance what I conscientiously believe to be the truth; nor do I heed the price of a waistcoat button, the criticisms of any man who may interpose himself, for a moment, betwixt me and the drunkard.

I have been upwards of 15 years in the profession; and I can truly declare, that I have witnessed more deaths from intemperate drinking, than from all the other sources of disease, combined together. I will just relate what I have seen in the three Capitals of this Empire; as facts are the great wedges which reach, and fail not to penetrate the judgment of all; the remarkable loss of human life in the City of Dublin alone, could be almost incredible, except to an eye witness. The hospital wards were literally crammed with the victims of drunkenness; and our dissecting tables groaned with the weight of their dead bodies. The livers of such were turned out in an awful state of induration,—(i. e. hardened like a species of stone) and full of little white hard petechiæ or spots,

presenting that remarkable appearance which is known to medical men by the name of "The WHITE LIVER OF DRUNKARDS." In others, the stomach was burnt into cancerous hardness, or callus, presenting the disease called, "Schirrus of the Pylorus;" in all were found patches of inflammation, spread over the surface of the bowels, lungs, and membranes of the brain. The bodies of females, and even children were found identically the same: nor was this surprising, when the fact is stated that nothing was more common in Dublin, than to see women laid across the path-way in a state of insensibility or sleep, from the effect of drunkenness. This neither excited surprise, nor seemed to arrest a moment's attention of the passers-by. Rags, wretchedness, and drunkenness were every where to be found; and, until I became used to it, I was constantly in terror from the fightings, squabbings, oaths, horrible murderous threats, and blasphemies made use of in the streets. My first impression was, (after leaving the peaceful home of a country residence in England) that DUBLIN WAS HELL!—Our "Resurrection Men," in gangs, went drunk to tear the bodies out of their graves. Medical Students (Irish, Scotch and English) assembled to revel at night, and finished by reeling home drunk; and some were to be seen (not studying physic) but drinking whiskey, (which is shockingly TOO CHEAP) from morning till night, surrounded by unfortunate women, who would dance to a violin, till the fumes of the spirit, overpowering their brain, they would make a desperate effort to jump out of the window; and were only restrained by physical force, from instantaneously breaking their necks. This added to the vociferous shouts, and in some instances, hellish language, to each other from jealousy, rivalry, completes the picture. Many an instance occurred of the bearers of a coffin, having carried it to the burying place; slept drunk all night over the corpse and then abandoned it to its fate. The IRISH WAKE is the scene of horrid intemperance and debauchery. The sentiment which almost everywhere seemed to prevail, was that happiness was drunkenness; and drunkenness, happiness. But how shocking would it be to the minds of that sober part of the English community, to witness shouting, brawling, boasting, bullying, quarrelling, singing, and buffoonery, over the dead bodies of their friends and relatives. I will just narrate one circumstance, which (occurring as it did to myself) will ever lastingly and indelibly be impressed on my memory; and may serve to give you some idea of the grand ascendancy of the whiskey fiend in Ireland.

On attending a funeral (to which I was generously invited) seven miles out of Dublin, four coaches were filled by male relatives and friends. We set off in the morning from the city; we pursued our journey slowly and solemnly; but after the interment, nearly every one, (coachmen included,) got furiously drunk. As the day was spent in this village, it was with the greatest difficulty that the party was collected together for return. Several pitched battles had been fought and decided. The victors proudly showing their generosity and magnanimity, by shaking hands with their opponents; professed more ardent attachment than ever; and (as matter of course) filled each other almost to suffocation with whiskey, ever after. After stowing a few dead bodies, (I mean DEAD DRUNK bodies) under the seats, we set off. The horses set off too, (apparently catching the phrenzy of the mourners inside,) terrified, no doubt, at the hideous shouts and bacchanalian cries of the party. With the coachman quite drunk, we had several times been nearly precipitated into a deep and frightful morass. It so pleased a merciful God to preserve us from this peril. One coachman having reached that point in the drunkard's Heaven, in which everything loses IDENTITY, TANGIBILITY, and SUBSTANTIALITY, forgot both his senses and the reins; and pitched his head foremost on the hardest possible pillow viz. the flinted road. It is needless to say, he did penance in the Hospital. By the time we entered Dublin, some had mounted the coach-top, and there like madmen, roared out at the pitch of their voices, "That WE were the boys to live a day from home!"—One man declared, that he would break all the bones in his wife's body, for having taken the KNIFE out of his pocket; otherwise he would have done for that devil of devils,—his BROTHER IN LAW!! Another regretted, that he had not seven stomachs (!) for he never tasted such real good damnation stuff in his life!!—Now could it be believed, that black was absolutely put on and worn afterwards as mourning by these savages.

The execrable life and habits of a drunken people, were thus revealed to me, all at once; and fearful indeed, and appalling is the sure and certain fate of every reveller! I gladly exclude from these remarks another and far superior class of the Irish.

In Scotland, in nearly every house, dry whiskey is handed; and even ladies (for they are really such and by no means guilty of intemperance) and children take it with an appetite that would confound every reasoner, did we not know that habits constitute a second nature. On expressing my surprise to a gentleman at the ladies drinking the dry spirit, he remarked, that if I observed a lady refuse, I might be sure that she was a hard drinker, and preferred it enriched with spices and aromatics. Do not let our English ladies triumph over their own superior sobriety; for let me tell them, that I never to my recollection saw a Scotch lady indulge in her second glass. The vice of private drinking is almost unknown in the fair sex either across the Tweed or the Channel. I beg to assure you, that there are too many in England whose ears are no strangers, and whose gentle stomachs feel no enmity to the delicious sound and taste of that delectable compound, — CREAM OF THE VALLEY, GIN! — and I should feel very sorry to witness an unfeeling ransack made into the ladies' cupboards, loving, as I do, much better their smiles than their blushes. To recur to Scotland; in the hospitals there, I never failed to see the victims of drunkenness dying or dead; and their memory and existence blotted out from the respect and sympathy of the living. In London the infatuation has reached such a height, that gin palaces and hospitals are almost the only things thought of by the poor: and therefore, let all those men who have a heart for sympathy, and love for woman; who believe her to be what she is, the angel of life, the moderator of our sorrows, and partakers of our joys, each reflect on this fact: — that crowds of beautiful young women may be seen at night, perambulating the streets, imploring and beseeching the other sex — for — (oh! it must be told) — for drink!! These solicitations, are at first, (as may be conceived) accompanied with endearing words and epithets; but on refusal, are as suddenly exchanged for contemptuous language, if not execration.

In the quiet villages of England, the system of drinking is practised, but with less outrage and outward indecorum. Our churchyards will prove, that the sod has been laid over many a youthful heart, and over the ruin of many a vigorous manhood and powerful constitution. Short as life is, it is needlessly curtailed by this vicious propensity. The cup is the short and sure passport to the coffin — and no enjoyment is so paid for as the glass, — our time pays for it, — our name and reputation pay for it — our business pays for it, — our independence pays for it — our purse pays for it, — our peace pays for it, — our family pays for it, and even our very life pays for it, — and if the Bible is no fiction our souls pay for it. There are none that receive the slightest profit from it, unless it be the spirit dealer, the nurse, the doctor and the clergyman. And as for my own part, and the profits that accrue to me, I can sincerely lay my hand upon my heart, and declare that I truly wish the devil had them ALL BACK AGAIN; for my maxim is and ever shall be, that I had rather FAST than that THEY drink.

As you love God and fear his wrath; as you love your life and shrink from death; as you love ease and dread pain; as you love the blessings of health, peace, contentment, family affection and prosperity; as you dread sickness, calamity, care, distress, despair, suicide, horrors of every degree and kind, both temporal and eternal, pause and ponder. Reflect that everything admits of either remedy or palliation except drunkenness; that of all habits, this is known to be the most hopeless, when once contracted. No whirlpool, no vortex can surpass its deadly and ensnaring certainty. With me, to quote a remark, I conclude. That every man who steps forward, to throw himself into the gap betwixt death and one of his fellow beings, is the real philanthropist, — the real benefactor of his race; and if there is one thing, in which we may devoutly, humbly hope for, the approving smile and countenance of the Deity himself, it is this — the earnest, anxious, determined, faithful, unremitting endeavour to inculcate that most beautiful and immaculate moral in Holy Writ-

“ O look not thou on the wine, when it is red when it giveth his colour in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder.

CHARLES JACKSON.

Barrow, January 20th, 1838.

N.B. On reading a history of the French retreat from Moscow, I find that during the inclemencies of the Russian winter, and horrors of the climate, all those who took brandy, perished almost without exception; and that masses of human beings were laid lifeless upon the plains, whilst all those who refused it, and drank coffee alone survived, were never frost-bitten and reached Paris in safety.

Messrs. Pollard, Andrew, and Harding, from Ireland addressed crowded audiences, during the Christmas week, in Hull. Mr. Harding has visited Barton, Barrow, and Howden At Barrow and Barton 52 signed, at Howden, 67.

The Newcastle Society lately held their annual meeting, The cause is flourishing in the North. Having mislaid the newspaper kindly sent us, we are unable to make any extracts from the able speeches made on that occasion.

JUST PUBLISHED, PRICE ONE SHILLING,

AN ESSAY

ON THE

NATURE AND PROPERTIES OF ALCOHOLIC DRINKS.

By Thomas Beaumont Surgeon.

LONDON: SIMPKIN, MARSHALL, & CO.

May be had of R. Cusson, Lowgate, Hull, and all Booksellers.

It is with great pleasure, we recommend this very able and judicious pamphlet to our readers. Every Member of the Temperance Society ought to possess it. Clear in its expositions, it is a monument of chaste and sound argument. We have lately referred to many Medical and Physiological Writers, and we congratulate the Friends of the Temperance Societies, on the Epitomized form in this pamphlet, of their views in favour of “the true Beverage of nature,” interwoven with the author's study and observation. — (Ed.)

TO CORRESPONDENTS.

A press of important matter prevents us from giving any speeches this month. We are very sorry, we are obliged to postpone, till next, the excellent address of the London Female Committees to the Hull Female Committee. We beg to recommend this which will appear in No 6, and that which appeared in No. 4, to every Committee in Great Britain. To insure insertion, communications must arrive by the 10th. of every month. Correspondence must be post-paid, and all parcels must be delivered free of expence or they cannot be received. Address to the Editor, Temperance Hotel, 47, Mytongate, Hull. — Amicus in our next. — Males' meeting, Tuesday evening, Freemasons' Lodge, Mytongate; — On Monday evening, Females' meeting Prince Street Chapel, Dagger Lane, each to commence at half-past 7 o'clock.

J. Pasco, 90, Bartholomew Close, London, is the agent for the country Societies: H. W. Walker, 90, Briggate, for Leeds; J. Gant, for Holbeck.

Sold by Mr. Noble, Bookseller, Market Place, Hull.

Societies in the Vicinity of Hull, can obtain the Pioneer from G. Wells, Temperance Hotel, Mytongate, by giving an order to any of the Carriers.

THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,
Secretary to the Hull Temperance Society.

[No. 6.]

THURSDAY, MARCH 1, 1838.

[PRICE ONE PENNY]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

ON RUM AND GIN SPICED BOTTLES.

TO THE CONFECTIONERS IN THE BOROUGH OF
KINGSTON-UPON-HULL,

LADIES AND GENTLEMEN,

You may, perhaps, feel surprised at being thus publicly addressed; but, as conservators of the moral principle of the rising generation, we should be guilty of a dereliction from duty, if we did not call public attention to the sale of one article in your trade, which has very much increased of late: namely, the sale of "RUM AND GIN BOTTLES." About three years ago, our attention was drawn to the sale of these bottles, scissors &c., and we made some effort to remove them from the trade; but we are sorry to see, that they still exist. We shall therefore spare no pains in bringing public opinion to bear upon the iniquity of the traffic. However, most sincerely do we hope, that your attention having been drawn to reflect on the awful consequences resulting from these bottles, &c. to the rising generation, as parents and promoters of virtue, you will at once, abandon the sale of these spiced poisons.

You may not have been aware of the principle of drunkenness, which you are thereby implanting in the appetite of the young. It is our duty to inform you, that the traffic in them is not a whit better than the sale of Rum, Brandy, Gin and Whiskey, which all medical men pronounce to be arrant poisons. If you open a gin-palace, you expect your customers, having arrived at years of maturity, know the nature of the article they purchase; hence you may imagine that their approbation of it will justify the traffic. If they condemn it, they will not approach your threshold; but your youthful customers, in the simplicity of their nature, out of curiosity in the first place, and liking in the second, with unripe judgement to guide them, and with no knowledge of its evils, swallow the gilded poison; and thereby surrounded with sweets which will modify the flavour, but not change the essence of the poison, they form a drunken appetite which may entail, upon the future man, all the woes of human wretchedness, and upon the immortal spirit, in a future world, eternal perdition.

We beg to inform you, that the whole christian world, taken as a body, condemns ardent spirits; and, on this account, the principal ministers of the Gospel oppose the sale of them, except as a medicine, these liquors being ranked among the poisons in medical works. Moreover that the sale of them is considered disreputable, inasmuch as the traffic feeds upon the vitals of morality and virtue; and that in proportion to the success of such traffic, depends the degree of pauperism, destitution, crime and death. You cannot be unaware of this fact. Look around you both by day and night, and see the myriads of drunkards that teem from the splendid gin-palaces. Yet these drunkards have attained years of maturity; and, consequently, if responsibility is at all to be shared, the victim in common with the seller, must participate the guilt; but with you in making children drunkards by implanting the drunken appetite, there is no one to share the responsibility—you and you alone are the only real actors; because you have the knowledge, however little you may think, that the sale of your article is sinful.

Were you to take out a license at once for the rising generation, you might deal out your poisons; and then the affair would be between you and the public. But instead of this you surround your rum or gin with the fascination of sweets to protect and give the article a saleable charm, and hereby in some measure, lull into indifference the minds of unsuspecting parents, as if the article was a mere freak of fancy to please the eye of the child; however this is not the case. You know well, that in the configurations of your sweets, you could give them any form you please WITHOUT THESE POISONS; and, therefore, by investing the spirit with spice, you have an end in view,—a greater consumption. The spirit is then a matter of no small concern to you; for you cannot be ignorant, that the appetite of a child will, in the end, obtain a liking for the spirit. The child will purchase, because of the stimulation given to the appetite.

Again, as if ingenuity was stretched to the utmost pitch in devising means to perfect the system, you are under the necessity of coating inwardly these spiced bottles with a certain preparation to resist the action of the spirit. This invention therefore pre-

supposes a knowledge of the nature and tendency of these bottles. You cannot be ignorant, after your attention has been thus drawn to the subject. You may think it a matter of so trifling importance, that you wonder any one should take cognizance of it. By eating of the fruit of the forbidden tree, death came into the world, and after death came sin. It is a matter of the most momentous importance, that we should have our youth trained up in habits, which they will have to practise, when they are old. Habits are formed much earlier than commonly imagined, especially those connected with eating and drinking. The grandson of one of our members, got one of these bottles; and, though so young that he could not pronounce the word, yet he cried out in his way, for another "um bottle". The grandfather told us of the circumstance; and he felt horrified at the idea of so young a child wanting these rum bottles. The said gentleman first drew our attention to the subject.

We do not say, that you would intentionally spread the causes of intemperance—far from it—but you do so by the sale of these spiced poisons. Intoxicating liquors generate an appetite totally different from the natural appetite for bread. This is satisfied, when nature is satisfied; but the appetite for intoxicating liquors, is never satisfied. It craves for more, though the man may be so drunk as to be unable to hold a glass in his hand; and as no kind of eatable substance, which may be mixed with spirits, destroys their nature, the least quantity generates the desire. From little the children begin to take more, and before they have attained the age of fifteen, very frequently are they confirmed drunkards. This we can confirm by many instances that have come under our notice. The habits of children are, therefore, early formed; and consequently, these spiced baits must contribute, in no small degree, to their formation.

Were the bait harmless, we should have no objection to your fancy work; but what rivets the child's likings, is that and that alone in which the injury lies. The Chinese and ancient Spartans had a custom of destroying weakly children at their birth; but to destroy both the body and the soul of our rising generation, by ingrafting vicious habits into their system, is ten thousand times worse. In the former case, the little infants are immediately received into paradise; but, in the latter bodily suffering is transmitted into their future years, and the consequent transgression, for which their knowledge of sin renders them amenable to the tribunal of eternity, may be multiplied in all probability, till the scathed victim drops into a drunkard's grave and a drunkard's hell. We cannot be persuaded, that you will continue this traffic, after your attention has been drawn to the subject.

Have you no children of your own? Have not your friends or acquaintance? Are you connected with christian churches or sabbath schools? Have you seen the avidity, as we have, with which children have purchased these spiced poisons though under

the strictest regulations? Do you wish the rising generation to be principled in sobriety and virtue? If so, by all the tender appeals to the playful endearments of young and boyish sports, cast no serpent amongst them to poison all the avenues of the future man.

Think not that education is proof against the inroads of spirits. In an extensive school in the south, consisting of 130 boys, the master, on tracing every boy that had grown up to manhood, about three-fourths were discovered to be drunkards, and most of the remainder were occasionally drunk. Very few were sober. The history of our criminal code proves, that education may be extended without stemming the tide of intemperance. Vicious habits are so ensnaring in their formation and insidious in nature, that they deaden the dictates of conscience and better judgement. Upon all these grounds, therefore, we appeal to you to discontinue the traffic. Even though profitable, the gain must be comparatively small. Indeed, we do believe, it would be no loss to you: but these are only subordinate motives. We hope higher and better principles will regulate your judgement; and, on serious reflection that this species of traffic will for ever be banished from your respectable trade.

No. 5, KINGS ROW, CAMBRIDGE ROAD.

London, 10th. first mo. 1838

TO THE HULL FEMALE COMMITTEE,

ESTEEMED SISTERS,

The love and ability with which we have been addressed by the Female Committee of the Hull Temperance Society, command our affectionate esteem; the christian spirit, the sympathizing encouragement, and the powerful arguments for system and co-operation, are deserving the commendation of every member of the New British and Foreign Temperance Society, and are an additional proof, that the all-wise Disposer of events never gave to the males the monopoly of philanthropy. We believe that, if the principles of strict sobriety were universal, true religion would immediately cover the land; and there would be no lack of Miriams or Deborahs. We should become a nation of priests and priestesses of the Word, which was in the beginning; and what is to hinder it sisters? It will be our fault, if the whole nation is not ours: is not the enemy already defeated in the fields of public argument, the platform and the press. Let us then pursue the captains of the fallen foe from tent to tent. Wherever we find a Sisera, may we nail him to the earth, as an enemy to our God and his truth; and wherever among christians in our painful experience, an Agag or an Holofernes, let us pray to the source of power, that we may never want a tee-total Judith to wield the sword of total abstinence. With a female as chief magistrate of the British Dominions, where shall the rebel be found, who on a moment's reflection would be so ungallant, so disloyal, so immoral, so unrighteous as to attempt to stay us in our work of mercy and of love; but, should any one be so RECKLESS or SELFISH as to oppose or ridicule us, let the words of Nehemiah be ours: "I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it and come down to you?" Let us have nothing to do with

such; let us denounce no man, but go on with the work. It must prosper; for it is of God. We have more need to be afraid of our success, lest it should make us giddy or presumptuous, of which let us be very watchful and prayerful, that our good be not evil spoken of. It is our opinion that, although circumstances may seem to hinder the work, nothing can stop it. It never can come to naught, until the work for which it was intended is accomplished. Let us then more and more strive to be worthy, to work in the Lord's vineyard as his faithful servants; for if we do not, the work will be taken out of our hands, and given to others;---let us learn the value of firmness

"For man is changeful, as his bliss and woe;
Too high when prosperous; when distress'd, too low.
Then let not man be proud; but firm of mind,
Bear the best humbly, to the worst resign'd."

We have much to contend with; and in addition to popular prejudice, shall we have tee-totallers against us? Oh! shame on such, IF THERE ARE ANY. "Tell it not in Gath, publish it not in Askelon." Our dependence is not on them, but on him who giveth us the victory. Let us then, dear sisters, thank God and take courage and bear in mind, that of Gideon's army of thirty-two thousand, only three hundred were found worthy the privilege of the victory; and, whilst these our brethren who have not "bowed down upon their knees to drink water;" who have not endeavoured to make the cause of God subservient to them; who have no bye ends or sinister motives; who are shouting "the sword of the Lord and of Gideon," let this be not only in our mouths but in our hearts continually: "For Zion's sake, I will not hold my peace and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." We have read your very excellent periodical, the Hull Temperance Pioneer, with much interest, and rejoice that so much of its columns are devoted to the female interest. We received some time since a letter from Sarah J-----'s Scarborough, giving us occasion to rejoice that our principles are spreading in that town. The first female auxiliary to the New British and Foreign Temperance Society, in London, was publicly formed at Globe Road Chapel, on the 2nd of July, 1837, and is the Eastern Female Association. John Giles, in the chair, Mr. Delves opened the meeting with prayer; which was then addressed by Miss Ann Carr, and Miss Martha Williams, of Leeds, Mr. Oxley keeper of a lunatic asylum, Hackney, and Valentine Clation, clothier, of Swansea, who moved and seconded the resolutions. We take this opportunity of returning our grateful thanks to those good women for their services on that and other meetings. We do not know how to express what we feel towards them. Their experience, their zeal and their piety, will cause blessings to follow them, wherever they go, and among whom they may be, whether at home or abroad. We have had many meetings since they left us. We have got the places published, and the men generally to speak for us. We have nearly 200 signatures, and a quantity of publications out upon the loan system. We could narrate cases of great interest, if permitted and space allowed. We are thinking of getting up some meetings for females alone, except a very few SERIOUS MEN, as door-keepers, and chairman. The North London Association was formed on the 29th of July 1837, at a public meeting at Aldersgate Street Chapel, a number of persons having taken tea together. The resolutions were moved and seconded by several gentlemen, who were friendly to the cause. Since which time we have formed a loan tract society, which is productive of much good. We have likewise held a meeting of females, alone, at Ebenezer Chapel, Old Street Road, which was very interesting; and we have

no doubt, that we shall improve, as we go on; but we wish to advise some of our brethren in the cause to mind their own business, and not to be obtrusive, or we shall in our soaring, be like the eagle in the fable, drop the tortoise of wrath on their pates, and explode their PHILOSOPHY as a bubble that is burst into wind, to be mere emptiness. "Vox et preterea nihil." Our visiting has made us more conversant with the habits of the people. We think, we may say IF YOU WANT TO MAKE PRACTICAL SPEAKERS, MAKE VISITORS OF THEM, and they will soon become acquainted with real life. You need not be afraid. All the visitors are received kindly by the people, and if we go in the spirit of prayerful love, our labours will be crowned with more success. Our prayer is, that more may be called to care, thus far, for the souls of drunkards. "The harvest is truly plenteous," awfully so. If you want theoretical speakers, let them read books. The one can speak of the living, the other, of the dead and of science: thus showing that, in all ages and in all countries, the same causes always produce the same effects: viz. these alcoholic fluids always stimulate those who swallow them, which stimuli is intoxication, that a person who is in the habitual use of sipping these liquids can never be said to be so innocent, so chaste, or so good a pattern to society, as the one who abstains; that a company of drunkards is always bad society; and that the same doctrine is applicable to this or any Nation. How far we are on the road to be denounced as such, let the revenues, derived from the sale and manufacture of Malt, Beer, Wines, Gin, Rum, Whiskey, Brandy, &c. &c. the means of drunkenness, speak to the sensibility of the consciences of the religious and supposed moral world. History bears awful testimony of the decline and fall of powerful empires, demonstrating the truth of the scriptures, which cannot lie, that "righteousness exalteth a nation, but sin is a reproach to any people;" and "it is an abomination to kings to commit wickedness; for thy throne is established in righteousness." Let us not, dear sisters, be like the foolish virgins, but rather tremble at the words of truth both for ourselves and others. "Woe unto those who are at ease in Zion, that chaunt to the sound of the viol, and invent to themselves instruments of music, like David, that drunk wine in bowls and anoint themselves with chief ointments; for they have turned judgement into gall, and the fruits of righteousness into hemlock." If we would be patriots and redeem our country, each must become a prophetess. The prophets of old, we have no doubt, were Nazarites. Let us then cry aloud and spare not. If we would that husbands and children become sober, let us individually put away this abomination, and exhort all, wherever we be, to do likewise. Away! away! away! with decanters, wine and ale glasses. Let them no longer form a part of our decorative furniture, either upon our sideboards, buffets or mantle shelves. Are these reserved "to sacrifice unto the Lord their God in Gilgal?" nay, these costly vessels are the Agags, which give a respectability to the idolatry of the beastly bacchanal. If we would that our young men be sober, ought we not to form a declaration and sign it, that we will not accept the addresses of any one, who has not signed his name to abstain from all that can possibly intoxicate. We must more and more urge females to join us. Our sex have not been sufficiently taught the value of our society and its principles. Not awakened as to a proper sense of their danger, in using the drunkards' drink, in ever so small a quantity, the men have complimented us too much; lulled us into a false security, so that we are afraid, if a scrutiny were to take place on the books of the society, for signatures, the women would appear in a disgraceful minority! We say disgraceful, because some minorities are honorable, such as even singly oppose sin, immorality, &c. We rejoice to see our countrymen coming forward in such hosts, but

their onward march will be retarded, or they will fall in places, if seven tongues are now allowed, with unblushing effrontery, to urge them to partake of Circe's bowl,

"With drugs of force to darken all the soul."

We earnestly and affectionately desire our brethren in Hull, and elsewhere, not to be content, but search after the unspeakable riches and pleasures of piety; for we believe the chief desire of the most unflinching friends of temperance, is that, by their labours, they may be a means, in the hands of a beneficent Providence, of leading those who have erred and strayed as lost sheep to PIETY:

"Unhallowed by thy smiles, an angel's mind
Would vainly wander, erring, feeble, blind;
And human learning is but subtle lore
That more bewilders as we ponder more:—
An ignis fatuus glancing through the night
That never leads the wandering traveller right,
While wisdom, from above emits a ray
Shall safely guide him to the realms of day;
Shine on his path through wilds of doubt and gloom,
The fire by night, the hovering cloud by noon;
That, when he droops, his fainting spirit cheers—
This, checks the idle mirth that folly wears."

ELEANOR DICKENSON.

Rise then, dear sisters, to redoubled exertions in the cause. Our Queen has joined the old society, which seems to us a preparatory course, a stepping stone to join us, as soon as we have sufficiently declared and proclaimed our principles. We hail it as the harbinger of her shortly becoming our patron, but at the same time, it calls loudly on us to more zeal, more circumspection, and more piety. It will be, in a great measure, our own fault, if the Queen and every body else are not with us; and why not? what would become of England, if the women were less sober than the men? This would be a monstrous period in the history of our otherwise happy land. Let not our indifference suffer it to become true, nor desire our Queen, but invite her to lead and share the honour and glory of a victory greater than was ever won by the sword; which would raise an imperishable monument to her memory on the page of history; cause thousands in ages to come, to call her blessed, and her name to be revered, when those of Xerxes, Alexander &c. &c., shall be thought of with disgust and horror for their human carnage. These and all the heroes of deadly strife, appear but as pigmies, compared to the tyrant alcohol, that in Britain alone, at the present time, claims forty-five thousand human beings annually, as his victims to an early grave. This is at a low computation. Let us urge on our countrywomen, by all that is dear to them in the present and future state, to join in unity of purpose to wipe away this plague spot from our country's brow, that she may rise among the nations of the earth as the pattern of the world—the glory of the good—the dread of the base.

We are,

Yours, affectionately,

MARY GILES, Secy. of the East London Female Auxiliary.
SARAH HERRING do. North do. do.

FREEMASONS' LODGE.

TUESDAY EVENING.

MR. YATES, a member of the Society of Friends from Sheffield.—I am thankful that I ever embraced the principle of total abstinence; for I see many that have become, if not entirely, almost drunkards by the practice of moderation. From intoxicating liquors I see a great moral evil resulting to the country at large; and, for the misery and wretchedness existing everywhere, a duty to assist in devising an efficient remedy. I accordingly adopted the principle, and thus endeavoured to carry it out; and, strange to tell, though I was, through the many diseases with which I was afflicted, expecting to go

speedily into the land of forgetfulness, I recovered my strength and health, and stand before you altogether a different man from what I should have been, had I continued to practise the principle of moderation. A man is composed of body and soul, of spirit and matter, which continue thus united, till the material part dissolves. Food is the source of nutrition to the body by entering into the system; and thus supplies it with subsistence. Thus is man fed and supported: the digestive organs prepare the food for the blood; and thus by a regular and fixed process of nature, the physical part of man is maintained through all the mutations of life. If therefore, we take anything which interferes with the laws of our physical being, we thereby so far pervert the purposes of the Almighty, and are thus guilty of committing a moral and physical injury upon our system. The digestive organs have to perform an action unnatural to them; and, consequently, are reduced to a more speedy dissolution. Thus instead of support, injury is derived from intoxicating liquors; and hence the sooner we dispense with them, and the better. If the organs have not power over alcohol, we must be physically wrong to take it. If because drink exists, it is argued that the Divine Being made it, we may, upon the same ground of argumentation, maintain that swords, pistols and cannon are the works of his hand, and the devices of his wisdom: thus proving, that instead of mercy and love, He has converted metal into instruments of destruction to glut the appetite of war. As to the practical evidence of teetotal, it is the same at Sheffield as Hull, Birmingham, Leeds, Manchester, London, and all the world over, and it arrives at the same conclusion. And what has a drunkard? a soul that must exist throughout all eternity. Who can do good to him? every body, by setting him the example. The practice is safe: I have tried it in heat and cold; at home and abroad. Who say they cannot do without? Those that have never tried it. Are they those that signed yesterday, and who have broken it to day? I do not wish for them to join, unless with a different intention. I assure you, that teetotalism is the best doctor. He is the cheapest, and never sends in his account. I know a man who was much troubled with the gout and rheumatism. He was confined three months. His doctor told him to take no drink. He was daily expecting the tomb. His arm was so bad, that he never expected the use of it again. He continued practising teetotalism; and now he is in sound health, and his arm is nerved again with strength. I AM THAT MAN! and (stretching forth his arm) THIS IS THAT ARM!! Was not this friends' wonderful cure? Teetotalism does all good and no harm. It does the pocket good. All persons will be pleased except the Landlords and Brewers and Pawnbrokers. Mr. Yates proceeded to expose the moderation system, especially the mongrel union of moderation and teetotalism; and, in an imitable manner, the inconsistency of advocating teetotalism and still clinging to the little drop. It is impossible within the limits fixed for our monthly report, to give an adequate idea of the sterling good sense, which pervaded this admirable address.

MR. COWING.—Mr Chairman, Ladies and Gentlemen, I have now entered into my third year; and hence, I think, I have had some experience in the practical working of our principles. When I look back and contrast the past with the present, the few that once attended and the immense audiences now regularly assembled in this room; when I think of the time our valued Secretary had to carry on the cause almost alone—to fight against opposing interests—to dissipate prejudices—and furnish the people with information, and behold so many men raised up by his valuable labours, I cannot but feel some degree of astonishment at the success of his unwearied perseverance. I am sure, if there is one feeling more enviable than that of another, it is that which springs from doing good to our fellow man. From the return of crime, last year, I see there have been 3000 convictions in the mansion-house. Suppose each of these pays eight shillings, it shows that, independent of the loss of time and money, the working classes of this borough have lost £1200, and, calculating the same amount for the intoxicating liquors drunk and loss of time, it gives £2400.—for what? ruined homes, lost characters and starving children. When will the laboring class (I say laboring classes, for I love to see them freemen, be-

cause I am one myself) study their own interest, and emancipate themselves from their own vicious habits, and cease to become the hirelings of an oppression of their own creating? I am quite certain, so long as they do continue to debase their characters, they will render themselves the slaves of caprice, fashion and tyranny. The time is coming, no doubt, when you must open your eyes to your own interests. When you see £6000 annually got by a Brewery, it is high time my fellow-men, to give up drink. As to the strength to be derived from drink, it is all moonshine. We have tried it—our anchor-smiths have tried—our blacksmiths have tried—our seamen have tried—I have tried it; and I never was so well, or so able to do my work, as I am now. The teetotal cause is the best thing for a poor man. I remember well the time when I felt the freezing blast of winter; and this last winter, how many have I seen with their coat and jackets full of holes, shivering and trembling! This might have been prevented in a great measure, had they been wise and abstained from strong drink. If you do not respect yourselves, how can you expect others will? Respect yourselves and conduct yourselves like men, and you will soon find all the respect you can desire. No one looks down with contempt upon me. Working men, you sell yourselves as slaves. Under the servitude of strong drink, you rivet your own chains. Deliver yourselves from the bondage of your appetites, and you will be free. Talk about freedom—be sober, steady beings rational as you were made, and you will have it. I was once as foolish as any one; but now, I have learned differently. If a man happens to break his pledge, the pampered minions of alcohol raise a hue and cry. Men that are grounded in the knowledge of the principle never break their pledge—I do not see how they can—I am firmer than ever; for I try to get all the good I can, and keep it when I've got it; and the only drawback I experience is, to see that men are so foolish as not to be as happy as myself, and embrace the means of becoming so, when gratuitously offered for their acceptance. Do as I do, my fellow-men; put your money into your pocket; and keep it there, except for the use of your family; and then we shall not see a Brewer clear £6000 a year. Look at the vast amount of good done by our society, in the crowded state of this room—and then ask the question: can I do likewise? When I contemplate our movements, it warms my heart, and I consider it no small honour to be among those who saw our society in the day of its infancy. Were it not a blessing to a poor man, I should be the last to recommend it to your adoption; but I have tried and experienced its benefits. Drink kept me in debt, in woe, in poverty; now I have health, clothes, money and friends. Drink reduced me to the greatest distress and want, but teetotalism has restored me to comfort; drink robbed me of a home, but teetotalism has given me one; drink has caused me to tramp all over England, but teetotalism has fixed me to one abiding place, and I have no idea of moving. Though wages are not high, yet I can live, because I do not squander them away. Whether employed fully or partly, I find teetotalism is the best. I would ask then, who will dare to pronounce our principle bad? Of the thousands who have tried, who say they have been injured? Do you talk of reform? let us set our own house in order, and each man reform himself. Three Lords have joined our society; and one of them, though a Tory, says, "make men genuine teetotalers, and he would grant them universal suffrage." I make not this allusion to politics for the sake of politics, but as an illustration of that degradation and mental wretchedness into which strong drink has plunged us, to show the necessity of rising out of alcoholic debasement. If we do so, we shall meet with the opposition of the landlords—yea, last Tuesday evening I was standing in the middle of this room near a landlord, and every time he heard uttered the firm resolves of our advocates as they depicted the horrors of intemperance, he tried to laugh, but it was a savage grin. As I know something of this gent., I will relate an anecdote of him. Another man and he were drinking, and the former challenged the landlord to run a race, which was accepted on condition the landlord might choose the ground. Where did he fix on think you? up the chimney! (roars of laughter.) Though deep in the potatoes of John Barleycorn, he knew well how to get money. A short time

ago, a Brewer went into an Inn at Barton, and asked the landlady, how "trade" was with her. She moaned and sighed over the deserted benches, empty forms and chairs. To pour the healing Balm of Gilead into her wounded spirits, he said, "come I will spend one pound for 'the good of the house.'" There happened to be one drunkard in. Go, said she to him, and tell *them* to come: some drink is going to be given." He went among his old "swipes," and through the streets, but he returned as he went; for said he, he had been into the highways and ditches to compel them to come in that her house might be filled, but "never a one could he get." However, he added, "I will try what I can do myself." He drank, and when he could drink no longer, he rolled in it. Such are the signs of the times. Working men of England, consult your own peace and happiness—awake from your slumbers, and rise in your moral dignity to the majesty of a man.

FEMALE MEETING.

PRINCE-STREET CHAPEL, DAGGER-LANE.

Mrs.—I feel it a duty and pleasure to advocate the cause of teetotalism before this congregation, and the longer I practise the principle, the more I am endeared to it. A drunkard whose appetite for strong drink is never satisfied, will pawn anything or destroy anything for the alehouse, leaving his own house so destitute, that mice stand with tears in their eyes, and his children crying for bread. We who have experienced what we state know and testify. Our statements may not please the fastidious, and those who have not known the bitter pangs of intemperance. We have different feelings in degree; and, therefore, we express them unreservedly. If there is any one here to night—any poor unfortunate inebriate we conjure her to throw off her backwardness, and join our noble rank. If there is any one that has a husband a drunkard; or if she has broken her pledge, let her come and we shall be glad to do everything for her to encourage and strengthen her. As to health, I am as certain as can be, from my own experience, having tasted no intoxicating liquor since I signed, (that a person is better without anything of the kind. The last Thursday night twelve-month, my husband was dead drunk. The change to me is such, as I cannot describe. However, I do not think, that any one is justified in accusing a reclaimed character. We ought to consider what he is now and not what he has been. Even the best of us has something to look back upon with regret. The operation of the temperance principle produces so powerful an effect upon a man's mind, that I am disposed to think, there are few reclaimed characters who do not turn out to be good husbands and good fathers; and, though you may have a drunken husband, you ought to love and reclaim him if possible; for before the altar you promise solemnly to love and cherish him. It is true, a drunkard neither loves nor cherishes his wife or family, notwithstanding, you should not slacken in your endeavours. When my husband was out drinking, I used to be sitting at home crying. Ragged and poor, had nothing fit to be seen to put on; but now, I can put on "a best and second best." As to my affections for him, I am sure they are more genuine than ever. When a man drinks moderately, it creeps upon him so imperceptibly, that he is in danger continually of becoming a drunkard. First he likes company. Then he goes into a public house. Pint follows pint, till he is gone. He comes home—the next day, he promises, "never to get drunk again." Saturday night arrives—he carouses again, and again falls; and, from very shame, drinks a whole week. Then will you not do away with moderation? But the most unaccountable thing is, that you females—and some of you that have drunken husbands too—say, "you cannot do without a little drop,"—you cannot support your little ones without it. Never mention it again. I did and scores have done so too. Instances are continually occurring; and where tee-totalism has been acted upon, the little ones have been healthier and happier. Why not one the same as another? If there be any females subject to intemperance, thus situated, we hope they will try the plan. If abandoned to intemperance, you

and learns your practice, and imbibes your example, and you educate your own offspring in drunkenness. Females, if you have one drunkard in your family, shew him the example, and do every thing to induce him; for you know not but in the end, you may be the means of restoring him to sobriety and virtue. I know that my husband earned much money. He drank nothing but rum. He went from dram-shop to dram-shop, as long as he had money in his pocket. But now that he is sober, I am happy; and if all females will follow the example, Hull will become the most sober town in the Kingdom. I was, some time ago, at the Mansion House, and saw 32 women wishing to renew their licences. I thought what a thing it was so many persons should be licensed by government to spread ruin, poverty and crime around them. I heard some cases tried, and they all originated from intemperance. Some females have another bad habit; they will take their tea with their neighbours, and have a little of the cordial in their tea. This sets them on. They get drunk, go to bed, and pretend sickness to their husband on his return from his hard labour. The practices to obtain drink are innumerable. Friends and females, abstain from every and altogether from this most hateful vice.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

DEAR SIR,

In compliance with your kind solicitation, we embrace the present opportunity to communicate to you a little intelligence, together with a little of our own mind and wishes relative to the good cause of total abstinence—having as you are well assured, NOTHING TO DO WITH MODERATION. For some time, (previous to a Female Auxiliary being formed,) we were deeply impressed and concerned to witness so much wretchedness, degradation, distress, poverty and woe, and occasioned chiefly by what we greatly fear, and have too much cause and reason to deplore,—a National Crime,—FEMALE DRUNKENNESS. This sir, at once, led us to make the inquiry of ourselves, and cannot we do something in this great and good cause which is now, by the blessing of Almighty God, sweetly at work to stem the awful torrent of intemperance, the cause of thousands, if not tens of thousands of our English females being brought to the greatest disgrace, premature grave and eternal death. We look sir, at the Parent Society, and greatly rejoice to see and hear of the great and good things done by it. We were all much delighted with the youth's forming themselves into a lovely, admirable band of juvenile temperance army; for most assuredly, preventative is better, much better than cure. "A flower that's offered in the bud is no vain sacrifice." From these considerations and many more which we could state, were it not to trespass too much on your useful pages, we at last resolved we would, by the blessing of God, cast our mite into the treasury of the abstinence cause in the formation of a Female Auxiliary, in perfect union with the Parent Society. We commenced our first meeting, March 17th., 1837; and, from that time to the present, have held our meeting the first Tuesday evening in every month, in the Female Revivalist Chapel, Leylands, Leeds. We have not seen all the good achieved, which we greatly desired, though, with pleasure, we state our number to be 209, and hope for better things. We rejoice to hear of the prosperity of your female branch at Hull. May the Lord bless you with great increase, in all your borders. It is with no small degree of satisfaction, we hear of the Female Auxiliary at London, assisted by several of the Society of Friends. O may the Lord bless them all, and give them a thousand times increase. But, sir, while we would be grateful for those small beginnings, we at the same time deeply regret that there is not greater activity. We sorrow over information, such as the following, and from unquestionable authority, "we have upwards of 800 poor abandoned prostitutes in Leeds, 80,000 in London, and nearly 8,000 of these unhappy characters perish annually by DISEASE, DRUNKENNESS and PREMATURE DEATH, making upon an average, about twelve daily." Oh! sir, may we not trace the black awful list of crime and female wretchedness through all our cities, towns and villages, in great Britain and all our colonies, and multiply the thousands by thousands, who are thus awfully, every day, sinking to rise

no more, Aare not these things, duly considered, sufficiently appalling to arouse all the sympathy and energy of every virtuous female in the world? We should be happy to hear of the formation of Female Auxiliaries immediately in Manchester, Liverpool, Derby, Nottingham, Birmingham, and Bristol, as we most assuredly believe there are females ready in each of these places, if they would only get to work, and use the influence they have. The Almighty would bless their efforts, and make them the happy instruments of much good. If sir, in our humble way, we had the means and time at command, we should esteem it our duty and great pleasure to visit each of these places, and affectionately invite them to "come up to the help of the Lord, the help of the Lord against the mighty." You will allow us, sir, to add another idea, every way congenial with our own views on the subject, from that truly pious and worthy female of the Society of Friends, the late Hannah Kelham. She observes, "there must be something in the general order of society, or some great lack that introduces such a state of things as we see. What can be the cause of 400 WOMEN being found in one prison confined for debt. Oh! that those who feel for the sins and miseries in which human beings are involved in this metropolis! Oh that they would unite their efforts, and try to do them good." Because of drunkenness and its wretched fruits, the land mourneth. How little should we esteem any labour to bring up the younger part of society in a detestation of this sin. Let christians unite to stem the current, which is thus leading poor human beings into ruin. What is our ease or self-indulgence to be placed against the sin, which is going on in many directions in our land?

O that the Lord would hear
Our supplicating cry;
On our behalf appear
A Saviour ever nigh;
And shine in every female's heart,
That she may take an active part.

Each house shall then become
A paradise below;
And all enjoy a home,
Where sweetest pleasures flow:
Pure temp'rance through our land will shine,
And prove our labours are divine.

ANN CARR,
MARTHA WILLIAMS.

Chapel-House, Jan. 25, 1838.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

Dear Sir,

On Christmas Day, a Temperance Tea Party was held in the Commercial Hall, at which 220 sat down to enjoy the "feast of reason and the flow of soul," but not the cup that inebriates. The Chair was occupied by Peter Grant, a reformed character, who is himself a host in this blessed cause. Speeches were delivered by the following persons:—Messrs. Ramsdale, Esplin, Willan, Woods, Pitchford, Stewart; Mr. W. Jennings, Kendal; G. Ellis, Warrington. We obtained 35 signatures to the total abstinence pledge, and since, upwards of 100. I cannot but regret, that in this town there is not one minister or professing christian amongst us; but I hope the time is not far distant, when all ministers and christians will see it their duty to promote this blessed cause.

I am,
Dear Sir,
Yours, truly,
W. EDWARDS.

Wign, January 25, 1838.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

SIR.

I send you the following lines for your use:—
The chief objection to the system of total abstinence

among agricultural labourers is, that they cannot do without malt liquor in the harvest field:—

“ELIJAH FIELD'S Testimony, Cordwainer, Bainton :—I have worked harvest work this harvest without malt liquor six weeks and four days; bound after two scythes, and I find I can do my work better without it than with it; I took good milk or tea for drink. I was two weeks and three days with Mr. Robert Topham, Low Mowthorp, and four weeks and one day with Mr. William Topham, Bainton. Both my masters allowed me milk or tea. I have two sons, who have acted upon the same principle this harvest. They worked about five weeks each; and they both give their decisive testimony in favour of total abstinence.

WILLIAM JEWITH'S, Cordwainer, Great Driffield: I have performed harvest work this year without malt liquor, being the first year I ever attempted to do without malt liquor; this is the sixth year of my working in the harvest field. I can say with a clear conscience, that I have done better without malt liquor than with it. My regular substitute has been milk. I have worked for Mr. Angus, of Neswick, near Driffield, whose opinion is quite favourable to tee-totalism. He engaged me for one month, but I stopped with him five weeks and two days. I have taken various parts of harvest work, binding, raking, &c. My wages have been as good, and I have earned as much as though I had drank malt liquor.

CHRISTOPHER CHAPMAN, Labourer, Barwings, worked for the same master one month, mowing, taking for his regular beverage, milk or tea, and was enabled to do his work better without malt liquor than with it. This is the second year he has tried it.

JAMES JONES, Labourer, Little Driffield:—I have performed harvest work this year without malt liquor, being the first year I ever attempted to do it, and I have worked harvest work betwixt thirty and forty years; and I never felt myself better or performed my work better in my life. My chief drink was oatmeal and water; I have been less thirsty, sweat less, in a word I have been a better man every way. I am a labourer with Mr. Boyes, Eastburn, near Driffield. I am always paid for five weeks harvest. I have performed all kinds of work, and my master says, he is well pleased that he has such a man.”

These, sir, are undeniable proofs, that malt liquor is quite unnecessary in the harvest field, or at any other hard labour; and I do sincerely hope the example will be followed by all those who value their health and the well-being of Society.

Driffield, Dec. 21, 1837.

T. C. TROTTER.

COPY OF A LETTER SENT TO THE SECRETARY OF THE BIRMINGHAM TEMPERANCE SOCIETY.

A LESSON FOR MODERATION MEN.

DEAR SIR,

You will greatly oblige your obedient servant Wm. Jenkins, by reading the following statement to

the members of the Temperance Society in Pinfold, to morrow evening; for I have no doubt, you will be considerably surprised at me acquainting you after being a consistent tee-totaller for twelve months, during which period, I was never in better health, that by a general persuasion of my friends, I consented to give the moderation system, a fair trial for twelve months. I thought, as my advisers did, I was sufficient master of myself to keep to my resolution as long as I lived; but mark the result: onemonth's trial will not have arrived, till next Tuesday, during which time, I have been far from so well in health, as I was previously. I find almost every day, I increased my stipulated allowance; and, I am certain, if I was to remain practising this much talked of moderation system, I should become as big a drunkard as I ever was in my life; but I am now determined, by the blessing of God, instantly to pluck the dangerous plant from its sandy soil, before it is rooted, and solicit your goodness to enrol my name once more on the tee-total pledge. Yes, sir, the pledge that leads to the road of all domestic happiness in this world, and if combined with sincere religion, of our future happiness in the next. As the duties of my station will not allow me to attend personally, not leaving my employment till nine o'clock, I eagerly solicit, as the greatest favour, to enrol my name with my brother tee-totallers to morrow evening; and I sincerely pray to God, he will give me strength to remain such as long as I live. I protest there is no cure for the drunkard but tee-total from experience. I kept it twelve months, and moderation not one month. I thus declare my conviction, and further observation on the trial I have given, speaks for itself; and I sincerely trust, my experience will be a sufficient check to my brother members, if they should have any thought of giving the dangerous moderation system a trial.

I remain Sir,

With due respect,

Your obedient Servant,

WM. JENKINS.

N B. By being a tee-totaller I hold a respectable situation, but moderation would soon reduce me to my former one, a ballad seller in the streets of Birmingham.

BREWERS MAN.---A tee-totaller who keeps a Toll Bar near Hull, was threatened by a brewer's man, as a retaliation that he would bring his ale upon a hand cart. Quoth the tee-totaller, an' if tee-totalism goes on this way, you will have to use a barrow.

MR. Minto, of Barton, employed his men to carry coals, four of them being tee-totallers performed their work with satisfaction to themselves, and employer. They refused to take the allowance in ale as usual; and as a proof of their master's approbation of Temperance he paid them in money what used to be given in drink.

[This is highly creditable both to Mr. Minto's heart and purse; and we should be glad to hear of his example being imitated by masters in general. Ed.]

ADDRESS TO THE DRUNKARD.

Silly man! what means that stagger?
 Ah, wherefore art thou thus unwise?
 Why pierce thyself as with a dagger,
 And darken too thy reason's eyes?
 Is character a thing of nought;
 Domestic comfort nothing worth?
 Is not thy pleasure dearly bought?
 Ah! why do drunkards rally forth
 From sparkling wine or liquid fire,
 Or ale perchance of colour bright,
 Which makes the son and aged sire,
 And every sot in sin delight?
 Ah! why art thou on mischief bent?
 Why ruin soul and body too?
 Ah! why are time and money spent
 In piercing wife and children through
 With sorrows keen, and fear, and dread---
 Lest sin should soon thy ruin be;
 Lest the cold grave be soon thy bed;
 Thy portion endless misery;
 Take not the glass or poisoned cup,
 Ah, why the noxious draught drink down?
 Is it wise still to drink it up,
 Till health and friends and all be gone?
 O use thy reason! stop and think:
 Why dost thou please Appolyon so?
 Why wilt thou revel on the brink
 Of endless misery and woe?
 Retrace thy steps; let wisdom guide
 To paths of piety and peace.
 No longer let thy conscience chide
 The ways that lead thee to disgrace,
 Now act the man, the sot despise;
 Abandon every vicious way.
 O listen to thy children's cries;
 Yea, listen now to what they say:
 "Oh mother! why are we forlorn?
 Why hungry are we doom'd to be?
 Sure we had better ne'er been born,
 Than thus to live in misery.
 Why is it, father makes us sad
 By spending what we so much want:
 The feather'd tribes are not so bad
 In squand'ring what to them is sent.
 How anxious seems the brooding hen
 To feed her young that chelp for food,
 For which she labours hard; and when
 She finds it, feeds her infant brood.
 Nor will she taste though much in need,
 Till every chelping chick be fed;
 But father makes our hearts to bleed,
 Who stagg'ring home retires to bed---
 Nor brings us ought on which we feed:
 Thus cold and hungry we remain;
 Yet, monster like the cruel deed
 Remorseless he repeats again.
 Our cries do not affect his heart,
 Although our cheeks be white and wan.
 Is human nature sunk below
 The level of each brutal tribe?
 When shall our sorrows cease to flow;
 O! when shall we in comfort thrive!"

REV. R. JACKSON, HORNSEA.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

Why am I a Tee-totaller?

1st. Because I find by experience, that I am better in health and am stronger without the use of *Intoxicating Liquors*.

2nd. Because in the use of these, I am in continual danger of taking too much.

3rd. Because I find that Intoxication is the principal cause of disease and crime.

4th. Because I find that many good men, and men of cultivated minds, have fallen victims to drunkenness by the use of intoxicating liquors; and, as I know myself to be a weak creature, I find it safest for me to reject them altogether.

5th. Because men in general believe them to be necessary to enable them to perform their labour; and, therefore, to remove this delusion, I think it my duty to abstain altogether in order to convince them of their error by my example.

6th. Because I believe the cause of religion and morality, would be promoted by total abstinence.

7th. Because I believe the happiness and comfort of my fellow creatures, will be increased by total abstinence, as the money which they thereby save, they may spend in the useful articles of food and clothing, and the education of their children; of which too many poor families are sadly destitute.

8th. Because I consider intoxicating drink a positive waste of the good creatures of God; and because total abstinence would afford employment to the working classes by creating a demand for all the useful and necessary articles of life.

9th. Because I believe that by abandoning intoxicating drink, men will become more thoughtful about their moral and religious duties, and will be led to the improvement of their minds as well as to their growth in spiritual things.

10th. Because I am commanded to love my neighbour as myself, and to do all I can to promote his moral and religious welfare.

Hillingdon, near Uxbridge,
February 1st. 1838.

AMICUS.

ANNIVERSARY

OF THE

HULL TEMPERANCE SOCIETY

WILL BE HELD IN

SALTHOUSE LANE SCHOOL ROOM,

On Monday, Tuesday and Wednesday, March 5th., 6th, & 7th.
J. WADE, ESQ. PRESIDENT, IN THE CHAIR.

The Agent of the British Association, and other Friends will be present. Chair to be taken at half past Six o'Clock, each evening. Collections will be made at the close of each meeting, in aid of the Funds of the Society. The Branches of the Hull Temperance Society are informed, that a Report of the Speeches made on the occasion, will be given in April Pioneer. Should they want an extra number, they are requested to inform the Editor. The Hull Pioneer is sold at the rate of 25 for 1s. 6d. to small Societies in the Vicinity.

TO CORRESPONDENTS.

To insure insertion, communications must arrive by the 10th. of every month. Correspondence must be post-paid, and all parcels must be delivered free of expense or they cannot be received. Address to the Editor, Temperance Hotel, 47, Mytongate, Hull.—Legion under consideration.—Males' meeting, Tuesday evening, Freemasons' Lodge, Mytongate;—On Monday evening, Females' meeting, Prince Street Chapel, Dagger Lane, each to commence at half-past 7 o'clock.

J. Pasco, 90, Bartholomew Close, London, is the agent for the country Societies; H. W. Walker, 27, Briggate, for Leeds; J. Gant, for Holbeck.

Sold by Mr. Noble, Bookseller, Market Place, Hull. Societies in the Vicinity of Hull, can obtain the Pioneer from G. Wells, Temperance Hotel, Mytongate, by giving an order to any of the Carriers.

ROBERT GARDAM, PRINTER, 16, PARLIAMENT-STREET, HULL.

THE HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 7.]

MONDAY, APRIL 2, 1838.

[PRICE ONE PENNY]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

ANNIVERSARY OF THE HULL TEMPERANCE SOCIETY

On Monday, Tuesday and Wednesday, March 5, 6 and 7, the above anniversary was held in Salthouse lane School Room, John Wade Esq., President, in the Chair. To allow more space for a report of the proceedings, we shall simply state that all the speeches were of a superior character. The President rose and said,

MY GOOD FRIENDS,

I have now the pleasure to meet you on the third Anniversary of this society, a society whose importance, in the estimation of all thinking men, I am happy to say is every day increasing. On its first formation, it embraced the MODERATION pledge only; but this, it was soon found, presented but a very feeble barrier against the overwhelming flood of evil which it had to stem. The moderation therefore was substituted by the total abstinence pledge; for the so called MODERATION PLEDGE left the door wide open, inasmuch as it allowed the daily temptation to intemperance. No man or woman is born a drunkard, but all persons may become so by degrees. A weak glass of brandy and water at bed time, when we think we are not well, commonly leads to one every night, occasionally a little stronger; then a little oftener, till at length, it is had recourse to on all occasions; and the individual who began a very moderate drinker, often ends a confirmed drunkard; ruins both body and soul, and leaves his wife and family to all the bitterness of want, perhaps after having brought them up in the enjoyment and expectation of all the comforts of easy circumstances. Such then are the evils that follow in the training of moderation so called. But is not the very term, when applied to things hurtful, absurd? A man might as well talk of the moderate use of arsenic or prussic acid, or any other poison, or of being moderately mad, or moderately wicked, as to talk of being a moderate drinker of intoxicating liquors. That all alcoholic liquors are poison, I could easily shew on the testimony of a host of the first medical authorities in the kingdom, as well as in our own town;

but this has been so often proved to you by your excellent secretary, it is unnecessary to dwell upon it. But further: I am bold to say, that even ale, our long idolized "home brewed" is not only unnecessary but generally injurious to health. This may seem a startling proposition to an English audience, but it is nevertheless a true one. That it is unnecessary has been proved by the experiments which have been made at the government dock yards, amongst the anchor-smiths, and in Cornwall amongst the furnace men, where the water drinkers were found able to do more labour and endure greater heat with less exhaustion than the ale drinkers. It is injurious to health inasmuch as what is called good ale, contains a larger portion of alcohol than commoner ale, which by its glutinous nature induces many of the diseases arising from obstructions. It has also a lethargic, stupifying effect upon the brain. As for wine, it contains so large a proportion of alcohol, as to be decidedly hurtful when taken as a beverage. It is a mere stimulant; and, like all stimulants, the excitement it produces is always followed by a consequent languor. If then all intoxicating liquors are hurtful to health, I would ask, why are they drunk? We are quite sure, it is not to dilute our food, for it is admitted, on all hands, that water is the best and only natural diluent. It is not to assist digestion; for we know from repeated experiments, that alcohol hardens the food in the stomach, and therefore retards digestion. Neither are alcoholic liquors drunk to quench thirst, for they always increase it. Then let me ask, why are they drunk at all? Few even of moderate drinkers, dare answer the question even to themselves honestly, for they are ashamed to own, that it is to excite the animal and degrade the rational principle of man—that which constitutes his distinguishing excellency above the brute creation. Is it not degrading that man, claiming to belong to the more intelligent class of society, should after satisfying nature with all the luxuries of the table, continue to sit drinking intoxicating liquors to raise his animal spirits, as though to become more agreeable, he must become less rational? I know I subject myself to the sneers of the "bon vivant," but, regardless of that, I repeat it is a most degrading cus-

tom, and the sooner it is abandoned the better for society. It is practised in no other country: Arabia, India, China, Persia, nay the whole eastern world hold it in *abhorrence* and *contempt*. Even our neighbours, the French, set us an example in this respect, which we should do well to follow. Instead of sitting after dinner and drinking wine or spirits, they introduce coffee before the cloth is drawn. Seeing then that all intoxicating liquors are not only unnecessary but *hurtful*, I would have all classes abandon the use of them, and the rich especially to set the poor an example. To those who use these things sparingly, to abstain from the little they use would not be felt a privation, and therefore, they would be able to set a good example with no injury accruing to themselves. I always think it a poor excuse, when I hear persons say, "oh I'll not sign the pledge, as I think I shall have a better conduct than to become a tippler." Many have thought and said so, who have nevertheless fallen into the snare. But if you have no need for yourselves have compassion on others; and will you not do it for the sake of example? Look at the mass of human misery caused by intoxicating liquors. The madness, the poverty, the diseases, the crime, the unhappiness of families, the waste of valuable grain in making malt, in distillation and the waste of precious time. Ireland alone spends above seven millions a year in this accursed thing whiskey. England, above fifteen millions. Can we for a moment be surprised at the magnitude of crime and want in our land? The Americans refuse spirits to the soldiery. This is a noble example. Why not our government do the same; and if refused to the soldiery, why allow it to be sold at all? I will not detain you but impress upon your minds, that intoxicating liquors are destructive to morals, and this is a point of paramount importance. By practising the principle of total abstinence we should almost do away with the necessity of medicine. I think it the duty of all christians to set the example. I know call upon your secretary to read the report. (Loud applause.)

It is with feelings of devout gratitude to the great Disposer of events, that the Committee of the Hull Temperance Society report their proceedings during the past year. In no period has the Hull Society been more prosperous. This prosperity consists in thoroughly establishing the members in the principle, and the great accession of new members; and is seen in the moral elevation of their sentiment and improved tone of feeling. What the members at first practised under constraint of their pledge, they now practise from principle; and great numbers have become real ornaments of society, and consistent members of christian churches. There are those who have relapsed into their former habits; but the Committee almost invariably find that when drunkards have once experienced the benefits, though they forfeit their pledge, they are unhappy until they unite again in membership. This is one very inte-

resting fact in the practical working of the Temperance principle, and affords incentive to perseverance under difficulties and discouragement. The Committee have instituted a system of visiting all the members in order to be able to report correctly the number that are staunch; but, not having been completed on account of the difficulty of finding them (many having removed from their former residence, and others left the town) the Committee are not as yet able to report their numbers. It is gratifying to the Committee to observe the gradual removal of prejudice amongst all classes of society against total abstinence. Men begin to be convinced that it is based upon truth, and calculated, in a physical and moral point of view, to confer upon the community, blessings surpassed by no other institution in our land except that of our holy religion. Even the stale objection, that the Temperance question is raised above religion, is fostered by those who, either unacquainted with the principle or guided by the misrepresentations of enemies, want the disposition to investigate the question. Every one now has the opportunities of knowing from his neighbour the safety and practicability of total abstinence, to the excellency of which blacksmiths, anchormen, corn carriers, and every description of artizans, bear united testimony. The Freemasons' Lodge, Mytongate, is weekly crowded. If there is any difference, it is in an increasing interest. Hosts of reclaimed characters, their wives and children rejoice over the blessings of total-abstinence, as bringing around their domestic hearth peace and unity. If any ladies wish to hear this testimony from the wives of the reclaimed characters, let them attend the Weekly Female Meeting, held in Prince-street Chapel, Dagger-Lane. The Female Committee have been engaged also in visiting poor degraded females during the past year; and they have the happiness to state, that their labours have been instrumental, under the blessing of a kind providence, of reclaiming many who were formerly abandoned to all the vices of drunkenness. There is no feature of the Temperance cause more interesting than this, affecting, as it does in a striking manner, the habits and practices of intemperate females. Many of these reclaimed females are now actively engaged in disseminating the principles among their former acquaintance to restore them, if possible, to society. To detail the instances of good effected among the male and female members, would fill a volume; and, therefore, in reference to the town of Hull, the Committee respectfully state, that the Society was never so prosperous, so efficient, or possessed so much intellectual ability amongst its members to carry on the cause; and hence the Committee humbly urge their claim upon the benevolent public, and feel confident that, though all may not for want of better information, agree with the principles, yet they trust that the public will cheerfully render a little of that aid which is prompted by philanthropy, christian charity and love. During the

past year, the Committee have established societies at Barton, Brigg and Barrow. The success of the Barton Society has astonished them, the number of members being 350, and upwards of 100 of them reclaimed characters. Many visits have been paid, and hence expense, though partly borne by the visitors themselves, has been incurred. At Brigg there are upwards of 70 members, and the society is in a very flourishing condition. At Barrow there are 20 members. The amount of annual subscriptions is about 12*l*. The society has to pay out of this rent, fire, gas, cleaning, expense of public meetings, printing, tracts &c. &c. &c. There are few societies which do so much good with so little money, the reason of which being, that every member voluntarily gives his labour and time. Indeed, deeply impressed with the magnitude of the evil of intemperance, each member becomes a kind of missionary within his own sphere of acquaintance, and thus the interest is sustained and good multiplied in innumerable ways.

Since the last anniversary, on the suggestion of one of the officers, a Temperance Publication has been commenced, independent of the Committee, named "The Hull Temperance Pioneer," the property chiefly of the reclaimed characters, the average sale of which has been 1,400 monthly. It has already found its way into most parts of England; and the shareholders have the pleasure of knowing, that it meets with general approbation. That men rescued from intemperance are now the proprietors of a publication, which advocates the cause of sobriety and virtue, is certainly an object that must command the admiration and delight of every one desirous of the sobriety and happiness of his fellow creatures. The Committee have now only to thank the friends of the Society for their past support; and beg to assure them, that, if the means be not wanting, the time is not far distant, when every village in the vicinity shall be blessed with a Temperance Society.

The Treasurer being absent from sickness, the Secretary by request read the Treasurer's account which is given in our last page.

Mr. LEVENS, a reformed character,---Mr. President, Ladies and Gentlemen, it is a source of great pleasure to be called upon to advocate the cause of total abstinence, which I have put into practice now fourteen months, and can testify that the working man can do better without intoxicating liquors than with them. I have done without in hard work, in hot and cold, in wet and dry. In addition to this advantage, there is peace of mind. Look at the horrors, when we spent our money and time in intoxicating liquors; but now, that we have adopted our principle, we enjoy the delight and happiness which spring from sobriety and order. Now with fresh eyesight, we can see, as it ought to be seen, the misery by which our beloved country is enslaved. We can now take our money to our wives, and pour it into their laps instead of that of intoxicating drinks; and, on a Sunday morning, engaged in the offices of charity by visiting the house of the poor drunkard. Visit his house, and then ask yourself the question, can still use that which spreads around so much bodily and mental ruin? I have seen, among intoxicating liquors, the

brightest intellects, overshadowed and disgraced; and, instead of being ornaments to society and the state, have become the cause of devised mischief and crime. Great numbers could I name of this character, who have fallen from genteel society to beggary and rags. Many say, "I can do without joining the total abstinence society." Many do not keep sober---but granting the objection for the sake of argument, what then? Supposing hundreds could do so; and they were not to unite to concentrate their operations, what real good could be done? Not one twentieth part, as they could effect by union. What would our government have done without plan and organization, when Napoleon threatened England? Our country would have been subjected; and we should have been a conquered nation. By this system of union, we have visited Barton; and now there are 370 members, of whom 100 are reclaimed. Now we who have been reclaimed and have felt the vices of intoxicating liquors---shall we give them any quarter?---no never!! See the ravages they have made in our families. Grandfathers, whose conduct should be a good example to the young, have become confirmed sots. And shall we hold our peace, while we behold everything good and virtuous in the female character destroyed? The manufacture of the poison has prostrated our country. Men make it, and men drink it; our forefathers drank it, and therefore we continue to drink it; and thus, through all time, is the evil perpetuated. To the weak intoxicating liquors give stimulation, but nothing else. When he is quite spent, he takes them, and for a moment revives; but does he not with meat and cold water,---the best liquor in nature? The alcohol supplies stimulation, but no nutriment; and, when the stimulation is gone, the good nutriment remains from food to support the system. Such is the superiority of nutriment over stimulation. A man takes a little and little, until he is overcome. It is the nature of the thing which makes the temptation. If we take intoxicating liquor, it does us injury; but if barley, we can make of it good soup. If you buy a bushel of barley, you may give 3s. 6d. for it, but of malt the same quantity will cost 7s.; consequently, malt as an article of domestic use we should never use. Banish it then for ever from your house. The closer we keep to water as a beverage, and the nearer we shall approach to the principle. Some say we have got white faces. We have not such red faces and noses as we formerly had, but we have the natural colour, and with this I will be content, until at least man's bungling has surpassed the workmanship of the Almighty. The Turks take opium, the German's tobacco, and enlightened and intelligent England, alcohol. Tee-totalism is good, because it raises man in society. It is based upon good and founded upon truth. Working men of England, the tee-total tree is rearing its branches; and, I hope soon they will cover the earth, as the water covers the sea.

JOHN WOOD DUVAL, then rose; and, by his dogged obstinacy against the will of the chairman, endeavoured to address the meeting, and thus created great disturbance, for which he was put under the guardianship of the police. The following day by the Mayor and presiding Magistrate he was sentenced to find security in £20 for himself and sureties in 10*l* each. This is the third time, this unique civilian has attended the anniversary to display his generalship. We are reminded of a passage in Homer's Iliad the translation of which by Pope we shall give for the benefit of our English readers. Homer, though a heathen depicted the lineament of human character with such graphic accuracy, as has not been, if it all surpassed by a Milton or Shakespeare.

He describes in the following inimitable manner, Thersites

the grovelling brawl of the Grecian camp as breaking the general silence of peace and harmony :

"Thersites only clamour'd in the throng,
Loquacious, loud, and turbulent of tongue ;
Awed by no shame, by no respect controll'd,
In scandal busy, in reproaches bold ;
With witty malice studious to defame ;
Scorn all his joy, and laughter all his aim.
But chief he gloried with licentious style
To lash the great, and monarchs to revile.
His figure such as might his soul proclaim ;
One eye was blinking, and one leg was lame :
His mountain-shoulders half his breast o'erspread,
Thin hairs bestrew'd his long mis-shapen head.
Spleen to mankind his envious heart possess'd,
And much he hated all, but most the best.
Ulysses or Achilles still his theme ;
But royal scandal his delight supreme.
Long had he lived the scorn of every Greek,
Vex'd when he spoke, yet still they heard him speak."

Here follows the kind of logic which Ulysses the wise used on this occasion :

"Fierce from his seat, at this, Ulysses springs,
In generous vengeance of the king of kings.
With indignation sparkling in his eyes,
He views the wretch, and sternly thus replies :
Peace, factious monster ! born to vex the state,
With wrangling talents form'd for foul debate :
Curb that impetuous tongue, nor rashly vain
And singly mad, asperse the sovereign reign.
Have we not known thee, slave ! of all our host,
The man who acts the least upbraids the most ?
Think not the Greeks to shameful flight to bring,
Nor let those lips profane the name of king.
For our return we trust the heavenly powers ;
Be that THEIR care, ; to fight like men be OURS.
But grant the host with wealth the general load,
Except detraction, what hast thou bestow'd ?
Suppose some hero should his spoils RESIGN,
Art thou that HERO, could these spoils be THINE ?
Gods ! let me perish on this hateful shore,
And let these eyes behold my son no more ;
If, on thy next offence, this hand forbear
To strip those arms thou ill deserv'st to wear,
Expel the council where our princes meet,
And send thee scourged, and howling through the fleet.
He said, and cowering as the dastard bends,
The weighty sceptre on his back descends,
On the round bunch the bloody tumours rise ;
The tears spring starting from his haggard eyes :
Trembling he sat, and shrunk in abject fears,
From his vile visage wiped the scalding tears.
While to his neighbour each express'd his thought :
Ye gods ! what wonders has Ulysses wrought ?
What fruits his conduct and his courage yield ?
Great in the council, glorious in the field.
Generous he rises in the crown's defence,
To curb the factious tongue of insolence.
Such just examples on offenders shewn,
Sedition silence and assert the throne.

MR. FIRBY, smith, a reclaimed character,---Mr. President, Ladies and Gentlemen, it is with sincere pleasure, I am able to state, I have been a tee-totaller sixteen months; and I can lay my hand upon my heart and say, my pledge is as immaculate as when I received it from the Temperance Society. We look at the Temperance Society from the end which is to be answered; and it is most strange and unaccountable, that so many of our christian brethren, seeing that our society is crowned with so many trophies of success, should keep aloof from it. Is it not high time that they should give up their little drops for the benefit of others? Were the principle bad, there might be some reason; but am I, who am a

smith, any worse? Do I look any worse? Am I less respectable? Can I wield the blacksmith hammer less? (Tremendous cheering.) It is opposed by those, who to all human appearance, should be the first to sanction our proceedings. It is the certain road to health. In addition to worldly advantages, it leads many men to think of better things in a better world. In our family a throne of grace, through its instrumentality, has been restored and every comfort revived. The family altar has been raised, which strong drink pulled down. Among my acquaintance, and fellow-workmen, it enables them to work nine, ten, eleven, and twelve hours a day at hard, hot blacksmith labour. Is this good testimony or not? Do you think that men are so foolish as to assert things contrary to experience? Who are to decide, if such men as myself are not? Some of our kind friends assert the most palpable untruths, no doubt from ignorance. To satisfy themselves, they ought to inquire into the subject. We are charged with substituting Temperance for religion. We deny the charge entirely. Bring the man whom tee-totalism has made an infidel or made man wicked, his wife less comfortable, profaned the sabbath more than he did before or attended the church of God less. Such a man in our ranks cannot be found; and hence the charge is as groundless as the ignorance is great of those who make it. A young man went home to his breakfast, and saw his father downcast. He inquired, "what is the matter with you father"? The father answered, "I am afraid, I shall be in want this winter." The son said, "be quiet father, sit down and smoke your pipe in your corner, and I will support you." I ask, was not this a delightful reflection to a poor aged parent? We must have our mechanics and our masters. Masters, like their men, ought to be tee-totalers; then why not come over and help us? They sometimes come to our meetings; they smile at us working mechanics and say, "well done Jack," but this is not all we want. We want a more tangible support. Total abstinence, friends, is the only principle upon which is founded the only Temperance Society that is worthy the name. We can have no fellowship with intoxicating liquors. They have once deceived us, but they never shall again; for we will take care, we will have no connection with them. This is the only certain and secure plan. Come my fellow men, and be one of us. (Great applause.)

MR. PEACOCK, smith, a reclaimed character,---Mr. President, Ladies and Gentlemen, I stand here as a trophy not of moderation but tee-total and tee-total only. Moderation plunged me into the company of drunkenness, and I was infatuated by it five years, but I am thankful I am as I am. When I signed I did not sign with a view to save money. I saw and felt that intoxicating liquors are injurious to the human frame. I went into the Lodge, I sat down at the fire side labouring under the horrors, and was studying the best way to put an end to my existence. I was frequently reproved by my parents, but it was of no use: I as frequently fell. My friends, drunkenness is very great. I have visited the houses of drunkards, and have seen the wretchedness and misery in these dwellings. When I have gone, there has scarcely been a place to sit down in, with empty cupboards and crying wife and children. She has said, "my husband has not signed; he has taken his wages to the alehouse." I have many times laid upon my pillow till twelve o'clock in thinking on the evil of drunkenness. Had I been told of the evil of intoxicating liquors before I became a drunkard, I could not have believed them. How many wives have been parted from their husbands, and children cast upon the wide world. How was it, that I became a slave to alcohol? I was a moderation man; I took a little; I then took more, like all other people, till I became a 'sot. This is the way of

drunkenness, and no reasoning on earth can make it otherwise; and we leave it as a fact for the christian world to use as they may think proper. But I ask how I became a slave to alcohol. It was my father and mother taught me to drink. They said "take a little you cannot do your work without it." I did so and became a drunkard.---Fathers and mothers, have you any children take warning! What would have become of me by my parents' instructions, had I not been rescued by the Temperance Society? Before I was eleven years old, I liked a drop of porter. I was bound apprentice and began to like a great drop. The moderation system would say, leave it off by degrees. It is all nonsense this. We will have none of the apprentice system. Someday, "they cannot do without," I have done without, and worked from six o'clock in the morning till ten at night. Surely, if a man can do this without drink, any number of men may. My mother used to say, "why does thou get drunk?" I said, I cannot avoid it. Is it not a great and good cause which helps us in this way? A man said, "thou art sweeling away like a candle." If so friends, the wick is tolerably thick; for I am stronger and heavier. Mr. Peacock sat down amidst loud applause.

Mr. HORDON, seaman, reclaimed character.—I never expected, at one time of my life, to be called upon to advocate the cause of Temperance and virtue. I have been reclaimed by the means of the Hull Temperance Society, and have had a good spell for seventeen months. Tee-totalism is one of the best things that ever came into Britain. When tee-totalism started, I was like many more. I thought it all moonshine; but now I see the nature of it with very different eyes. Into every kind of trouble I brought myself by grog. By it, I never or seldom went in the same ship twice. Being a seaman, I say sailors give up intoxicating liquors. How many times have you and I and all of us done three shilling jobs for a glass of liquor; but, were you tee-totalers, you would have money, and how much better that would be? In Greenland there were once forty aboard and thirty of us were drunk. Shipowners and masters little think how much they themselves and their property are put in jeopardy by a drunken crew. Were they to think of this as they ought, they would, I think, do something to do away with liquors from aboard a ship. I am very glad to say, that we have many sailors in this grand society. Tee-totalism is the only "hobby" I have. I tried moderation, but moderation was my stumbling block, and I frequently stumbled overboard; and had it not been for the Hull Temperance Society, I should have been drowned in intemperance. I never used to get home before twelve o'clock; but now, I can spend my evenings with my wife in the improvement of my mind. I have a friend who has come half seas over to sign to night. Sailors, I have tried the system in all weathers, and it is the best plan I can recommend to you. I have a shipmate standing near me that was with me last summer. During the whole of that voyage, I never saw a drunken man but one in our ship. Our master too behaved better to us than he would have done or could have done, however well he might be disposed. How is it likely that a master can behave well to a drunken crew? The first voyage we had with us three tee-totalers. The second we asked the master, if we might have something instead, and we got coffee. We managed our ship as well as any ship crew in the world, letting them have grog or whatever they pleased of intoxicating drink. By drink, I was brought "that low," that I was a nuisance. I was eleven months shipwrecked. I was full of scurvy and black lumps; but, when I gave over drinking, I lost my scurvy and I soon was well. They say, "Bill thou looks white," "Yes, says I, as white as nature." Sign tee-total and you will pay your debts. How many times have I resolved to take no more spirits and as often have I broken my resolves. I am now seldom thirsty; but, when a drunkard I was almost always thirsty. I made nothing of a quart of water. Tee-totalers do not drink so much water as drunkards. There is no comparison. Tee-totalers drink only when thirsty, and this is seldom; drunkards are almost always drinking, because always thirsty. What a pleasure it is to feel we are sober men,

Seamen and landsmen, study your own interests, your wives' and your children's, and then you will practise that which will change your state, and make you feel that you are not alone and useless in this world.

Mr. SPOONS.—I have the pleasure of standing before you as a reclaimed character. I have now acted up to the principle of tee-totalism eighteen months; and can assure you that, as to health and capability to do my work, I am better every way than I ever was in my life. Experience and practical benefit must be the ground work of all reasoning. Without this no theory however fine is of any use—yea it is unworthy of adoption. If this then is the test which ought to decide the question, eighteen months, you must admit, is no contemptible proof to adduce in favour of our principle. The question with me is short and plain: I see that evils have arisen of the most appalling nature from intoxicating liquors, and that there are no effectual means to prevent a repetition of them but tee-totalism. Hence it becomes the duty of every man to carry them into operation at once. I can truly say, that up to twenty years no person was less likely than I to become a drunkard; but no sooner did I begin to take a social glass, than I became a drunkard. I was visited every Sunday morning with tracts. I signed, and now find peace of mind. I have learned that as I have received good, it is my duty to impart that good to others. Raised from a bad state of health, I can now work the live long day, and devote some time to the improvement of my mind. In difficult circumstances (as all drunkards are) I can be clear of the world. It is now my anxious desire to pay all I owe; and I live to spread the fame of total abstinence. At home there is always peace. I have a family of four children, and now they rejoice that I am a tee-totaller. I had lost the character of sobriety, and there was scarcely a master but who was tired of me; but the question is now reversed. Although a master himself may like intoxicating liquors, he likes to see a steady man. I have frequently been sent for, now that I am sober. Intoxicating liquors afford no strength. They are now the crying evil of our land. When you spend your money at public houses, you gain no respect. When I adopted this principle, I at first found a little inconvenience, but at last acknowledged I was a tee-totaller, and determined I would not soil my pledge. I went to one house; and, at allowance time, the servant brought up ale. I told her I did not take any. She went exclaiming to her mistress, "there is a man who refuses ale!" Her mistress came, and asked me the reason. I told her, and she commended me for it, adding that her own father, though in the ministry, was a great drunkard when alive. She thought of it with regret, and wished that such things were done away with. Her ale, was home-brewed, she said, but such was all alike to me. She liked to see consistency. The last time she had her room papered, she said the man was so tipsy that he spoiled a large quantity of very fine paper. I am not ashamed to acknowledge the principle anywhere. I look at tee-totalism in a great light. I had now as soon sacrifice my life, as be bound to take intoxicating liquors.

"One drinks because he's dry,

"As we are often told;

"Another can't refuse a pot,

"Because he's very cold;

"A third will drink because he's wet,

"Its benefits to try;

"A fourth must sure a tankard have,

"Because he's very dry;

"Another must a bargain make

With a glass to strike it;

"While one and all the liquor take—

"Why?—because they like it."

I rejoice to see so great a change for the better. Men are now as if they were ashamed to take intoxicating liquor. They will now whip it under table, if a tee-totaller goes in. These persons, once said of me, "all is well that ends well" expecting I should soon be drunk again and one part of their prophecy has been fulfilled, and now they praise tee-totalism. The principle inspires a love for our fellow-man. We are not come into this world merely for our own gratifications and pleasures. The Divine being has made us for uses to promote the hap-

pineness and peace of all. Come then, my fellow countrymen, marshal yourselves under the banner of tee-totalism.

MR. GRUBB.—I should consider it unnecessary to ask you to extend to me a patient hearing under ordinary circumstances, and much less so at present. Besides, there is something characteristic of the present times. Reason should, in these modern days direct our movements, based upon general good. From this principle, I mark the end of our cause; and hold that of all moral institutions, tee-totalism stands second to none. It would be a satire upon the judgements of our enemies to believe them sincere in their opposition. A person unpledged may talk of the "onus," and be ignorant of the advantage and thus mankind may be leagued in doing nothing; but, a member having experienced the benefits, is the subject of pleasures of which others are ignorant. In science, for instance, the adept mathematician can decide upon a long course of abstruse mathematical reasoning with certainty, whilst he smiles at the ignorant and astonished gaze of the illiterate rustic, who contemplates his symbols as a species of fortune-telling. The one rests his deductions upon science and intelligence, the other upon the vacant wonder of ignorance and inexperience. Thus tee-totalism is contemplated under two-fold circumstances; and its adoption depends upon the progress of knowledge and the means of investigation: the inexperienced cannot therefore form an accurate judgement, till he has tried the system. Our friends have tried tee-totalism to the consternation of our enemies; and, from this experience, I appear before you to night. I have been a tee-totaller four or five years, and have travelled over most parts of the country, and found one invariable testimony and uniformity of parts establishing the safety, efficiency of total-abstinence, and its decided superiority over every other system of dietary regimen. Tee-totalism does not admit of a denial. Supposing from the beginning, there might have been some strange fellows, surely the world of tee-totallers cannot be mistaken in it. The countryman and the peasant have tested it. It has been tried by the landsman and the seaman, in the field and upon the ocean; and the result is, that all are better without than with intoxicating liquors. Had such not been the case, is it likely that all, under all states of climate and season, would maintain this ground? To suppose otherwise would be to libel human nature; and, contrary to the experience of ancient and modern times, it would suppose mankind had risen up to back a system radically vicious. Is it likely that those who have been destroyed by strong drink—slaves and victims—would? Tee-totalism has been attended with invariable good, and its moral bearing who can question? I wish to premise (and I wish one explanation to serve for all) that tee-totalism is but a moral institution. Total-abstinence is one thing, religion another; and falsely should we speak of it, were we to make the least infraction. Religion applies to the heart, tee-totalism to the body, and the physical and moral constitution of man. In the first place, moderation men proposed to eradicate the abuses of intoxicating liquors. This system was proved to be defective, inasmuch as it sanctioned the use; and hence the necessity of total abstinence. More than nine tenths of the complicated evils in society, result from intoxicating drinks. They are the greatest curse to christianity; they are the mother of all crimes; and, therefore, in promoting the happiness of my brethren, I deem a distinguished honour to be enrolled under the banner of total abstinence. It is certain that if tee-totalism be practised by all, it will bring about the most lasting and beneficial changes. It should form no small part of education. All knowledge which is good to man, cannot be commenced too early. Until such be the case; until our youth be educated in the principles of total abstinence; a thorough knowledge of intoxicating liquors be imparted to them; and they rise in moral feeling, as they do in their intellectual nature, and until the mass of our people have dignity of sentiment connected with their moral elevation, it is in vain to expect they will be substantially and morally benefitted. It is the union of intellect and knowledge with moral elevation and total abstinence, which will stand the test and form the glory of our land. If you wish to implant a feeling of mutual dependence, you must teach the people that they have minds to think and hearts to

feel, otherwise they will be beggars in everything which enobles man. Intoxicating liquors have destroyed the native independence of Englishmen. There was a time, a father would have suffered death to protect those he had brought into the world and shield them from ruin; and rather than lose his character would have periled danger however great: but intoxicating liquors harden and deaden the natural sensibilities of parents; and in fine remove every obstacle raised to avert man's degradation. Is it not awful to see the misery and destitution around you; and is it not sufficient to cause you to make some sacrifice for your neighbour's good? It is in the recollection of every man, that there was some years ago a general cry against intemperance; and that great and supposed advances would be made to arrest its progress. But what has become of this noisy philanthropy? It is easy to cry aloud, whilst we are ourselves under no restraint. Come out from among the wines and the beers, and then we shall be in a position for manifesting the desire of our hearts. The grand machine of drunkenness is our national evil; and it is this which undermines our land. The question is, therefore, how shall it be destroyed? Moderation fed and fostered and nourished and cherished the monster; but at last tee-totalism entered the lists to measure his strength; and in the grapple the giant lost his strength—he fell nerveless and powerless to the earth prostrate and vanquished. In future ages historians will record, upon the page of history, moderation as one of the most conspicuous follies of the nineteenth century. Of moderation, high and low, rich and poor, had a finger in the pie. They worked well for a time as they imagined, and swelled their ranks against alcoholic spirits; they preached and prayed against them, and made long speeches against the drinking vice. One became a partner, another, and another; the public press teemed with anathemas; and notwithstanding all their moderation, the society could not number one reclaimed character acting up to the moderation system only. Again, I never heard of an opponent, but whose enquiry was "what is to become of the brewer and the distiller, and the ruin which is to be brought upon agriculturalists? but there are few who have asked, what is the state of the drunkard's home, his children and his wife? We are assured in our own mind in the well-grounded hope and confidence that we are supported by truth. No system will stand, if not thus sustained. It matters not what opinion may be, the end of truth is the happiness and well-being of man; and independent of all other considerations, we must pursue it. There are some thousand drunkards in our land; and, were the present advocates to be removed, others would arise: these are reasons why so good a cause should be carried on. The opposition which it has met with, is one of the signs of the vices of the age, because it grapples the felon who has slain and his continually slaying man. The jerry-lord and landlord and brewer and all their connections and dependents, are arrayed against our cause. These again excite the depraved appetites of men; and, instead of knowledge and reason, we have arrayed against us the pampered minions of luxury, prejudice and ignorance. I mention them not that I owe them any unkind feeling. Poor creatures! they are objects of pity and commiseration; and, I believe, many of them are well disposed men, but having embarked in the traffic, they will naturally, though selfishly cling to that which they fancy is the means of subsistence. I might emblazon in large characters my contributions towards promoting this and that enterprise. This would be well in its kind, but a man cannot be a consistent member, if he does not do that in practise and life, which can be the purchase of no money—a consistency of life with the principles we profess. It is this which gives efficacy to the doctrine we preach. A Clergyman saw some drunken bargemen and reproved them, advising them to become sober and steady. "We have been taking our drops, said they." "You should not replied he." "Do you take your wines, asked they?" "Yes a little sometimes, answered the Minister." Oh! and so you would revel and drink your wines in luxury and would deprive us of a little ale, would you. The Clergyman had heard enough to convince him. He went home and signed the pledge that

he might for ever take out of the mouth of every one the possibility of regarding him as an example of drinking to be imitated. From that time, his influence has been increased, and the benefits of total abstinence he has been the means of bestowing to vast numbers of his fellow-beings. If a man says, "I practise the principle," why not sign? In these degenerate times, it is necessary that our neighbour should be aided by all the help we can render him. At all times, it is a source of great satisfaction to make our fellow creatures happy, but especially upon the eve of life. We should be at our duty in season and out of season. You must drag the hidden monster to day-light, lest you bring upon yourselves that fearful weight of responsibility attached to public obligation and duty. The loss of time and money we must expect. I have been this blessed day, in the alleys and back streets of this town; and, I assure you, if I were to publish what I have seen and heard, I could surprise the gentlemen of this town. Friends, *we must visit the houses of drunkards*, if we wish to know the real state of the labouring classes. I have seen the Decoy Ducks in public houses. The scenes would baffle description, —and this too in a christian country. I maintain that, in a christian country, the whole system of drunken customs should be swept from the land; and yet our christian government receives the greatest part of the *revenue* from the sacrifices of intellect and morality upon the altar of intoxicating liquors. In some ages, it would have raised a rebellion, by the laws of the very government which derives its support from the sale of poisons: men are fined and punished, five shillings for every drunken spree; and thus magistrates sit to grant licences which will multiply the number of cases of crime and immorality. If this is not an unnatural state of things, I do not know what is. Drunkenness exists to an extent almost incredible, and the consequent amount of misery; and whilst in this state, a drunkard can form no idea of happiness. If you could unravel the acts of drink, what a catalogue of crime would be unfurled? It is in the nature of vice to descend into the evils under which society labours; and, if these vices be removed, it must be effected by a higher and better condition of society. But if a person in the higher ranks of life, pursues a course of bad habits, the elevation of his condition gives them a keener edge, and renders them more destructive to his fellow creature. The same argument holds good in respect to those who practise moderation: the dignity, worth and piety, of a good man impart weight to his example, and many though vicious, admiring his virtue, deem the example of such a one a rule of life for themselves. By following such an example, they have entered a course which, when pursued leads inevitably to intemperance: hence the necessity of principle which is sound in practice. From the very simplicity of their character, I mainly and principally interest myself in this cause; and what greater blessings would we have, than a sound mind in a sound body? I would have every one, in connecton with total abstinence, to study the elevating tendency of human improvement; and then he will have the consciousness that he lives in order to be happy. — What can a poor man expect besides the happiness of his home? There is nothing so delightful as to see a poor man, when he has been toiling through the day, and earning his bread by the sweat of his brow, than at night to bend at the Altar of Divine mercy, and with childlike simplicity ask for the blessings of eternity; or as he returns home puts down his mattock and spade, whilst his prattling babes and children surround him with their joy and welcome. Mr. Grubb, proceeded at great length, and sat down amidst great applause, having addressed the meeting upwards of an hour and a half.

The meetings were addressed by Messrs. Grimshaw, Hulbert, and Kemster, from Bury. We regret our inability to give a report of their speeches. Mr. Grubb addressed the friends, on the Thursday evening, in the Freemasons' Lodge, for two hours and a half, and detailed the events of his Temperance Travels in Wales. His hair-breadth escapes from the mobs set on him by maltsters and brewers, strongly reminded us of the persecutions of christians in the primitive ages. At one place, after having taken his place inside the coach, the coach door was deliberately opened, and as deliberately did the mob take their stand, and fire their

volleys of rotten eggs and mud at him. This has terminated as was naturally expected in the general spread of total abstinence through most parts of Wales. Mr. Grubb was enthusiastically cheered for several minutes. We are glad to state that Mr. Grubb is engaged for our tea meeting on Good Friday, when we expect to spend a delightful evening. It is needless to state that all the meetings were of the most animated description. We understand the Executive Committee at Leeds are making arrangements for Mr. Grubb to occupy Lincolnshire and the East Riding of Yorkshire as his next field of labour.

BARTON.

A Temperance Tea Meeting was held, in the Long School, of the members of this most promising and most interesting Society. The room was beautifully decorated with evergreens. A splendid chandelier made of evergreens, flowers, oranges, &c., was suspended from the centre, and at one end festoons, flags and a variety of beautiful devices. About 200 sat down. The Temperance Band added greatly to the interest of the meeting. Rev. J. Winterbottom in the chair. R. Firth and G. Cowing, from Hull, delivered addresses. The proceedings were of the most animating description. 26 additional shares were taken for building a Temperance Hall. Several members spoke with great effect. [The Rev. J. Winterbottom assisted in establishing this society; and upwards of 100 reclaimed characters being active members, his heart must be gladdened every Sabbath on seeing many of these, who never went to a place of worship before sitting under his ministry. This speaks volumes of arguments.—Ed.]

BRIGG.

On Tuesday, March 13, a most interesting meeting was held at Brigg, Rev. C. Cotterill in the Chair. The meeting was addressed by the Rev. J. Winterbottom, from Barton, Vicar, at Brigg, who signed as an example, and to aid by his influence, a society which had already done much good in the town, Mr. Wells, from Hull, and several friends from Barton. We are most happy to see so flourishing a society where the ground, at the first meeting ever held, was publicly contested. This we offer to the world as the fruit of our advocacy in spite of the enemy's firing from his lurking place in the Lincolnshire Papers. "Othello's occupation's gone;" and friend alcohol may prepare for a quiet burial in Brigg. The outlines of his coffin are already marked and his dry bones will soon be lowered into the tombs of the Capulets.

ERRATA.—In the Females' address, page 44, line 36, for *desire* read *desert*. Some other errors occur in this address, for which our inability to see the last proof must be our apology.

TEMPERANCE TEA MEETING.

JOHN WADE, ESQ., IN THE CHAIR.

ON Good Friday, the Friends of the Hull Temperance Society will take Tea in the Freemasons' Lodge, Myton-Gate; Mr. GRUBB from Preston, and other Friends are expected.

The keeper of a Beer Shop at Barton, having "stopped the tap," and joined the society, his sign "the Hearty Good Fellow," will be arraigned by Mr. Chapman, of Barton, to answer for his crimes and misdemeanours.

A set of new tables has been made by Mr. Spours, and other friends, and a large kettle for the Tea, containing upwards of One Hundred Gallons, with an iron apparatus for heating the water, by Messrs. Miles, Firby, and other friends. Tea to commence at Five o'clock.—Tickets, One Shilling each, to be had of Mr. G. Wells, 47, Temperance Hotel, Myton-Gate.

As many friends from the country were disappointed last Good Friday, they are requested to procure tickets early.

FROM MARCH 1, 1837. TO MARCH 1, 1838.

	Donations.			Ann. Subscrip.			Donations			Ann. Subscrip.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
Brought forward.....												
Levitt, Henry	1	2	6							6	11	0
Locking, William										0	10	0
M'Conkey, Wm. Rev.....										0	2	6
Murgatroyd, Wm.										0	5	0
North, John.....										0	5	0
Priest, Wm.	0	5	0									
Purdon, J.										0	5	0
Rhean, Edward										0	5	0
Robinson, Thomas										0	2	6
Sanderson, John										0	5	0
Sanderson, Joseph										0	5	0
Tesseyman, William.....										0	2	6
Thorp, John										0	2	6
Todd, W.	0	5	0									
Thomas, W.....	0	2	6									
Turner, John										0	5	0
Wade, John.....										0	10	0
Wade, A.....										0	5	0
Welch, C.										0	5	0
Wells, George										0	5	0
West, Leonard										0	5	0
Wilbe, R.										0	5	0
Woolley, W.	0	10	0									
Friend, by Mr. Wilbe	0	2	6									
	1	2	6	6	11	0	2	7	6	11	3	6

DR. R. Wilbe, Treasurer, in account with the Hull Temperance Society. CR.

	1837.	£.	s.	d.
To Balance due from the Treasurer as per account for 1836.....		0	3	0
Amount of Subscriptions at Members' Meetings, proceeds of the Love Feasts, Ticket Money, &c. &c. as per Mr Murgatroyd's account.....	11	2	2 $\frac{1}{2}$	
Members' Subscriptions.—Aug. 10s. 0 $\frac{1}{2}$ d. Sep. 8s. 7 $\frac{1}{2}$ d.—Nov. 11s. 8d. Dec. 8s. 6 $\frac{1}{2}$ d.	1	18	10 $\frac{3}{4}$	
Bad Debt, but paid by R. Firth.	0	5	6	
27 Dec. Ticket Money and Tracts	1	8	6	
Entrance to Lecture, by J. Levison, Esq.	1	14	6	
Do. to Second Lecture, do.....	1	15	3	
1838.				
Jan. 4. Members' Subscriptions	0	6	6	
Feb. 1 Do. Do.	0	10	11	
—2 Ticket Money, Tracts, &c.....	1	5	2	
Amount of Donations.....	2	7	6	
Amount of Annual Subscriptions.....	11	3	6	
Balance due to the Treasurer	2	3	4	
Examined by us B. BARNBY, and found correct W. TARBOTTON.				
	£36	4	9 $\frac{1}{2}$	

	1837.	£.	s.	d.
By Sundry expenses of cleaning Infant School, Agency &c. as per Mr Murgatroyd's account	8	2	7 $\frac{1}{2}$	
July 17. Expenses of the Delegate to the Temp. Association at Leeds ...	0	17	6 $\frac{1}{2}$	
Sept. 4. Mary Montgomery's account for Printing.	1	10	6	
Oct. 20. Paid to Mr. Biscomb.....	0	10	0	
—28. Paid to M. D. W. Purdon, Joiner	4	10	0	
Dec. 1. Paid for Advertisement	0	8	6	
18. Paid to G. Wells for the use of a Room for the Committee.....	0	11	0	
Paid for collecting Subscriptions	0	12	0	
27. Paid for Letter Paper, Postage, Brown Paper, Candles, Cleaning &c., &c.	2	1	7 $\frac{1}{2}$	
1838.				
July 1. Rent of Freemasons' Lodge for 1837.	4	0	0	
Gas	2	0	0	
13. Paid to the British Temperance Association	4	0	0	
Feb. 2. Paid to James Purdon for Printing.	5	10	0	
24. 600 Pioneers for Tracts and distribution.	1	1	0	
Expenses of Agents to Barton.	0	10	0	
	36	4	9 $\frac{1}{2}$	

THE HULL TEMPERANCE PIONEER.

HULL TEMPERANCE PIONEER.

EDITED BY R FIRTH

Secretary to the Hull Temperance Society.

[No. 8.] TUESDAY, MAY 1, 1838. [PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

WHAT CONSTITUTES MEMBERSHIP IN THE TEMPERANCE SOCIETY?

This question is so simple, that we are surprised at the ignorance, and misrepresentation existing on the subject. Our principle is the pledge, and nothing but the pledge: namely total abstinence from everything which can intoxicate as a beverage, and to discountenance the causes and practices of intemperance. It matters not, whether the man be Christian or Infidel, Pagan or Jew, if he faithfully adhere to the pledge, and is UPRIGHT IN HIS DEALINGS, he is an honourable member. There is no sectarian doctrine in our Society. No man has a right to contemplate his brother member through his own peculiar tenets, but to regard him as a being like himself, moved by similar passions, and actuated by similar motives, warmed by similar blood, and breathing the same vital air. Our principle admits of no division—no separation—no irrelevant application without perversion. The man that would wish to explain or apply it otherwise, is creating a schism, disturbing the harmony of the Society, fomenting divisions, and arresting the march of Temperance movements. Being a moral institution, and immediately attacking the animal appetite to restrain its gratification, in the first place, the Temperance Society aims at the whole family of man. One mode of its development, is to sooth prejudices, and thereby elevate man in his moral condition; and afterwards by kindness and affection, to lead him to a better and happier state of being. The whole is one comprehensive movement to make man better, wiser and happier.

Connected with the Temperance Society are good men of every class of christians. The Churchman, the Wesleyan, the Calvinist—all meet together upon the common plain of charity to do good to their neighbour. Charity is the bond of union; but let this be substituted for sectarian doctrines, that moment the union will be severed—the charm dissolved—the spell broken that rivet the attention of the members to one object—one end—the banishment of alcohol from our land.

Good men must be ever anxious to raise man to the highest point of happiness, of which his nature is susceptible. The Divine Being has formed man for this end, and enjoined on his saints and people to love their neighbour as themselves; and, therefore, every movement of their soul, every operation of their heart, will contribute to the peaceful government of the Society. Thus good men have been the salt of the Temperance Society; and, by their exertions, carried on under dependence upon Divine providence, the most signal success has crowned their labours—the blessings of thousands who were formerly abandoned to profligacy and debauchery, have rested upon them. Love such as never existed in the recipient before, has supplanted the feeling of misanthropy; and thus a conviction wrought, "that still there is something good and enviable in virtue." Love to the human family will burst the banks of intellectual dogmas, because it is the offspring of Deny! It knows no limits, because an attribute of God, the operation of which he transfuses through his people, independent of colour, sect or climate. Whether the man manifesting this love, makes an open profession or not, still heaven is with him. The Lord of life and glory is the Being to whom he looks for every pulsation of his existence.

Such men as this we know from extensive acquaintance with the principle and operations of the Society, have, under Divine guidance, thrown their mantle over it. Upon the absence of sectarian peculiarities are based the Bible and tract societies; and who would have the hardihood to impugn the motives of their conductors? There has already been one split in one of these societies; and, in the Temperance Society, experience has taught the conductors, that total abstinence from difference in religious opinion, is the only foundation for the superstructure of their edifice. Break down this barrier, and the Bible Society, the grandest and noblest institution that ever formed the glory of a christian people, would crumble into atoms; and, if ever the Temperance Society arrive at its consummation of usefulness, it must have a similar foundation.

The charge of infidelity, because we do not begin and close our meetings with prayer, has elicited these re-

marks. The motives of the most active and useful members of the society have been impugned—why? because the meetings have been conducted according to the very rule which was originally drawn up by the worthy ministers of this town. To such we recommend the commandment, “*thou shalt not bear false witness against thy neighbour.*”

We grant, there are some well-disposed men, both in this town and other towass who dissent from this rule—BUT WITHOUT SLANDER. We respect their conscientious views; and, in other towns than Hull have invariably conformed to their regulations. Some societies are for prayer; others are not. Whence has this difference originated? Simply in local and accidental causes. The operations of the Temperance Society have been carried on chiefly by individual and local exertion; and consequently there has never been one primary organized moving power adequate to sway the general government of all the societies in the kingdom. This has given latitude to the introduction of that about which there is considerable difference of opinion even amongst ministers of the gospel. At present there is no remedy, but either in a national convention deputed with power sufficient to enforce one common principle of operation, or in that charity and love, without which religion is but a name to veil deceit and hypocrisy. To all that are disposed to slander and misrepresent our proceedings, we recommend that golden rule of the ancients, “*know thyself.*” Unlike the miller and the ass, we shall do our best according to our judgment; and, if any Thersites thinks he can disseminate a greater amount of good in the same period of time, let him try.

To prove that our principles are elevating in their tendency, some of the committee undertook to establish a prayer meeting every Sunday morning, and on alternate months, a Temperance love-feast in the Freemasons' Lodge. To forward their views, we supplied them with the Lodge free of expense. The tongue of slander is ever active. There never was a society since the days of Adam without its “*black sheep.*” In the Israelitish camp, there were Dathan and Abiram; among the disciples of our Lord, there was Judas Iscariot; in the times of the Apostles, deceivers of men; and we are told, there always will be *wolves in sheep's clothing*. These remarks have no allusion to the possessors of christianity. Every good man hails with exulting acclamation the good which has been done, under the blessing of God, by the Hull Temperance Society. Besides hundreds of reclaimed characters, upwards of twenty reclaimed females. Some of them that were sunk into the lowest state of wretchedness, have been restored to the use of their reason, to the cultivation of domestic virtues, sobriety, morality and order; and we can testify, from our own personal observation, that they are an ornament to the society, and to the principles they profess.

The bosom of a good man is open to receive the impressions of virtue and of charity. Without these, everything is worthless. Instead of making every-

thing reflect in his own microcosm, the light of his inner man is reflected upon others; and thus he sheds around him the genial warmth of his own sphere of charity and love. He so blends things with which he may not in every point agree, with those with which he does agree as to make the whole contribute to one end—the general good. This refers not only to the Temperance, but every other society, which aims at the elevation of man in his moral and intellectual and spiritual being. “*By their fruit, ye shall know them, said our divine Lord.*” “*Do men gather grapes of thorns, or figs of thistles?*” So action and use in our christian warfare, under divine guidance, are the soul of that which, as a means to an end, rather than “*noise,*” contribute most to the general diffusion of happiness.

The Temperance Society embraces all characters from those of the loftiest intellect to the poor ignorant and debased inebriate. Its materials are more diversified than those of any other institution. Like chaos, it contains the elements of order and disorder; and it would be a strange thing indeed, if at some period or other, some event did not occur, at which the captious enemy may carp without lending a helping hand, but over which the good man sighs. The business of a good man is to repair, and not to damage; to build up, and not to pull down. The edifice of man's existence is at best so much subject to speedy delapidation, that there is need of every preservative to retain the strength and beauty of its structure.

CAN A PERSON BE A TEE-TOTALLER, AND CONSISTENTLY JOIN A SOCIETY, IN WHICH MODERATION AND TEE-TOTALISM ARE ADVOCATED, AND IN WHICH IT IS LAID DOWN AS A PRINCIPLE, THAT TEE-TOTALISM IS NOT TO OPPOSE MODERATION, NOR MODERATION, TEE-TOTALISM?

Of all mongrel forms, this is the most mishapen and ugly. In the British and Foreign Moderation Society, there is some consistency in one point, namely that they reject “*sub celo*” the tee-total pledge; but the affirmative of the above inquiry, is, in the present advanced stage of the Temperance question, a libel upon common sense, and an insult to the understanding. Let us for a moment examine the subject, especially as there is so much said on it. Every one will grant that, if the two pledges can in advocacy co-exist, they must partake of the same nature, have the same object and terminate in the same end; for our Lord says, “*a house divided against itself cannot stand.*” We shall shew, that the two pledges have not the same nature, neither the same object, nor the same end. In the first place, tee-totalism says, malt *not*, moderation exclaims, I say *malt*; tee-totalism says brew *not*, moderation says, “*brew lads, brew*”; tee-totalism says *touch not*, taste *not*, moderation exclaims I say, both *touch and taste*; tee-totalism says, buy *not*, moderation says “*buy lads buy*”; tee-totalism says, sell *not*, moderation says, *sell lads sell*; tee-totalism says, banish it from your table, moderation exclaims, *ho! no! keep it, keep it*: “*it is a good creature of God.*” Tee-totalism cries out, *change the drinking customs of the country*, moderation says, *humph!—I wont*; tee-totalism says, *dry up the liquid poison*, moderation cries *no! keep open the fountain*; tee-totalism says, remove that by which drunkenness is perpetuated., moderation

says *barricade* it tenfold under the sanction of the Bible, and you will render it impregnable; tee-totalism says, *avert* half of the madness, three-fourths of the beggary and four-fifths of the crimes of our country, moderation sighs, *ah!* these are *awful* things, but still I am determined to nourish and cherish the cause of them; tee-totalism says, make the drunkard's habitation the abode of plenty, moderation says, I cannot; and, therefore, though I try, I know the effort will be rendered *abortive* by the very means which I employ; tee-totalism exclaims, reform the drunkard, and save him from perdition, moderation groans, let the present race of drunkards die off, and commence with the rising generation; tee-totalism says *save* the rising generation from the temptations of strong drink, moderation says, *no!* give them a little drop; tee-totalism says, raise man to the highest point of health of which his physical existence is susceptible, moderation says, *no!* pumper his vicious drinking propensities, and diminish that high condition of healthy perfectibility by taking a little drop; tee-totalism says, banish *disordered stomachs*, and *imperfect digestion*, *furred tongues*, and *aching heads*, *white livers*, *inflammatory blood*, moderation says, these are things I do not *bother* my head with; tee-totalism says, oppress not the organs of life's machinery, the heart and lungs, beyond the endurance of nature's laws, and thereby accelerate not her dissolution, moderation exclaims, I know a little drop warms the "*cockles*" of my heart, and gives my system a *fillip*: thus proving the above, and demonstrating a disordered body; tee-totalism says, raise man to the highest point of strength, moderation replies, I am content to be as I am; tee-totalism says, *malt not*, *brew not*; for if you do, you wilfully violate the sabbath by causing 20,000 men in Great Britain to work on the Lord's day, moderation, casting his bible into the ditch, asks, do not ships sail upon the sea on the sabbath, but in attempting to make a reply, convulses his frame, as if casting up millstones; and thus, if possible, supplies by evasion his deficiency in argument; tee-totalism asks, is the poison which precipitates 45,000 drunkards annually into an awful eternity the breeze of Heaven? if not, away with your evasion, and open your ears to the deep, yet loud thundering of Sinai, as the echo reverberates from hill to hill, and makes creation a whispering gallery, with "remember to keep holy the sabbath." The heart of moderation quakes as antiquity bears the Almighty's voice from cloud to cloud over the world of time. He makes an effort to speak again, but the bolt from Heaven has scathed him, and helies the victim of nature's imbecility, when arrayed against the wisdom of Omnipotence. Whilst moderation is writhing in agony, tee-totalism like Moses with his rod, pointing to the bright throne of the Eternal invested with all the glory of his Divinity, as the thunder rolls and lightning flashes "REMEMBER TO KEEP HOLY THE SABBATH" cries, *amen!* and *amen!*

The above shews that moderation and tee-totalism are diametrically opposed. In the campaign, moderation raises a breast-work at every point of attack to the progress of tee-totalism. Seeing, therefore, that the subject has brought to light so many important facts, we cannot avoid being astonished that any one who calls himself a tee-totaller, can even think of sanctioning the advocacy of those alcoholic poisons which ruin both the bodies and souls of thousands of our fellow-creatures. This is an indisputable fact. The moderation man may wish it otherwise. Many good men from want of inquiry continue moderation, but those who pretend to investigate the subject ought to know otherwise; and, therefore, they cannot plead innocence through ignorance. Like the shrew in Shakespeare, to please and pamper popular prejudice and customs, they may look at the sun, and call it the moon, and then the sun; but notwithstanding the fact remains as unchangeable as the sun's disc, and consequently abashes argument into silence. Philosophers may indulge their reveries of sublimation, and talk about compressing the world into a nut shell, if they could reduce matter into some unknown primitive element, but the *if* is in the way of realizing their chimerical figments; so with moderation, IF THE WORLD WERE NOT TO GET DRUNK, there might be some plausibility in moderation and mankind be justified in forming

some expectations. This is not the case: man drinks; and so long as he continues to drink, he will lapse into licentiousness and profligacy. We have shown that a moderation man violates his pledge (see Pioneer no. 3 for Dec.) every time he either takes, gives or sanctions intoxicating drinks of any kind, inasmuch as his pledge, to all intents and purposes, is tee-total. In the above remarks we have shewn that moderation and tee-totalism are opposite principles; and, consequently, they cannot actively co-exist in any society. It behoves us therefore to inquire, whether a tee-totaller BREAKS HIS PLEDGE by sanctioning the advocacy of moderation in one whom he may call his brother member? Now, it must not be forgotten, that, in the case under consideration, the tee-totaller has his tongue tied against saying a tittle against taking wine, beer, porter in "UNDEFINABLE" moderation. We will therefore shew, that such a man is NOT a tee-totaller, but a mere PERSONAL abstainer; and, therefore, if he advocates tee-totalism, he assumes a character which does not belong to him, and like the everlasting chain, though always moving, he is PERPETUALLY breaking his pledge and violating his consistency. The tee-totaller is bound by his pledge not only to practice PERSONAL ABSTINENCE, but to discountenance the CAUSES and practices of intemperance. The cause of intemperance is drinking alcoholic liquors. The moderation man then who ADVOCATES the drinking of intoxicating liquors, sanctions the principle; and hence the fancied tee-totaller who acknowledges such a man's advocacy without opposition, recognizes his principle, namely, the use of those liquors, which he himself is bound to banish tee-totally. Consequently not discountenancing by such connivance the use of them, he violates his pledge; for his pledge is to DISCOUNTENANCE THE CAUSES AND PRACTICES of intemperance. Indeed the regulation adverted to, namely, that a tee-totaller is not to oppose the moderation man, nor the moderation man the tee-totaller, compels the tee-totaller to violate his pledge, however scrupulous and conscientious he may be. This restriction destroys the whole machinery, the motions of which being diametrically opposed. We may truly denominate it whether predicated of moderation or tee-totalism, a PLEDGE BREAKER; and, in the present advanced state of the temperance question among those who profess to investigate it, there is not a greater crudity, a jumble of unmeaning words without principle. It is a shadow without a substance, a body without a soul, and an action without sterling principle, calculated to deceive the public, and disappoint its abettors. It is the product of wisdom like that of the "wise men of Gotham, who surrounded their village with palings to prevent the escape of their pigeons." Let us illustrate the above position by an example from common life: moderation sanctions the use. The use leads to the abuse; and we know from all persons that have given total abstinence a fair trial, that they are better WITHOUT than WITH intoxicating liquors: hence to a man in health, they are always more or less injurious according to the strength of his constitution. The use of them then robs him of a certain degree of health and strength, of which otherwise he would be in possession. We will compare this robbery of a man's health and strength, under the delusive shadow of doing him good, to the secret and dishonest transactions of a man in business OSTENSIBLY to advance his neighbour's weal. The dishonest man we will call A, and the neighbour B. Another good and pious man C, outwardly and inwardly too for anything we know, but who has a thorough knowledge of the nefarious principles of A, comes up to them. He sees that A is at his vocation of robbing B. Would C be doing his duty, if he kept company with A, and especially if united with A in a society professedly to inculcate honesty, yet allowing A full play to advocate his own nefarious principles? C in the eyes of the world would be justly stigmatized as partaking of A's iniquitous transactions; and, therefore to set himself right with upright men, he must at once abandon his company and disown his principles. This is just the case of a man professing tee-totalism who joins a society in which moderation must not be opposed. Such a society has a tendency to generate a system of latent hypocrisy and sanctimonious deceit; for whatever the expression of the life may be, the acknow-

Judgement of the heart of a genuine tee-totaller is touch not taste not, handle not, give not, drink not, "look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last, it biteth like a serpent and stingeth like an adder."

A system of latent hypocrisy is one of the worst principles in the human character; and hence, were there nothing but this objection against such a mongrel union, it is sufficient to banish the unnatural abortion for ever. There is an old adage, "that birds of a feather will flock together," meaning that like principles will seek out like principles; but we never hear of pigeons, sparrows, hawks, vultures, ravens and eagles, flocking together, "no, birds of a feather will flock together"; and hence it is impossible for tee-totalism and moderation to be advocated in the same society without making shipwreck of consistency and honest principles. Do away with these, and society becomes a rope of sand.

The Hull Society was first a moderation society; tee-totalism was introduced; but, that moment, moderation began to die of a galloping consumption. Though blamed for advocating tee-totalism consistently, the remedy has been productive of the most transcendent results. In the midst of malice, enmity and slander, in which some men have revelled, we leave them as the fœtor of a stagnant pool. It was said of one of old "who made thee judge over us?" of another, "he hath a devil," of another what will this babbler say. In every good institution, the morbid and depraved qualities of the human character have reared barriers to the agency of goodness and truth. We strongly therefore recommend our friends to be staunch to tee-totalism; to be honest and upright in their DEALINGS; to take warning, and DECEIVE NOT THEIR NEIGHBOUR; to look to the Lord of life and glory for all wisdom and goodness; and though their good works be evil spoken of, yet to persevere under dependence upon Divine providence, and with honest purpose and a clear conscience they will rise above the storms of persecution like the oak of the forest.

HULL TEMPERANCE TEA MEETING.

On Good Friday, the friends of the Hull Temperance Society, held their Tea Meeting in the Freemasons' Lodge. Upwards of 400 sat down. Vast numbers of applications for tickets were made, but, on account of the impossibility to accommodate them, were refused. Never did the public, at any previous time, display so great an anxiety to join in the festivity: thus demonstrating, that the Hull Temperance Society is seated in the affections of this town, and that its labours, through almost insurmountable difficulties, by great perseverance, have at last been duly appreciated. The committee of management had made arrangements for about 330 persons; yet to accommodate the public, the friends willingly yielded their places; and thus displayed that good and kind feeling which we greatly admire on these festive occasions. The decorations of the room were much admired by all. The large window was covered with cotton; and upon this, Tee-total in large roman capitals was formed of olive leaves. Beneath it was placed a figure of the Heart to denote the charity of our principles; and the remainder of the surface was filled with a variety of tasteful devices, united in such a manner as to represent a Tee-total Tree springing from the root of truth. Over and in an advanced position was raised a beautiful arch, ornamented with artificial roses forming an alcove for the President and Treasurer. In the niches, on each side, were two beautiful transparencies surrounded with evergreens, representing domestic Happiness, the drunkard reclaimed and brought to the feet of the Lord. The sides of the Room were also ornamented. Upon one of the mantle pieces was a Tee-total Ship streaming with a variety of ribbands; and, between two pilasters on the same side, was the sign of "the Hearty Good Fellow," over whose head was placed the represen-

tation of Death, the hearty good fellow being one of the four signs which having been taken down at Barton, in consequence of the introduction of total abstinence into that town, was brought over to his "Sessions' trial" at Hull; and, during the evening, was arraigned by Mr. Chapman, of Barton, to answer his awful crimes and misdemeanours before the bar of public opinion. He was purchased by Mr. Robson, of Newcastle, to be taken into the north as a trophy of total abstinence. Opposite "the Hearty Good Fellow" was a large banner representing the genius of mercy, her peace and good will to all men. All of which, with the three pictures over the entrance, representing Faith, Hope and Charity, produced a most brilliant and imposing effect. The company participated the general feeling of pleasure; and we can truly say, though a little delay was occasioned by the extra number of persons to be accommodated, that we never witnessed at Hull, a more delightful feeling pervading so large a body of people. Tables had been made by Messrs. Spours and Holdstock, reformed characters, assisted by Mr. Postill, as a tribute of gratitude for the benefits they had derived from the cause; the money to purchase the planks, having been lent by a member of the committee, towards which, on payment, the President handsomely presented the Secretary with 1£. The tables are made in such a manner as to be taken down, and put up in a few minutes, and they display the superior workmanship of the artisans. On the suggestion of the friend who proposed the tables, a tea kettle containing upwards of 100 gallons was made, and a furnace constructed heated with charcoal, by Messrs. Miles, Firby, (reformed characters,) smiths in the coach manufactory of Messrs. Hustwick and Bean, and assisted by Mr. Bell, who voluntarily and kindly lent his shop and tools. This apparatus has had awarded to it the warmest encomiums both as to skill and compactness. The furnace is the first that was ever constructed of the kind; and so perfect is it in all its parts, that it might be heated in a drawing-room without occasioning any more inconvenience than a patent stove. It is a monument of industry and art; and, though deemed a chimera whilst making, it has, in the hands of so skilful workmen, far surpassed our most sanguine expectations. Fifty ladies and gentlemen, accompanied with the Band, from Barton, came over in a packet of Mr. Walkden's, who kindly ordered it to wait to convey them back at the conclusion of the meeting. The proceedings of the evening were enlivened by the music; and we do not remember an evening we ever spent with more sincere pleasure and devout thankfulness to the great Disposer of events for having blessed, in so striking a manner, the operations of the Temperance Society at Hull, in the midst of the bitterest persecution and obloquy. Though the cause, since tee-totalism was introduced, has never flagged, we are convinced that it has received an impetus which will long be felt.

An appeal was made by Messrs. Firby and Spours, to aid the liquidation of the debt, as it was to be paid independently of the funds of the Society. This appeal was warmly responded to, and a collection 2£. 10s. 0½d. was made for this object.

The tables having been removed, the President rose and spoke to the following effect:

MY GOOD FRIENDS,

I can with great truth say, that it gives me the most heartfelt pleasure to meet you on all occasions, but especially on these; for I consider these annual social meetings as great moral triumphs, triumphs of temperance over intemperance, of the high intellectual principle in man over his low animal nature, of virtue over vice; triumphs far more glorious than those of ancient Greece or Rome; for we triumph, not in having made men slaves, and dragging them in chains at our chariot-wheels to grace our triumphs, but in having set the most abject and

oppressed of all slaves at liberty from the most cruel and despotic of all tyrants—the tyrant intemperance! Our triumphs too, instead of being followed by the cries and tears of heart-broken widows and orphan children, are accompanied by the smiles and blessings of happy wives and delighted children restored to all the joys of domestic comfort.

It is impossible to contemplate such an assemblage of happy countenances, as the one before me, without experiencing the most intense feelings of delight, both as regards the individuals who compose it and the moral effect of their example on Society. Of all the occasions on which it has been my lot to stand before the public, there is no subject which gives me more unmixed pleasure, none upon which my mind is more thoroughly made up, none, which in my opinion, more triumphantly sets all objections and opposition at defiance, than the principles of our Society: TOTAL ABSTINENCE from all intoxicating liquors. For I consider temperance the twin-sister and handmaid to religion; and although, it is true, a man may be temperate without being religious, yet a man cannot be religious without being temperate, and many religious characters would walk far more consistently and safely by adopting Total Abstinence from all intoxicating liquors. There is, however, one important little word still wanting to make our declaration complete, and that is the word "Drugs." It would then run, "I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, Spirit Cordials, and "Drugs," except for medicinal and sacramental purposes, and discountenance the causes and practices of drinking or using them." Without that addition, I am sorry to say the door to intoxications still left open; for you are not to be told now, for the first time, that a person may be intoxicated without alcoholic liquors. The lower order of Turks, for instance, habitually take OPIUM to such an excess as to produce intoxication; and I am sorry to say, it is known only to the druggists in this town to what excess Opium and Laudanum are taken here. I have it from good authority, that there are poor persons, especially females, who habitually spend as much as one shilling and some even eighteenpence per week, in that deleterious drug. I therefore hope the omission of the word "Drugs," in our declaration, will be supplied either this evening or at our next public meeting. I will not trespass further upon your time at present, but introduce to you the friends who have kindly visited us on this occasion from Barton and other places.

Mr. CLAPPISON, from Barton, a reformed character.--It would be quite imprudent, were I to occupy much of your time this evening. I am rejoiced in being permitted this night to bear my humble testimony to the value of tee-totalism. I tried moderation twenty years, and was a great drunkard five years. I have been a tee-totaller six months, and the more I live according to its principles, and the more thankful am I to the Almighty for having brought me to the knowledge of it. Mr. Clappison proceeded to contrast his present with his past state of feelings; and, pointing to "the Hearty good fellow," as the Janus of delusion, read the following verses with a few alterations:--

"This is the man that took his stand
 "O'er a jerry shop at Barton,
 "Holding a tankard in his hand,
 " "The Hearty Fellow," 'tis certain.
 "Well may he grin, and look aside,
 "While to his crimes and treasons true,
 "He stands arraign'd, now to be tried
 "By Chapman in your view.
 "Deceiv'd I was: his moderation,
 "In hot and dry, in cold and wet,
 "Plung'd me into great transgression
 "With grief, remorse, pain and regret.
 "Yet all the time sleeping---walking---
 "Cursing---swearing---ramping---tearing---
 "Smoking---joking---drinking---talking---
 "He continu'd his victims yoking!

"To fight or bite, was his delight;
 "And, by extreme moderation,
 "To steal men's brains with all his might,
 "And demoralize the nation.
 "At last, he cries with streaming eyes,
 "Is it thus I'm to be arraign'd,
 "For wife's and children's groans and cries,
 "And crimes too hid'ous to be nam'd?
 "I've robb'd them of their beef and mutt'n,
 "Their clothing, comfort, peace of mind;
 "I've POISON'D life---(worse than a glut'n)
 "And a dire poison left behind.
 "From first to last, I stand condemn'd,
 "And all my boast'd moderation;
 "Chapman, have mercy on my end,
 "Or I die of sheer starvation.
 "So now to avert the sentence due
 "Impending o'er my former bier, (beer)
 "Forthwith I'm coming full in view,
 "To welcome your tee-total cheer.

Mr. CHAPMAN, to whom the poet had made "the Hearty Good Fellow" appeal for mercy, then appeared in evidence against his prisoner. He first shewed, that the prisoner had ruined the domestic home, starved the wife and children, caused the house to be deserted, introduced swearing, lying, cursing, profanation of the sabbath, debased the man's affections, and rendered them insensible to the calls of duty and honour. He proceeded to prove him guilty of destroying a nation's honour, and sinking it into degeneracy and profligacy; of introducing all the vices of debauchery and idleness, and rendering man the abject object of pity and commiseration. Then looking at the Hearty good Fellow significantly, "he had somewhat against him," he summed up his arguments and expressed his conviction, that, unless he would reform by a total abandonment of the traffic, he should be banished from all good civilized and christian society. Mr. Chapman then charged the Hearty good Fellow with misdemeanours against his ownself, and shewed that he, the Hearty good Fellow, had deceived him by causing him to think that fermented "drinks are good creatures of God," when they are nothing of the kind. Mr. Chapman proceeded to prove, that he had deceived the people as to his capability of doing work and sustaining the human body; and then shewed, that the tendency of his fermented drinks, was to pauperize and sink man morally and spiritually. Mr. C. having made his case clear and conclusive, "the Hearty good Fellow" was condemned (no one appearing to advocate his cause) amidst loud and enthusiastic applause.

The meeting was addressed by Messrs. Spours, Firby, Grubb from Preston, and Hewitt, from Leeds. Not having time to write out the powerful speech of Mr. Grubb, we must defer it to a future period. Mr. Hewitt produced a deep impression by his plain and unvarnished statements. The warmth of his heart evinced the sincerity of his convictions, and the sterling piety which pervaded his statements demonstrated the fallacy of the antiquated opinion of moderation doctrine, "that a drunkard could not be reclaimed." Mr. Hewitt is one among thousands of similar living examples, that a drunkard can be reclaimed, under the blessing of the Almighty, when instrumentality is properly employed.

A vote of thanks was passed with great applause to Messrs. Spours, Holdstock, Postil, Firby, Miles, for their zeal in making tables and apparatus, and to Mr. Bell, whitesmith, Myton-street, for his kindness in lending the use of his shop and tools; and also to the President, John Wade, Esq., for presiding over the meeting. These having been acknowledged, the meeting separated with music, having spent a most delightful evening.

On the following Saturday, the friends met again to take tea in the Lodge, tickets sixpence each. The tea which remained was of the most excellent flavour. After the tea the friends were addressed by Messrs. Brown, from Duesbury, Firth, and Harding, from Ireland. Mr. Smith, in the chair. The evening passed off in the most pleasant manner, and every heart seemed to beat with reciprocal joy. To the ladies who superintended and assisted, the greatest praise is due for their indefatigable exertions and endeavours to give general satisfaction. Those who require the bottle to prepare them for enjoying an eddifying conversation or enforcing the great principles of truth, peace and happiness, we refer to our temperance tea meeting, proving that man is not such a compound of dull monotony and ennui, as their alcoholic poisons lead them to imagine. Unassisted by artificial poisons we are convinced that man is most efficient, when he is in the full possession of those poisons which form the peculiar excellence of his nature.

[We understand the British Association for the suppression of intemperance, will meet at Birmingham, first Tuesday in July.]

FEMALE MEETING.

Mrs. ——— There are some that appear surprised, that females should stand forward in the advocacy of the temperance cause; others, that are themselves guilty of intemperance, profess to be quite shocked, that we should expose ourselves by confessing the evils of intemperance, and the benefits we have derived from total abstinence. Some persons who are well disposed, may be too severe in criticising our language, and think, if we were to do so and so, we might do better. This is all well enough, my friends in its place; and, could we please all, we would try. However we do our best to give a true statement of facts, not for the purpose, as some think, of exposure, but to point out the shoals and quicksands of life, that other individuals whose minds may be in the same state as ours were once, may be benefitted. By joining improper company, I was led on from one thing to another, until I became a confirmed drunkard. This may sound harsh to some of your ears; but whether, think you, is it better for me to make this acknowledgement (if by such acknowledgement, I could draw others after tee-totalism) or expose myself as formerly in the streets to corrupt the morals of the rising youth—be summoned before the magistrate—and be sent to prison? Some persons that are utterly destitute of the real knowledge of the state of intemperate females, may pity us nevertheless, but who may be overnice in judging our motives, when, from a sense of duty, we stand forward on behalf of our unfortunate sisters to alleviate their sufferings, and promote their worldly and moral comfort. I am sure by kind treatment, I was drawn and have been saved; and, had there been a society ten years ago, it would have been to me one of the greatest of earthly blessings. Frequently, whilst labouring under the bitter pangs of conscience, and the effects of the delirium tremens; I have frequently meditated self-destruction in a variety of ways. Indeed, I had nearly poisoned myself once with opium; and, had it not been for the timely assistance of a surgeon, I should have gone into an awful eternity with all my sins upon my head. To detail all the evils of intemperance, which plunge females into crime, I could not. Many are already known, and are of such a character, when rightly looked into, as will obtain some indulgence to our present determination to advocate this grand and noble cause.

Mrs. ——— It is my feeling to do everything in my power for our noble cause. To day, I was talking with two females in our neighbourhood, and my heart bled for them. There are unhappy girls, who are abandoned to all the vices which are consequent upon a life of misery. One of them accosted my little boy, and said; "if he would fetch some ale for her, she would give him a penny." I said, my good girl, never request him again, or get any more of that poison which brings upon you so much misery. You see, my little boy, is beyond the temptation of even fetching it. Let me persuade you, never

to taste another drop again. She answered, "if I had had such a mother, I should have been happy"; and proceeded to describe the course which had led to her unhappy ways. I was so deeply affected, that I thought I should have dropped. "My mother," said she, "in early life forced intoxicating liquor upon me, and now I dare not continue sober, lest I should destroy myself; for I drink to drown my sorrow. I invited her to our meeting, and to sign our pledge, and pointed out the advantages to be derived from connection with tee-totalers, and the inevitable ruin into which her present evil habits led her, both as to body and soul. She told me, she had made a resolution to come to the Lodge, and she saw many that had been drunkards with her, but she dare not sign. I said, come to our Female Meeting, Prince-street Chapel. I enquired into her family and I learned, that she is from Caistor, and that her mother is a great drunkard. Such my female friends, are the awful consequences of a bad example in a drinking mother. You who are mothers will, I trust from this take warning, and for ever banish the poison from your dwelling. Nothing for a long period of time, has so deeply affected my feelings as a mother. Every mother if she has the common sympathies of our nature, must, on the rehearsal of this sad history, desire her daughters to walk in that path, which leads to sobriety and virtue. When a man sets such an example, it is bad, but especially so by a woman. If there is one feeling which I cherish with delight, it is the reflection of having pointed out to my children a way which must lead to sobriety, virtue and happiness.

Mrs. ——— I have felt so deeply interested with the proceedings of this evening, that I should ill discharge my duty, if I did not accept the call to say a few words to you. I am a person of experience. My time is now necessarily short, when I must depart hence into the eternal world. During my life, I have made many excuses in defence of my little drop. I took it because I thought it did me good, and I believe other ladies take it, because they think, they cannot do without—but this is all a mistake. They take a little, till the desire increases. Allow me to say, it is one of the greatest temptations that draw christians from the church of Christ. My young friends, you are aware, that you have to enter into life; and it behoves you to consider well your situations and duties. I have a family, and the more I think on the necessity of good example, and the greater I feel the weight of responsibility. Let me conjure you then to take care, and let the principles of tee-totalism enter into all your calculations. I thought, as many others have, that it was beneath a woman to sign a pledge; but, having heard Mr. Firth, on this subject, I was convinced. I attended the meetings, and I became more and more in love with the principle, and a most happy and fortunate determination it was; for I stand here as a monument before God. My friends, I feel a little delicacy, and rather indisposed to speak, but I deem it my duty to bear my humble but sincere testimony to the inestimable value of this blessed cause. I have been frequently invited to take a glass; but no, I can bear any one company without intoxicating wines. My friends, the cause is excellent in every light we can view it. Be bold in this good work; and the pleasure derived from a discharge of your duty, will be ample recompence for all the pains you may take in spreading the principles of total abstinence.

Mrs. ——— I am sorry that I have not the fluency to address you that many of our friends have. I think sometimes, that those people who do not know me, will think it strange of a woman to join tee-total to save her from drunkenness.— However I am thankful to God and to the Society for the blessings it confers; and if we follow in the way they wish, we may be prevented from the evils of intemperance—evils I say, for never was there a more unhappy woman than myself, when I was given up to this excess. Be assured it is a hell on earth. You will be ready to say, what induced you to drink, if you felt all this? I can scarcely tell my friends, only that intoxicating drinks brought me into the greatest misery, as it has been the cause of many hundreds being excited to do that which they would not have done, had they been in their sober senses. Then take warning from my past examples, and let it alone—do not touch it, and then you will

never feel as I have done. You may say, I only drink a single glass now and then, so I am sure, I shall never be a drunkard. You don't know. I was more than one and twenty when I first tasted a glass of liquor. I had more cause for drink than any one in this room. I took it then to enliven my unhappy life at that time. Within this last six years I have had no occasion to drink. Though blest with a good and kind husband from the influence of previous habits, alas! my friends, I have drunk seriously. Oh Mr. Chairman, I feel elevated just now, to think I am a sober woman; to find I am not lost to God and the world. I feel so happy when I can meet my husband with an approving conscience. Oh my friends, if there is one feeling heart here for a poor despised drunkard, sign this pledge; and when you meet with one similar to myself, bring her to our meeting, and encourage her to become a tee-totaller. In so doing, you will hide a multitude of sins. You know not what your little drop may do for you or yours.

TO THE PUBLIC.

The Committee of the Hull Temperance Society, in laying the subjoined letter and resolution before the readers of the "Pioneer," exceedingly regret the necessity which compels them to do so. But sensible, as they are that the most infamous and unfounded reports are, by certain parties industriously circulated, calculated most seriously to injure the character of the excellent Secretary of the society, amongst persons to whom he is unknown, they feel it to be their imperative duty to come forward, and do all in their power, to shield him from the effects of those wicked and malicious slanders which are intended to blast his reputation, and to sully his fair fame.

The Committee, in adopting this course, do not consider it to be at all necessary to go into any lengthened detail on the subject. They only think it their duty to state distinctly and without reserve, that they have examined, with the utmost impartiality and care, the several allegations made against Mr. Firth, by Messrs. Alcock and Murgatroyd, and found the same to be base, unprincipled and unfounded calumnies, not having the slightest foundation in fact. The malicious charge of fraud put forth by Messrs. Alcock, and Murgatroyd, in reference to the price of silver medals* obtained for them from Birmingham, was fully investigated at a numerous and respectable Members' Meeting, at which they were present; and the result was the adoption of the subjoined resolution, almost unanimously:—

"That we highly approve of, and express our gratitude for, the unflinching stand which Mr. Firth has made against every inroad which has been attempted into the Hull Temperance Society, and especially against those factious men whose talents and principles cannot raise them in our estimation to that ambitious post and influence they aim at; whose element is discord, and whose arrogance and mortified vanity are equalled only by their turbulence and recklessness." (Tremendous cheering which lasted several minutes.)

In reference to the charge of embezzlement, circulated by Mr. Murgatroyd, of five shillings, subscribed by Messrs. Hustwick and Bean, towards the erection of the platform, the Committee are happy to state, that they have been furnished with the accompanying letter from the person

who gave the money, and that they have his free consent to publish it.

Hull, April 12, 1838.

SIR,

Having been called upon to give some information respecting an application that was made to me by Mr. Firth, Mr. Murgatroyd and another, in the month of November 1836, to aid them in erecting a platform for the use of the TEMPERANCE SOCIETY, I beg leave to state to you, as chairman of that society, that I gave them at that time, the sum of five shillings, which I then, and still have every reason to believe was so expended.

I am strengthened in this belief from having this morning seen an account, wherein the above sum of five shillings is included, and which had been passed at a subsequent committee Meeting, with the signature of Mr. MURGATROYD attached as Chairman.

I have the honour to be, Sir,

Your most obedient Servant.

W. BEAN.

JOHN WADE, Esq.

President of the Hull Temperance Society.

The Committee will not add anything further than to express their most cordial and sincere thanks to Mr. Firth, for his ceaseless and unwearied exertions to promote the welfare and prosperity of the society; and to express a fervent hope, that these remarks and the accompanying documents will be found amply sufficient to disabuse the public mind.

Signed, on behalf of the Committee,

W. SPOURS, Chairman.

Hull, April 20, 1838.

*Two letters, from the manufacturer Mr. Biddle, stating the price were produced at the above meeting

FIRE WATERS.—When the Indians at Muncy-town, became christians, a white man who used to sell fire waters (whiskey) to them for their furs and skins, got very angry, because they would buy no more fire waters of him. He swore about the Methodist Missionaries, and said that if the Indians were by themselves, he knew he could get them to drink. When the Indians were alone by themselves, this white heathen went and placed a keg of whiskey by the side of the path, where he knew they would pass, and then went and hid himself in the bushes in sight of the keg, that he might enjoy the pleasure of seeing the poor Indians tap it. Presently, four of the Indians came along the path, and the foremost coming up to it, stopped suddenly, and exclaimed "Ha! ma jemuendos sahoomah ahyah," "so the evil spirit (the devil) is here." The second came up, and said, "Aahe, rebe jemahmah sah!" "Yes, me smell him!" The third shook the keg with his foot, and said, "Kaggait, nenoondahwah sah!" "Of a truth we hear him!" The fourth Indian in passing the keg, gave it a kick with his foot, and away went the keg of fire waters tumbling down the hill; and the Indians went on their way like brave warriors after overcoming their enemy; the poor disappointed and sadly mortified white man, was obliged to come and take up his keg, and convey it to his own home; where, most probably, he and his friends opened and let out the "evil spirit," and swallowed him.—PRIMITIVE METHODIST MAGAZINE.

GRIMSBY.—A Tee-total Society was formed at Grimsby, March 30th, after two public meetings had been held in the Town Hall, which the Mayor kindly granted for the purpose. At the first meeting, the Rev. Mr. Holt, the excellent vicar of Fulstow, presided and evinced, that the welfare of the bodies as well as the souls of his fellow men lay near his heart. Prior to these meetings, fourteen individuals had signed the pledge. Mr. North, from Louth, was sent for. The first meeting was addressed by the Rev. Mr. Holt from Fulstow, Mr. North, the Rev. F. N. Jersey, and Mr. E. Brown of Grimsby, and Mr. Taylor, of Caistor. Mr. North exhibited the quantity of alcohol and nutriment extracted from a quart of five-penny ale. Eighteen signed the pledge, one of whom was the most notorious drunkard in the town. The second evening Mr. E. ———, in the chair. Forty eight signed, making a total of eighty members. A Committee was formed, and Secretary and Treasurer were chosen. The cause has since advanced with rapid strides. The first weekly meeting seventeen more joined; and now the members are actively employed in advocating the sentiments of total abstinence wherever and whenever they have an opportunity. The number of members is 115, twenty-two of whom are reclaimed characters, many of whom are seen going to the house of God decently clothed. The greatest harmony and order prevailed, although as we have since been informed, a brewer was present, and offered his ale. Some went to his brew-house, and got drunk, but others manfully refused. Since the formation of the society, one of the Jerry-shops has been converted into a Coffee House.

At Lesby, appeared the *redoubtable* champion, Mr. Skipper, farmer. This gentleman, some time ago, we are informed, rendered himself notorious by his opposition to the Bible Society. GIFTED WITH PROPHECY, he foretold the downfall of society by the introduction of tee-totalism and exclaimed, "they should be all ruined by it." It reminds us of the proverb of Dr. Johnson, "a fellow-feeling makes us wondrous kind." No doubt the gentleman had some presentiment, that the labouring mechanic, if he spent his money in what is really serviceable, would no longer patronize the system of alcoholic poisons. He quoted three passages, two of them from the apocrypha, had been quoted one hundred times. His ejaculation and murdered English created great merriment. Fancying himself an orator, he rose only to expose his own ignorance, and render himself a laughing stock. Mr. Grubb gave him a regular "polish" Mr. Skipper, besought the ladies not to sign. His plaintive sorrows being of a very doleful nature and exciting their "risible" sympathies, the appeal was met by their signing till near twelve o'clock. The meeting was of the most animating character the interest multiplied seven-fold by the grotesque and ridiculous figure which this modern Demosthenes cut when arrayed against so powerful an antagonist. What increased the gratification of the audience was, that this man who is ever ready to cu-

a well, especially upon the political arena, was served up in true English style.

LEVEN.—On the 30th of March, a Temperance Society was established at this rural village. The Wesleyan Chapel, granted for the occasion, was crowded. The audience was addressed by Messrs. Wells and Firth, Hull, and Hellerton from Beverley, a reformed character of the Hull Temperance Society. An intense interest was produced, and at the conclusion 16 signed, one of them a drunkard.

POCKLINGTON.—On Easter Monday, a meeting was held in the Primitive Methodist Chapel, Mr. Bayley in the chair. Mr. Firth, from Hull gave a lecture. Though the bellman cried a duck hunt along with the Temperance Meeting, the chapel was crowded. The opponents were invited by the president to public discussion by placard specifying the conditions of the debate; and, in consequence "a council of war among the landlords was held as to the heroes they should send forth to battle." They concluded however that, though they fancied themselves a match for the principal speaker at Pocklington, they did not know what to make of "this stranger," and consequently deemed it wise not "to come up to the scratch." One of their big guns was present, but he wisely kept his battery silent. The audience, which was very respectable, listened with breathless silence during the whole time. Though there is much private opposition at Pocklington, no one has sufficient courage to stand publicly forth to controvert the principles. The meeting was addressed also by the chairman and Mr. Robert Sanderson. Several signed the pledge.

LIVESEY'S MORAL REFORMER.

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THE HULL TEMPERANCE PIONEER

EDITED BY R FIRTH

Secretary to the Hull Temperance Society.

[No. 9.]

FRIDAY, JUNE 1, 1838.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discouragement the causes, and practices of drinking them."

IMPRUDENT OPPOSITION.

At Gainsborough, there is a little society which has to fight against the ill-judged and violent allegations of a Rev. divine; and it is a subject of painful regret, when we have to combat openly the avowed hostility of any shepherd of Israel. We will not however flinch from our duty. Silence, under some circumstances is praise-worthy, but such taciturnity may become criminal, if suffered too long, as it may be construed either into timidity or mistrust in the truth of our principles. This Rev. divine has rendered himself notorious by his violent and outrageous allegations against total abstinence and its effects; and that our readers may not think we overcharge the picture, we will state his allegations seriatim as they were dictated to us: 1. not to take a little wine is blasphemy; 2. our Lord must have drunk wine, or they would not have denominated him a wine bibber; 3. to sign a pledge is sinful; 4. tee-totalism came from the pit of hell." First, not take a little wine is blasphemy: blasphemy in modern times was blasphemy in the days of our Lord; and, therefore, if to abstain from wine is sinful now, it was sinful then. How does our LORD HIMSELF argue with the Jews in reference to himself? They had charged Him with being "a wine bibber and a glutton"; and, in reply, he quotes John as "coming neither eating nor drinking." Thus in John, tee-totalism was evidently deemed no sin but a virtue: it was therefore used by our Lord, as an unanswerable argument to the Jewish calumnies. If then the practice of total abstinence for a good end was no sin in John, it can be none in tee-totalers, whose object is to diminish crime, misery, blasphemy, sabbath-breaking, and vice. From the circumstance of our Lord's use of John's abstinence as an argument to silence his opponents, it is evident that the non-use of wines was esteemed a virtue among the Jews. Requiring to be free from unholy excitement, the priests were not allowed to drink wine, when they went to minister in the Temple. Why this prohibition, if the practice of drinking wine was celestial? and why upon those occasions as under the naziriteship was the principle of total abstinence

enforced, if it was not less objectionable than the practice of wine bibbing? There must be something excellent peculiar to tee-totalism implied in these commands of the Almighty: if not, why given with such exactness? Perhaps the Rev. divine will ransack his system of divinity to throw some light upon a subject on which the mind of John Wesley was in twilight night. Surpassing the Julian star, his has eclipsed the light of day.

Micat inter omnes
Julium sidus, velut inter ignes
Luna minores." (HOR.)

But the Rev. divine will shift the argument from John, the Baptist to our Lord. The Rev. divine says, "our Lord must have drunk wine, or they never could have used such language to him." Why could they not? Had they not the gift of speech? Could they not like modern Pharisees, falsify and misrepresent? They said of our Lord, that he hath a devil; at Him they mocked and scoffed, spat in his face, crucified Him, and whilst the universe heaved with convulsive throes to witness the crime, to consummate their wickedness they wrote in derision and contempt over the head of his lifeless corpse "This is Jesus, the King of the Jews." The Rev. gentleman must therefore have been dozing when he uttered such groundless frivolity. We have shewn the Rev. gentleman's position to be "baseless as a vision": consequently the charge which the Jews preferred does not prove that our Lord drunk alcoholic wines. We shall now leave the Rev. gentleman to demonstrate this, until we have made our respects to his other equally sage remarks.

"To sign a pledge is sinful." A pledge is a surety, or simply an expression of sincerity that we shall faithfully fulfil the conditions of our engagement. In conformity with his new fangled doctrine, do we not sin in almost every act of life? To sign a promissory note, a bill; to enrol our name upon the books of any society, whether moral, political or christian, is then a sin. Were we to unite ourselves to the church of this Rev. divine, we should have to pledge ourselves to observe its laws and government. These conventions would compel us to a commission

of sin, which christianity warns us to avoid. At the hyemial altar, do not our religious forms instruct us to pledge ourselves to love and cherish the object of our affection? But what is sin? Is it an act arising from vice or virtue? If it can be shewn, that a wish to be sincere springs from vice, then there is some truth in the allegation, but this we will not credit the Rev. Gentleman believes; and hence a pledge, being simply an expression of our desire to be sincere and faithful to our engagements, comports with the plainest dictates of reason and all the conventions of all civil, social and religious communities. In modern days, it is not the ipse dixit of any theologian, but his intelligence and reason which must sit upon the throne, and sway the sceptre of public morality. Such dogmatism strongly reminds us of the scripture that some men "strain at a gnat and swallow a camel."

But, says this Rev. gentleman, "to abstain from that of which our Lord partook, is sinful." This is neither true in principle, nor conclusive in its assumption of fact. We have already shewn the untenable nature of the premises which form the ground of inference: namely, that our Lord drank alcoholic wines; and we deny it is a sin to abstain from that of which our Lord partook. Sin derives its nature from the quality of the motive which dictates the nature of the act. It is said that our Lord eat with publicans and sinners? Was this a sin? no, says he, "I came not to call the righteous but sinners to repentance." But it is probable the publicans and sinners had *flesh* meat at table, and that our Lord partook of it: was eating flesh meat a sin? certainly not; and yet the Apostle Paul found it necessary to caution the churches to abstain from *meat*, lest the use of it should become a stumbling block to the weaker brethren. Thus, according to the divinity of this Rev. gentleman, the Apostle caused them to sin. This Rev. gentleman broadly asserts that our Lord drank wine. Now John the Baptist abstained from it. Was this abstinence sin? If we follow our Rev. opponent, we must know the dietetics of our Lord, before we begin to eat. Such dogma likewise supposes, that he came into the world to promulgate the prescriptions of the physician or surgeon. His object was for other ends of infinitely higher moment: to redeem man—to preach general truths—to enforce general principles, adapted to the varied conditions of humanity in all climes and seasons. Had he done otherwise he would have had to publish works which in number would have rivalled the Alexandrian library; and then, it is probable, that some case would have been left unsupplied with its specific law. For instance, notwithstanding the cumbersome volumes of law, our legislators are annually employed in enacting new laws to meet the diversified wants of the nation. To imagine, therefore, that the object of our Lord was to turn the dietetician, is to degrade his character and the high objects of his mission.

Lastly this Rev. divine asserts, "TEE-TOTALISM

CAME FROM THE PIT OF HELL." This is sulphureous enough. We beg to ask, whence did the total abstinence of John the Baptist come? From Hell? Whence the command to the priests to take no wine previous to ministering in the Temple? From Hell? If total abstinence came from Hell, according to the doctrine of our Rev. friend, these questions must be answered affirmatively. No doubt, "he has good reasons, and he will answer us." Possessing some undiscovered light, he will confer a blessing upon the world, if he will condescend to fix his luminary somewhere in our zodiac, and with his meridian glory dissipate the gloom which at present invests our little planet. We cannot in our gropings through the bible discover anything which, with the utmost stretch of our intellectual vision, we can fancy to be anything like this unknown light. We can certainly hear of other pious and devoted ministers of God aiding, advocating and using their utmost endeavours to extend our principles, among the poor, the miserable and degraded section of the community—thousands in America and several hundreds in Great Britain. If tee-totalism has come from the pit of Hell, the sooty king has a strange kind of servants; for, standing at their post night and day, they are incessantly employed by prayer and christian effort to turn every pilgrim on his way to the gloomy realm into that which leads to the bright throne of the Eternal. Were we to ask them how they like their employment, they would say very well; nor are they aware they are serving so faithfully his sable majesty. This is a new ignis fatuus of a rather peculiar nature, surrounding, in a most mysterious manner, either these faithful servants or our Rev. Friend. It would be invidious to express an opinion; and we shall therefore leave this part of the subject to be determined by those whose heads are clear of that alcoholic ignis fatuus which flits to and fro among wine casks and beer barrels.

Again: *total abstinence comes from hell.* If it comes from hell, it must partake of its nature. The nature of hell is to darken the mind of spiritual knowledge—to enkindle the base passions of the heart—to lie—to swear—to profane the sabbath—to rob—to kill—to make bad husbands—bad fathers—bad friends—bad neighbours—and bad citizens of the world—hating God, despising his overtures of mercy—loving the devil—following his ways—imitating his examples—and like an angel of death, spreading around universal ruin—a waste—a wilderness of woe;—it is to poison the springs of charity—to pervert every upright end;—it is to disorganize the social compact—change harmony into discord—order into disorder—system into anarchy—blot out the beauty of God's creation—and transform man into a lion stalking over the burning ruins of the world. We ask does tee-totalism produce any of these effects? Point out to one example of its having sunk man in his social and moral condition—of having paralyzed the efforts of benevolence—dried up the spring of charity—or rendered man worse to himself—to his family—to the church—to the world. We fearlessly

swept off the stage of time, by intemperance, through their excessive fondness of these alcoholic bewitching beverages. This fondness has proved a plague, probably more destructive to the human race than all other pestilences together which ever desolated our earth. No rank, no station, no age, no sex, has escaped its direful contagion; and the reflection is overwhelming. That being gone they are gone without hope of redemption, for the work is over, the mortal strife is ended, the die is cast, and their spirits bear the impress of an awful eternity. Seeing then that the case of these is hopeless, it becomes an interesting inquiry, can anything be done to save those who are on this side eternity; who have not yet fallen into the drunkard's hell? "Oh," exclaims the true philanthropist, "the luxury of that self denial which, if it impose the severest pains and penalties, would draw the drunkard from his vicious habits!" It is a matter of fact and one which should excite the devout thanksgivings of every christian to Him who is the giver of every good and perfect gift, that in almost every place, in which Total Abstinence Societies have been formed, drunkards have been reclaimed, and in not a few cases, they have flocked to the Tee-total standard as a refuge from what they knew to be their impending and inevitable ruin. What is it then which prevents christian men from embarking in this cause? Supposing them to be the true followers of our crucified Redeemer, it cannot be that the little self-denial they would have to exercise, is the hinderance; for they are called to "crucify the flesh;" to "mortify their members which are on the earth." Is it then, because the advocates of this cause exalt it above religion? The assertion is not supported by facts; but allowing that some in the moment of excitement, or even serious thought, have given utterance to such opinions, does that affect the main question? Principles, not men, we call upon you to consider; and supposing that the tee-total cause has fallen into the hands of unskilful and feeble advocates, so much the more need is there that you, O men of God! should come forward to guide us by your advice, and strengthen us by your support. We will give you a hearty welcome. If there is a post of honour you shall have it; and we will willingly take any sphere of labour, however humble, which may be assigned to us. Oh what a mighty impulse would be given to the cause, would christian ministers universally co-operate.— They would carry the world before them. And why do they keep back? It cannot be that their chapels would be emptied, except those of prisons. To us it is cause of great rejoicing, that many who entirely disregarded the worship of the Almighty, have since they joined the Tee-total Society, become worshippers of Him who is a spirit, in spirit and in truth. For the last two or three months, there has been a remarkable revival of religion in Market Rasen and the neighbourhood; and it is acknowledged by many who are not tee-totalers, that the establishment of the society has been one great instrumental cause of the outbreaking of the work of God. From the commencement, those drunkards who have signed the pledge, have with few exceptions, joined themselves to a religious society; and, it has been remarked, that since there was a concern manifested in Rasen to benefit the outcasts of men, the blessing of the Lord has rested upon the whole town. The Wesleyan Methodists have added above 100 members, and the Primitive Methodists have greatly increased their numbers. However plausible then may appear the pretences of some, who charge us that tee-totalism will supply the place of the grace of God, and supersede religion, the strong, the irresistible evidence of facts utterly overthrows this "baseless fabric of a vision nor leaves a wreck behind." It is not a substitute for piety, but a handmaid to it; and, blessed be God, in numberless instances, have we had to rejoice over those who were dead, but are alive again; who were lost, but are found. That these may be increased a thousand-fold, must be the ardent wish and prayer of every lover of mankind.

JUNUS.

Barton-upon-Humber.

GLEANINGS OF FACTS.

Animal bodies are liable to internal combustion, and soem individuals are highly susceptible of strong electrical excitation. John Henry Cohanson, informs us, that a Polish gentleman in the time of Queen Bona Aforza, having drunk two dishes of a liquor called brandy-wine, vomited flames and was burned by them. Thomas Bartholin thus describes a similar accident: "A poor woman at Paris used to drink spirits of wine plentifully for the space of three years, so as to take nothing else. Her body contracted such a combustible disposition, that one night, when she lay down upon a straw couch, she was all burnt to ashes except her skull and the extremities of her fingers. Strumins informs us, in the German Ephemerides, that in the northern countries of Europe, flames often evaporate from the stomachs of those who are addicted to drinking strong liquors; and he adds that three nobility of Lourind drank by emulation strong liquors and two of them died scorched and suffocated by a flame which issued from their stomachs. A fisherman's wife of the name of Grace Pett, of the parish of St. Clements, Ipswich, had been in the habit for several years of going down stairs every night after she was half undressed to smoke a pipe. She did this on the evening here alluded to. Her daughter had fallen asleep and did not miss her, until she awoke in the morning, and on going down stairs, found her mother's body appearing like a block of wood burning with a glowing fire without flame. Upon quenching the fire with water, the neighbours, whom the cries of the daughter had brought in, were almost stifled with the smell. The trunk of the unfortunate woman was almost burned to ashes, and appeared like a heap of charcoal covered with white ashes. The head, arms, legs and thighs, were also much burned. The clothes of a child on one side of her and a paper screen on the other were untouched, and the deal floor was neither singed nor discoloured. It was said that the woman had drunk plentifully of gin overnight in welcoming a daughter, who had recently returned from Gibraltar. When will men cease to consider Bacchus a god. Do they not too often return thanks to him instead of the Lord God; to whom we yield ourselves servants, his servants: we are. An awful circumstance occurred, a few years ago, in this neighbourhood, whether from internal fire or external cannot be satisfactorily known but supposed the former. However the individual was found in the place, where liquor was, having been frequently in a state of intoxication previously, and had then undoubtedly been drunk, and was found burnt as black as coal. Thus we see men and women offered in sacrifice to this demon, and the soul plunged into an awful eternity! Yes, it is awful to reflect men should thus expose their bodies to natural fire, but what is it compared to the fire which is unquenchable, for which they daily fit their souls, being led captive by the devil at his will? and what wages does he intend to pay them? why to be cast into the bottomless pit and there their conscience will as a gnawing worm which cannot be drowned by a fresh draught, torment them in the fire of God's wrath to all eternity. May it not be asked, who amongst us can bear with eternal burnings? And answered, the drunkard is one. Oh, man! whoever thou art, cease to "look upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright: at last it biteth like a serpent and stingeth like an adder; for wine is a mocker, strong drink is raging." When under its influence, satan has thee bound to do his work. Thou art not only led captive, but he dwells in thee! for he is the spirit that works in the children of disobedience. And thou! oh! man of moderation, look around on thy fellow-men. Is there not one soul under thy notice thus tied and bound with the chain of this sin? Wilt thou let him console himself under the miserable and cruel twitches of this cable, by saying, my brother does the same! for he will not perceive thy silken cords differ materially from what must soon wind him up and cast him bound hand and foot into outer darkness, where there are weeping and wailing and

gnashing of teeth. Let us remember, if we partake we are partakers, whatever we may say; therefore, be not partakers in other mens' sins---touch not, taste not, handle not the unclean thing; and may the Lord bless us, and give us grace to cut off right hands and pluck out right eyes, that we may not be cast into hell fire.

A FRIEND.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

I have read over with great pleasure, for the first time, your *Temperance Pioneer*; and allow me to say, I think it calculated to do much good. It displays a great deal of sound sense and reasoning on a subject of the highest importance to mankind, founded I am happy to say on practical experience. Your excellent president has indeed well said, that Temperance Societies are based upon truth, and calculated, in a physical and moral point of view, to confer upon the community blessings surpassed by no other institution in our land, except that of our holy religion. I have often heard it said, that there is no cure for a drunkard; that a drunkard sins and repents—sins and repents—and goes on in this way, until at last he drops into the grave insensible and without hope as to his prospects of a future and a better world.

“Men may live fools, but fools they cannot die.”

There is too much reason to doubt the truth of the above quotation, especially in the drunkard's death. It is not uncommon to hear people say, let a man's faults be what they may, there is some hope of reformation; but, let it only be whispered that he drinks, the prospect is immediately turned into darkness and despair; but how delightful is the contemplation that, since the total abstinence plan has been tried, it has been found to be so completely successful, and that a door of escape is ever left for the drunkard. What comfort! what happiness has been produced to thousands by the total abstinence principle; what lost and useful characters it has been the means of restoring to society! Husbands have been restored to their distressed wives and children, while parents, husbands, wives and children, have had their feet turned from the way which leads to destruction into that of eternal happiness and peace. Allow me, my dear friends, to address you who have been reclaimed from those baneful and destructive practices; allow me to call your attention to the necessity of performing a great and important duty which is more especially laid upon you: viz. that, after having experienced such signal benefit from the system, you must not be lukewarm in the great and noble cause, but, on the contrary, you should use all diligence in bringing back the lost sheep into the sheepfold of Christ. Remember, my dear friends, the beautiful expressions of the scriptures respecting the lost sheep, and what is said of him, who turns one sinner from the error of his ways, “that he saves a soul from death, and bides a multitude of sin!” may the reward be yours to enjoy at the great day of account to your unspeakable happiness. I observe with great pleasure, that the society has commenced visiting all its members by way of encouragement, and seeing that they keep their pledge. This is the most likely way to promote the best interest of the society, and to strengthen the hands which at times may be ready to hang down, more especially if such visits are tempered with that kindness and gentleness which are so becoming the christian character. It has ever been a matter of regret and surprise to me to find, that there should be religious professors who should raise an objection to the Temperance Society, as substituting it for religion. A man cannot be religious without being temperate; and therefore it must follow, that one is a part of the other, and, in many cases, one of the first steps in forming a religious character. I think I cannot do better than quote from one of your own speakers, at your last meeting, (Mr. Firby) for an answer. We are charged, he says with substituting “temperance for religion. We deny the charge

entirely. Bring the man whom tee-totalism has made an infidel or made man wicked, his wife less comfortable, profaned the sabbath more than he did before or attended the church of God less. Such a man in our ranks cannot be found; and hence the charge is as groundless as the ignorance is great of those who make it.” It may be said, that morality and Temperance Societies are not religion; but if they are not a part of our religion, I am much mistaken, and happy I am to say, that I think the morals of this country are on the improve, and Temperance Societies have had a great share in producing improved manners and habits of the people of this country. Drinking at private parties to excess, in the middle and higher classes, is discouraged; and I trust we are following the example of our foreign neighbours in this respect. May we copy their example in everything that is good only, and avoid the evil. In allusion to bygone days, and as a proof of our improved state of society, I may relate the anecdote of Dr. Franklin, which has gone the round of some of our newspapers. It appears, that our countrymen, in his day, had taken over with them the baneful practice to America. It was a common circumstance, that at convivial parties, when all had partaken of the good things of the table to satiety, for the host to lock the room door, and compel his guests to drink to excess. Franklin having been at one of these parties, was resolved to teach them a lesson in another way, and in retaliation invited the same company to his hospitable board. After having sufficiently enjoyed themselves, he ordered in more substantial provisions, such as legs of mutton, &c. and locked the room door declaring, they should finish before their departure, protesting it was quite as reasonable to be made to eat as to drink to excess. The anecdote, I think, is a good one, and worthy of the philosopher. I find with satisfaction, that you have got a Female Society connected with the Hull Temperance Society. This if properly conducted may be of great value, not only amongst themselves, but also in bringing about a reformation amongst the other sex. Female influence will go a great way. It is felt not only at the humble fireside, but even at the most exalted and refined courts in Europe; and why shall not its salutary influence be exercised in one of our most christianizing institutions in our happy land? If females were wise in making matrimonial engagements, a temperate and industrious character, would always have a preference over pecuniary prospects and family connections. Let them look around and see what dreadful devastation intemperate habits have produced; see how the brightest prospects have flown before this inveterate disease like chaff before the wind. While I thus address the females on this head, I trust they will bear with me a little, if I remind them, how much of the happiness of a husband and family depends upon their prudence and conduct in the management of their domestic concerns. The fault is not, my dear friends, all on one side, and sometimes from our very nature the conduct of the rib, intended for our help, is too often overlooked. It is only fair, that each back should bear its own burthen. Let us see how often bad habits are induced by the conduct of the wife. A happy couple in humble life have commenced the world depending on the industry and labour of the husband; all goes on pretty well for a short time. Bye and bye a family comes on; the wife begins to grow careless both in her house and person; and of course the children will partake in appearance of this lamentable disposition. The husband returns in the evening from a hard day's work, which he has gone through with comparative pleasure, knowing the satisfaction and comfort his wages will produce at the end of the week. When he enters his own cottage, instead of finding a clean wife and fireside, and last but certainly not least a clean healthy child (the delight and solace of his evening) he finds his wife next door, a dirty house, and a child not fit to take up in his arms, clothed with rags, which might have been repaired in the time spent gossiping with a similar unworthy neighbour. There is no kettle boiling for a cup of tea, the delightful refreshing beverage for the poor as well as for the rich man's table. On the contrary, everything is out of order; comfort is not to be found; he looks round about; his temper is ruffled; and to avoid worse consequences, he quietly withdraws. Ah my

challenge this Rev. divine to point out one instance; and, if he cannot, he stands convicted of having, to say the least of it, misrepresented and injured a society which he does not understand, and maligned principles which he has not investigated. In matters purely speculative, there is latitude for diversity of opinion, but, in the tee-total cause, supported by thousands of ministers of the deepest piety and the most exalted learning, who have engaged in it from a *principle of good* in its moral practical influence, there can be no difference of opinion as to whether it is useful to man; for the universal and undivided testimony is, that man is improved by it in his moral and social condition. Let us, however, examine the subject a little further. In what way shall we judge of the reigning quality of any institution? by the good or evil which it produces? Our Lord says, "by their fruit ye shall know them." What is the fruit of total abstinence? It is so multifarious in its kind, that to detail it would occupy more space than we can afford at present. Suffice to say then, that men are restored to the use of those faculties which God has given them for the regulation and government of their actions. Brought to reflection and guided by good advice, they have been led to seek, under the blessing of the Lord, for that which is above all price; and great numbers not only in our society, but others, have become consistent and devoted followers of Christ. Total abstinence then, under the blessing of God, has been the means of rescuing them from intemperance. This is the fruit of tee-totalism; THESE we know by their fruit, and as trophies of victory we raise upon our battle plain over the forces of Champagne, Port and John Barleycorn. Some people can imagine nothing good unless designated by the name of religion. These persons are well meaning but short sighted; and, hence, the most infamous actions, under the garb of religion, frequently go unpunished. They seem to forget the divine Being regards the quality of the heart, and that He works in his own way not subject to the conventional forms of human speech. It is principle and life which He regards: and therefore He says, "a humble and contrite heart He will not despise." If therefore our Rev. divine will attend more to principle and less to name—to life and less to his speculative dogmas—he will then see with other eyes than those which at present apparently obstruct his vision. We have thus shewn, that the allegation is rash, false and destitute of the least pretensions to a knowledge of the Temperance principles; and that it displays either the grossest ignorance of existing and authentic facts, or the most wilful determination to wrest them from their just application. We do not believe the latter; and hence the hostility of the Rev. divine has arisen, no doubt, from ignorance, or perhaps a little feverish excitement. We cannot however conclude without begging to refer his mind to the nature of those important duties to which his high calling is responsible. We cannot believe for the credit of human nature, that any man

professing to be a shepherd to the lost sheep of the House of Israel can, on serious reflection, oppose the cause of total abstinence—the cause of benevolence, philanthropy and charity.

Our remarks are dictated with a sincere desire to arrive at truth; and we hope they will be useful to our Rev. but mistaken opponent.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

SIR,

I am one of those persons, who can see and admire a good thing without practising it. I am perfectly convinced, that the cause of temperance is the cause of God, and hold it whether in eating, acting or drinking, to be one prime and leading branch and fruit of christianity. Now, Mr. Editor, what would you recommend in this case? I have no objection to the principle of tee-totalism; neither have I any to Temperance Societies—on the contrary, I often warmly applaud them, and cannot but allow, that they have been productive of incalculable benefit both on the continent of Europe, and America; but still I neither am, nor, with my present feelings, will be a tee-totaller or a member of a Temperance Society! What is to be done? Very likely if you were at hand just now, you MIGHT persuade me; and again, if acting on this hint, you were to seek me out, you would find me "full to the bung" of objections against your society and all its members. I should probably tell you, that you were all a set of enthusiasts and ephemeral quacks!—neither shall I be better, if you invite me to attend your meetings; for I have a sort of instinctive dread of them; and if I went, should be too busy criticising the speakers, that I might probably come away the worse instead of better. Mine is certainly an awkward case, but by no means a peculiar one. Some whom I know, who DREAD THE STIGMA of tee-totalism, are attempting occasionally to act on the principle, but yet lack courage (and perhaps you will say, right feeling and sympathy towards their fellow-men) to "take up their cross" and become helpers with you. Now set your wits to work, and try with your society, if you cannot do something extra for us. You ought to pity us. I for one wish you all success, and feel grateful that you have so far directed my attention to this subject. PERSEVERE, and you may lead me yet further.

"LEGION,
For we be many."

There never was a more appropriate designation to the practice of the writer of the above than "Legion;" "for we be many."

The writer has no objection to the principle, nor yet to Temperance Societies. He is convinced, that the cause is of God; and, therefore, his objections grounded in his feelings, means that he likes intoxicating liquors. This propensity is implied in the first sentence, viz. that "he is one of those that can see and admire a good thing without practising it." It therefore appears, that the individual wishes to know, how his feelings are to be subjected to the dictates of his understanding and judgment? This is rather a curious question; but nevertheless, it involves a great principle which extends more or less through all the actions of human life. In directing the inquirer, we would ask him to reflect upon what constitutes the man, as opposed to that which is the peculiar attribute of the beast. Having discovered this difference, we ask him whether in order to be comfortable and happy, he will be guided by the principle which governs the man or that of the beast.

The noble distinction of man, is his capability of elevating his understanding above his sensual nature, and thereby of either approving or disapproving of his corporeal and sensual gratification, but that of a beast is the impulse

of instinct to the indulgence of animal appetite. To be governed, therefore, by the convictions of the understanding, is to be a man; but to act otherwise, is to be bestial, with this difference, that an animal never violates the laws of instinct, whilst such a man may fix no limit to excess. Hence he is beneath even the government of instinct. In this state, we should say he is far gone. The intoxicating principle has taken deep root in the system; and, unless eradicated, may grow up into a tree, which will bear no fruit, but such as will poison every spring of his social and domestic life, and very probably accelerate his ruin and death. In answer, therefore to the question, "what shall we do?" we recommend a TRIAL of our principle and, under dependance on the divine Being, the trial will be blessed.

But according to the above distinction, when a man continues drinking in such a state of mind, he at once surrenders his understanding to the reign of uncontrolled appetite; and therefore his conscience is continually reproving him. To be delivered from the bondage of appetite, we should appeal to the repugnance which every man ought to feel of being a mere mass of carnation without mind: for in reality a man might be a mere heap of bones and flesh, to be guided by the principle seated in them, instead of the loftier sentiments of truth and wisdom. We do not wish to be understood to mean, that our sensual nature is grounded in our material bodies alone; but that these are those mediums, by which the depravity of the heart becomes developed. Hence from the above reasoning, we recommend the individual to make a decided stand to what the writer calls his "feelings," that is, in other words, his animal liking for intoxicating liquors. By following this practice, his corporeal propensity for alcoholic liquors, will be weakened--his stomach will lose its vitiated tone, and in a little time he will relish nothing but the real beverage of nature.

If we mistake not, the writer wants a little decision of character. This is necessary under every circumstance of life. Without it, man is but a feather in the breeze. Were man most calculated to be happy, when a mere creature of impulse, there might be some justification; but the end of life, in the order of a wise providence, is to live by fixed principles which in essence never change. This unchangeability seems to be the quality of the divine attributes themselves; and as man was created in the image and likeness of God, this impress was stamped upon the destiny of his nature and the law of his being. We therefore refer the writer to this law, which the divine being has given to man for the government of his actions, namely the supremacy of his understanding above his appetite. If he still persists in his present feelings, we have nothing which we can prescribe as a remedy for the morbid state of his affections. As the writer is convinced that the cause is of God, not to promote the extension of it by his own example and precept, is a sin.

We therefore recommend him to canvass the subject well in his own mind; and, we have no doubt, he will be led on "yet further," and become a staunch tee-totaller.

AN APPEAL TO CHRISTIANS.

That we live in an eventful period of the world's existence, when men in general, being roused from the slumbers of supineness, engage in the greatest enterprises of a moral and religious character, is a fact which has arrested the attention of all men. In diversified speculation and theory, what is useless, has been supplanted by what more directly influences the interests of our race. In the contest now sharply maintained between truth and error, light and darkness, enlightened judgment and blind prejudice, it is delightful to behold the

members of the christian church standing foremost as the army of the living God, engaged in fighting against the rulers of the darkness of this world and wicked spirits in high places. The religious press is "prolific to a proverb." The novel race of authors is left behind; for we are publishing our books by thousands and tens of thousands, and our tracts like rays of heaven-born light are scattered through every land. We have also a living ministry in whose ranks are men of talents, of sincere, fervent and unaffected piety; preachers whose eloquence rivals that of the senate or bar, and who yet acknowledge that the excellency of the power is of God, that we can do nothing of ourselves, and that it is the love of Jesus alone which can draw all men unto him. Again, there is our noble band of humble-minded men and women, who by instilling into the minds of children the truths of revelation, are bringing them to the Saviour that he may bless them, and teaching them to sing "Hosannah to the Son of David, blessed be the king that cometh in the name of the Lord." Much as we rejoice in the glorious prospect thus unfolding before us, there is however one means of usefulness which has not been employed by the christian church, with its accustomed and characteristic energy. By some persons it has been considered a doubtful speculation, by others, a dangerous innovation, while a few, having carefully considered the subject, have been convinced that by engaging heartily in this work, they would be coming up to the help of the Lord, to the help of the Lord against the mighty. What I allude to is the establishment of Temperance Societies upon the principle of total-abstinence from all intoxicating liquors. These societies it is true, are but of yesterday, but this cannot be brought as an argument against them without proving too much; for there was a time when the Bible, Missionary and Tract Societies, were of like tender age, and yet these are of acknowledged utility and have effected an incalculable amount of good. It does not, therefore, follow that because a thing is new, it ought to be treated either with silent contempt or open opposition. Gold is always valuable, whether fresh from the mine, or it has adorned for centuries the diadem of kings. In the opinion of many persons, the Temperance Society deserves no consideration, because its principles are directly opposed to the physical wants and necessities of man, or in other words, that fermented liquors are of essential service to him when taken in moderate quantities. It is not our design to enter largely into this part of the subject, even were we able to do it justice; it may, however, be observed, that the experience of nearly, if not quite a million of persons in England and America, ought not to be looked upon altogether as a delusion; neither is it probable, that so many would conspire to propagate a falsehood; namely, that they are better without than with intoxicating liquors. This is morally impossible; for, in this number, are found thousands who fear God and keep his commandments; one of which enjoins, "thou shalt not bear false witness." Besides, medical men in great numbers, confirm what private individuals thus testify. One of them, who has written a book to prove that alcoholic drinks are not useful to men, informs us: "I am not surprised to find even medical men still advocating the use of these beverages, which have been so long considered to possess tonic and invigorating virtues, besides promoting a healthy degree of stimulation." Upon this we might safely rest the whole issue. Let a man put himself on this regimen, and if he finds he cannot go through so much labour with as great ease upon total abstinence principles as upon ale, porter, spirits, &c. then we tee-totallers will trouble him no more with our solicitations. Our appeal, however is to christian men; and therefore to these we more particularly address our observations. Your minds having been enlightened by the influence of the Holy Spirit of God, you are not enveloped in the gross darkness which well nigh covers the earth; for while the rebellious are groping at noon-day, you have light and love in all your dwellings; and so strong is the constraining power of these divine principles that you feel desirous to spend and be spent for your fellow creatures. Let me then remind you of the awful fact, that myriads of our fellow creatures are annually

friends! here is the secret! here is the first step to error!! where do you think he goes? why where there is always a good and comfortable fireside, the public-house, the landlady off which knows well the advantage of such attractions for a weary and thirsty mechanic or artisan. The glass of ale is called for, and the comfort is felt. The first glass begets a second, and in this way the evening is spent, the repetition of which begets a habit, and the sober man the delight of his country, the ornament of the society in which he moves, gradually becomes a drunkard;—and what follows? Let those draw the picture whose pen is equal to the painful task. Now you wives! you mothers! you daughters! I ask you at whose door lay the sins of the man whose character I have just sketched; who made the happy husband and father a drunkard? Tell me, was it not the careless and the slovenly wife! I quote the sad scripture language with feelings of no ordinary description, I am compelled to say, "it was the woman thou gavest me!" I have no wish to bear hard upon the weaker sex, but I think the sensible, reflecting woman will see how much the responsibility and good character of the husband depend upon her own. In conclusion, I beg to apologize a little to the females, and to say that, while I feel deeply sensible that there is some truth in the lines I have penned, I am happy to know from experience, that the majority of the sex are of the opposite character; and there is no doubt, in my mind, that they are decidedly the better half of mankind. My remarks are merely to shew that there are some capable of improvement. I am a real admirer of the apostolic advice of letting our moderation be known to all men; and I think he who passes through the world using all the good things intended for his happiness, and not abusing them, choosing all that is good, avoiding all that is evil, is the best man, the best member of the community, and the fittest inhabitant for another and a better world. It may be said total abstinence is not moderation as advised by the apostle. I answer, then let it be the admirable exception.

I beg to sign myself a real friend to Temperance Societies but
NO MEMBER.

We much admire the sentiments contained in the above, but cannot allow the application which our worthy correspondent gives to the Apostle, when he is recommending the Philippians to "LET THEIR MODERATION BE KNOWN UNTO ALL MEN." There is no passage in the bible more falsely applied than this as recommending intoxicating liquors. We have heard it so often quoted by ministers, laymen, publicans and sinners, to support the tottering edifice of alcohol, that were we not convinced nine-tenths of mankind are ever ready to echo a favourite cuckoo note without stopping to investigate the validity of their opinions, we might be surprised. Supposing that the term MODERATION to be the true rendering of the passage, the context determines its application TO THE REGULATION OF THE VIRTUOUS AND MORAL AFFECTIONS OF THE HEART. To refer it to alcoholic liquors is a perversion which nothing could have conceived but either ignorance, prejudice, the pampered condition of a sordid and vitiated appetite, or the inheritance of ancestral opinions and sentiments. Our correspondent is a gentleman of superior understanding; and, we have no doubt, he has adopted, without inquiry, the application which, we are sorry to say, many ministers of the Gospel have given to the language of the Apostle. In the above passage, the Greek term "epieikes," rendered moderation, according to the most eminent commentators, ought to be translated "meekness, gentleness, implying lenity and a forgiving spirit," and "gnostheto" (be known) "be publicly manifested in the whole conduct": hence, instead of dreaming about alcohol, the passage means: "Let meekness and gentleness, in the exercise of a forgiving spirit, be publicly manifested in your whole conduct to all men." Compare this rendering of "epieikes" with the manner in which it is translated in the following passages: Tim. 3 chap. 3v. "Not given to

wine, no striker, not greedy of filthy lucre; but PATIENT (EPIEIKE,) not a brawler, not covetous; Titus, 3 chap. 2 v. "To speak evil of no man, to be no brawlers, but GENTLE (epieikeis) shewing all meekness unto all men;" James, 3 chap. 7 v. "But the wisdom that is from above is first pure, then peaceable, GENTLE (epieikes) and easy to be entreated full of mercy and good fruits, without partiality, and without hypocrisy;" 1 Pet. 2 chap. 18 v. "Servants, be subject to your masters with all fear; not only to the good and GENTLE (epieikesin) but also to the froward; again 2. Cor. 10 chap. 1 v. 1 Paul beseech you by the meekness and GENTLENESS of Christ &c:—These passages demonstrate, that epieikes (rendered moderation) in the passage of our respected correspondent, has reference to that meekness and GENTLENESS of the human character which are produced by the spirit of Christ, and which are requisite, under all circumstances, to the christian that he may become, to all around him, a pattern of piety and virtue. If we examine these passages, carefully, we shall see a catalogue of virtues enumerated, abounding in the christian character, of which gentleness is one. How then can the passage by possibility be made to justify the use of alcoholic liquors? As conclusively does it prove the use of prussic acid as a beverage; and to quote it knowingly for such a purpose, is to pervert the bible for the worst ends, and make it a stalking horse to bear into our churches sordid traffic and vicious customs which form the precipice of perdition to millions of our fellow beings! Our correspondent adds, "he who passes through the world using all the GOOD THINGS intended for his happiness &c. is the best man." Every iota of this is true; but we deny that alcoholic liquors of any kind are GOOD THINGS, as articles of diet, unless they can prove their title. The mere assertion demonstrates the existence of no fact: it may or may not be true. After all, experience is the great test on this point; and it declares with millions of tongues that man is best without any intoxicating drinks. We grant that some medical men denominate fermented drinks GOOD THINGS—but why? They have never tried perhaps the principle of entire abstinence; and, having but "very few" tee-total patients, their knowledge of total abstinence must necessarily and principally be grounded upon the deductions of enlightened reason. The very soul of medical science subsists from inductive philosophy. Facts constitute its key-stone; and hence appears the vast importance of those medical data derived from the experience of total abstinence without which medical science must remain radically defective. This shews that we must receive with great caution the recommendations of any medical man who would raise the inspirations of genius, or strengthen the healthy organs of the system by means of these nauseous compounds. No one but a tee-totaller can relish the delicious luxury of a glass of "pura aqua fontana"; and hence, unless "goodness" is a relative term accommodated to our vitiated palate, and not the standard of "simple nature," alcoholic liquors have no claim to be deemed GOOD THINGS. The sentiment, therefore, of our correspondent is perfectly correct, but his implied application of it to intoxicating drinks, is egregiously wrong. As he is convinced of the excellency of our principle, we hope we shall soon have him enrolled upon the lists of our hosts.

TO THE EDITOR.

DEAR SIR,

I shall feel much obliged to you or any of your numerous readers, if you or any of them can shew, why public-houses formerly had, as many continue to have, checker door-posts. The practice, since the introduction of so much ardent spirit, is becoming obsolete; and those houses,

the gin-palaces exhibit a more magnificent display being now generally decorated with splendid brass plates locked fast to the door-posts. But, sir, in many places less populous than Hull, to emblazon the door-posts of those houses is in full fashion. I feel almost convinced, that this practice is to convey something emblematically. Being a tee-totaller I confess I should like to know what these chequered door-posts represent, which to some may appear useless. To me however who has spent so much of my valuable time and money in those dens of iniquity, the subject is interesting relating to the fashions, modes and allusions of these houses, which are generally understood to have deviated from their original intention, and become the nurseries of vice, and a real curse instead of a blessing to society.

I remain yours sincerely,

A PIONEER SHAREHOLDER.

Hull, May 7, 1838.

We hope some of our readers will give us the origin and emblematical meaning of the above practice. We have made inquiry, but we prefer leaving the question open as it will lead, no doubt, to some interesting information. (Ed.)

ERRATUM.—In our last No. Page 62, line 17, first column, for poisons read faculties.

On May 20, 21 and 22, the friends of the Hull Temperance Society, held their first Female Temperance Anniversary. Two sermons were preached on Sunday 20th, by Misses Ann Carr and Martha Williams—and meetings held on Monday and Tuesday, 21st and 22nd. An ample report of this most edifying and interesting anniversary will be given in our next number, having been one of the most interesting celebrations we ever held.

Mr. Harding, from Ireland, has been labouring with great success at the following places, in most of which he has established societies: Newport, Budith, Cottingworth, Aughton, Goole, Armin, and Aselby. At Howden, the Friends are intending to build a Temperance Hall.

“One day when I was in the class of Poetry, and which was about two years before I left the college for good and all, he (Clifford) called me up to his room. Charles, said he, to me in a tone of voice perfectly irresistible, I have long been studying your disposition, and I clearly foresee that nothing will keep you at home. You will journey into far countries, where you will be exposed to many dangers. There is only one way to escape them. Promise me that from this day forward, you will never put your lips to wine, or to spirituous liquors. The sacrifice is nothing added he, but in the end it will prove of incalculable advantage to you. I agreed to this enlightened proposal, and from that hour to this, which is now about nine and thirty years, I have never swallowed one glass of any kind of wine, or of ardent spirits.”—**ESSAYS ON NATURAL HISTORY BY CHARLES WINTERTON ESQ. AUTHOR OF WANDERINGS IN AMERICA &c., &c.**

TEMPERANCE ADVOCATE AND HERALD,
Published Monthly, Price One Penny.

At the beginning of the Year, the Preston Temperance Advocate and the Leeds' Temperance Herald were incorporated under the above title. In each Number, besides interesting intelligence respecting the progress of the cause in different parts of the Country, there will be found Original and Select Articles on the Fundamental Principles and Objects of Temperance Societies. Its Conductors have endeavoured to place the advocacy of the cause on great, sound and intelligible principles, so as to entitle the Publication to the approbation and support of the Friends of Temperance throughout the Kingdom.

Published by H. W. Walker, No. 27, Briggate, to whom all applications must be made Post-paid. Sold also by Pasco, 90, Bartholomew Close, London; Livesey, 28, Church Street, Preston; Burdekin, York; Reucastle, 103, Side, Newcastle.

HULL TEMPERANCE TEA MEETING.

ON the Day of the QUEEN'S CORONATION, June 28th, the Friends of the Hull Temperance Society will take Tea together in the Freemasons' Lodge, Mytongate, at Five o'Clock in Celebration of the Event.

The assistance of able ADVOCATES will be obtained, and the Friends are anticipating a delightful and edifying Evening. As many Persons have hitherto been disappointed by delay in procuring Tickets of admission, they had better apply early. Tickets price 1s. each may be had of G. Wells, 47, Temperance Hotel, Mytongate.

TO CORRESPONDENTS.

A press of matter has prevented us from giving any speeches this month.

Correspondence not noticed will appear in our next.

Correspondence (post-paid,) to be left at the Temperance Hotel, 47, Mytongate.

Males' Meeting, Tuesday evening, Freemasons' Lodge, Mytongate;—On Monday evening, Females' Meeting Prince Street Chapel, Dagger Lane, each to commence at half past seven o'clock.

J. Pasco, 90, Bartholomew Close, London, is the agent for the country Societies; H. W. Walker, 27, Briggate, for Leeds; J. Gant, for Holbeck; Robinson, Temperance Hotel, Huddersfield.

Sold by Mr. Noble, Bookseller, Market Place, Hull.

Societies in the Vicinity of Hull, can obtain the Pioneer from G. Wells, Temperance Hotel, Mytongate, by giving an order to any of the Carriers.

THE HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 10.] MONDAY, JULY 2, 1838. [PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

NORTH OF ENGLAND FEMALE TEMPERANCE SOCIETY.

During the visit of Misses Ann Carr and Williams, a proposition was made to them to form a union of the Hull and Leeds Female Societies, to be denominated the North of England Female Temperance Society, the object of which is to unite and extend more effectually the operations of the cause among the ladies of Great Britain. Hitherto their movements have been retired, and passed over without having been deemed of sufficient importance to attract much of public attention. Arising no doubt from a species of that family of prejudices which were originally arrayed against the male Temperance Society, some coolness has been manifested towards the female interest in its distinct capacity. The males have been ever ready to league in their cause female influence, but have never properly contemplated the degree of usefulness which might be effected by a Female Society. The apostle has been quoted, and even the modest retirement of the female character used to back their objections. A variety of conflicting motives has no doubt conscientiously stood in the way; but, as Miss Ann Carr justly observes, "we will believe our God before St. Paul, supposing he has prohibited (though we are not willing to grant he has) females from entering in any way either separately or conjunctively into the Temperance cause."

Female exertion is recognized in all our religious institutions. Without their co-operation, what would become of the Bible and Missionary Societies? Are we far wrong in asserting that none of these, if left to the males alone, would be one-fourth as efficient as they are? True it may be said, and engage the ladies in a similar way, and we shall be glad to see them employed; but we trust, we can shew in addition to all this, that there is a necessity for a distinct society of ladies only not generally existing in these excellent institutions. Notwithstanding their separate provinces, we are persuaded, they will never render less aid to the Male Society: hence the project has all the advantages of an extended sphere of action without any disadvantages of diminished labour in any other department.

Alcoholic liquor makes no distinction. It is deadly in its aim. The human constitution is the land upon which it fattens. Male and female fall its victims.— Intemperance is its war whoop; and crime, immorality, death and perdition the trophies of its victory. It hardens the heart, destroys the fear of shame; it steels the sense of modesty, and renders the female the butt of ridicule, the object of derision and contempt; it nerves her brow to face and spurn the frowns of the world, to despise friendship because she cannot return it, love because she cannot impart it, goodness because she cannot enjoy it. In this state, she views herself as a city in ruins; and like Marcellus, weeps over the desolation around her. Every motion she makes, is to entangle her more strongly in the net of dissipation and vice. Accustomed to falsehood and the plighted faith of man, the broken vows of treachery and deceit, she relapses into her misery, and believes the world a stage for uncontrolled licentiousness and gratification. Stifling the remorse of conscience, and fearing to think she steepers her senses in oblivion; and, discarding the censure of those whose esteem she cannot gain, she abandons herself to infamy, because without hope of redemption. This is the unhappy lot of tens of thousands of females living not among pagans, savages or cannibals, but in England—the land of liberty, of honour, of virtue of religion—the boast of the good and the glory of the brave! If ever there was a paradox in human society, it is England, the land of Bibles coupled with general debauchery and crime—a misnomer in the annals of the world: all arising from the countenance, support and advocacy of intoxicating liquors by the religious community, not from the absence of piety and godliness, but principally investigation and enquiry. This! this! is one of the principle obstacles in the way of Temperance Reformation!

Hence: contemplating the variegated shades of female character, the circumstances in which they are placed, their habits, their associations and principles, all, if evil, brought on, if not wholly, principally by intoxicating liquor, is there no necessity for measures being adopted which the Male Temperance Society cannot and does not supply? Can the males visit the abodes of such misery and crime? Can they talk with such victims of wretchedness, enter

into their feelings, and apply a suitable remedy? Who knows a woman's mind and state so much as a woman? If so then the case is clear, and the course straight to be pursued. But granting that females are most befitted by nature and education for this sphere of usefulness, they must have suitable means and appliances. They must have their rallying points of action—the rendezvous for mutual edification and encouragement. This is supplied by a female, and a female meeting only. The male meeting is not calculated in many points for this end. The addresses of females are peculiar, and there is a genius (if we be allowed the expression) presiding over their advocacy not found in the speeches of the males.—Better accommodated to the peculiar circumstances of females they are more likely to affect the heart. Besides a distinct society generates a class of duties and responsibilities, which are not otherwise felt; and therefore these call forth energies which, in all probability, would lay dormant. Make man responsible—point out his duties—place him under obligations—make him feel an interest in these, and we rouse him to action, and develope not only his sympathies, but the latent affections of his heart. Responsibility is the pillar of man's existence. Pluck this down, and in his mind we annihilate Heaven and uproot God's throne! Impressed with these views, we shall do our utmost to promote the establishment of the North of England Female Temperance Society. To this subject we shall return at a future period.

ANNIVERSARY OF THE HULL FEMALE TEMPERANCE SOCIETY.

On May 20, 21, 22, and 23, the Female Society held their Anniversary. Two Sermons were preached by Misses Ann Carr and Williams, of Leeds, on the 20th in the Court of Requests, kindly granted by the Mayor, and by Miss Williams in the Freemasons' Lodge, Mytongate. Two Meetings were held on Monday and Tuesday 21, 22, John Wade, Esq. in the chair, and a Temperance love-feast on the 23rd Mrs. Kirk, of Leeds, also assisted. We can truly say, that we never witnessed except, when the lecture on malt liquor was first given, so strong an interest in the town. The Lodge was crowded to excess, and vast numbers returned being unable to gain admission. Although the meeting of the Home Mission was held elsewhere on the Tuesday, the Lodge was full. The addresses have been of the most animated description, Misses Ann Carr and Williams having excelled themselves. We scarcely trust ourselves in the expression of our pleasure arising from the proceedings of the week. Fifty-one signed of whom thirteen were drunkards. To those who wish our society to fall, we simply present the scenes of our Female Anniversary as an answer to their misrepresentations. Our society never was so efficient, or possessed so united strength and talent as it does at present. Our enemies may rave, and imagine a vain song, but so long as we do our best, under the blessing of God, and firm reliance upon his providence, our

labours of charity and benevolence will meet with the smiles of Heaven, and be crowned with abundant success. The amount of the collections to defray the expenses of the anniversary and assist the female cause amounted to 4*l.* 9*s.* 10*d.*

MY GOOD FRIENDS,

I must say, I feel this evening placed in a new and very peculiar situation, but at the same time one of deep interest. I have often had the honour and pleasure of presiding on these occasions, but never before at a meeting composed solely of females, as this from the nature of it, being the ANNIVERSARY OF THE HULL FEMALE TEMPERANCE SOCIETY, was intended to be. I must confess, when it was first mentioned to me I hesitated; but, when I turned my mind full upon the object of the meeting, I at once saw, the propriety of the female sex taking up the cause of tee-totalism, AND THE VAST IMPORTANCE OF THEIR CO-OPERATION—Indeed, I consider them as more deeply interested in it if possible than even the men; for the wife suffers by intemperance whether INNOCENT or GUILTY, and in a tenfold degree to the husband. The drunken husband, whilst carousing with his companions, escapes the cries and tears of his starving children, but the poor heart-broken wife has to her own sufferings the superadded sufferings of her children to bear. Then as to the influence of the female sex, in promoting the principles of this society and abolishing the abominable drinking customs of our country, it is beyond all comparison greater than that of the men; for the mother has the entire forming of the character of youth of both sexes up to six or seven years of age, and in a great majority of cases much beyond that period. I will venture to say that Solomon's maxim of "teach a child" &c. is even more strictly true when put in the negative form than in the affirmative; for experience teaches, that a child taught in the way he should not go, is less likely to depart from it, than a child taught in the way he SHOULD go. Still Solomon's is the right way of stating it; for as the pious John Newton used to say, in reference to EARLY INSTRUCTION, "if you would prevent a bushel from being filled with tares, fill it with wheat," and this, as regards the infant mind, is especially the province of the mother: the child's first years, comprising that period when children learn more from OBSERVATION than positive INSTRUCTION, being all spent with her. Up to three or four years of age, children are the greatest observers in nature; nothing passes before them without leaving some impression upon their minds; it therefore behoves parents to be very circumspect in their conduct, were it only for their children's sake. Instances of the injudicious conduct of parents come to one's ears continually. One in reference to the subject before us I will just relate: a highly respectable lady from the other side of the Tweed, was lately visiting a family not 100 miles from this town, and had her little daughter with her, a child of not more than two years and a half old; the little pet was generally introduced after dinner, as a treat, both to the young ladies of the family and the little stranger herself, all were ready to offer something, by way of getting into favour, and amongst other things she had generally the juice of an orange squeezed into a wine glass which she drank as she saw those around her drink their wine. A gentleman at table one day remarking upon the little darling being regularly initiated in this way to take her wine, the mother laughed, and said "oh yes, I assure you, she likes to do as other people do. One day at home (for she generally has a little sugar and water, or SOMETHING in a WINE GLASS) when her little brother, not more than a year old was brought to the table, and there happened that day to be no wine on the table she said to him, "no gasses day, Baby, no gasses day." Thus even in temperate families, children are gradually initiated into our abominable drinking customs, until even

infants under three years of age are disappointed, if they do not regularly see our drinking apparatus placed on the table after the cloth is drawn. And when they get older, the dear little creature must have just a thimbleful of Port given to it, before it goes out a walking, or when it comes back; and it must take just a quarter of a glass after dinner to drink Mamma's, or Pappa's, or Uncle's, or Aunt's, or Brother's or Sister's good health on their BIRTHDAYS, and of course on the Queen's birthday, until from less to more, the boy and girl are brought to take their bumpers every day, and thus in the middle and higher classes of society are our drinking customs handed down from father and mother to son and daughter; and if they escape being drunkards, no thanks to the customs of our country. I therefore urge it strongly upon all parents, but especially on mothers in all ranks of life, as they value the present and eternal happiness of their children, to abolish these hateful customs and banish every thing that can call them to remembrance. I have seen some house-wives in the humbler walks of life, ornament their chimney pieces and cupboards and side tables with nice clean decanters, wine and other drinking glasses and china punch bowls. Banish all such things as humiliating mementoes of our NATIONAL VICE---I would willingly, if I could, blot out of our language every word that has reference or allusion to the vice of drinking intoxicating liquors. Under Divine Providence, I look mainly to the powerful influence and co-operation of woman in her social and domestic character for the attainment of this great object of our society. Total abstinence from all intoxicating liquors and drugs---I now call upon your worthy secretary to read the report.

It is not without feelings of diffidence, the committee of the Hull Female Temperance Society lay before the public their proceedings during the past year. The first Female Meeting, in Hull, was held in Mr. Ward's house, Moxon-street, April 8, 1837; and, deeply impressed with the evils of intemperance among their own sex, the Ladies of the Hull Temperance Society, formed themselves into a committee about ten months ago for the purpose of carrying out more efficiently their own specific object. The Temperance Society, from the peculiar positions occupied by inebriates, naturally divides itself into two branches, male and female. Each branch has its own class of duties specially appertaining to itself; and hence, as the females are disqualified from carrying out all the objects of the male branch, so are the males equally unbecomingly performing all the duties appertaining to that of the females. It is hardly requisite to state that one of the primary duties alluded to, is that of visiting those who are abandoned to intemperance, and endeavouring to persuade the moderate drinker to give up her "little" for the sake of others, as well as to be an inducement to her husband, friends and acquaintance. The visiting system has afforded the committee extensive opportunities of knowing the evils of intemperance among some portions of their sex; and they are convinced, that the ladies of this town have but a very limited conception of the misery and immorality consequent upon drinking, or they would come forward and endeavour to promote the cause of total abstinence, which as a means to an end is, under the blessing of God, above all others best calculated, as a remedy for intemperance and its train of vices. By the instrumentality of visiting and the weekly meeting, 40* females have been reclaimed, some of whom

have become members of christian churches. The number of members in the female books is 107; but very many sign in the books of the male society: the number in both amounting to 320. Had more labourers been employed, more good would no doubt have been effected; but we hope this Report will engage the benevolence of some kind friends, and bring them out into this field of usefulness; for "the harvest is great, but the labourers are few."

Many ladies object to becoming members of the Temperance Society, intimating that such membership necessarily implies their need of it to keep them sober. Fancying, therefore, that to sign would be a tacit acknowledgement of their own intemperance, they recoil from the Temperance Society; but this is grounded entirely in misapprehension, and very limited views of the principle of all institutions. If christians are the salt of the earth, they by virtue of their profession are required to impart their Savour to others: hence the necessity for all ladies, especially those devoted to Christ, to co-operate in the furtherance of our principles.

The committee beg most respectfully to call the attention of British females to the drinking customs of our country. In the wide range of obstacles to the progress of the cause, there are none greater than domestic and social customs. These implant in the babe the liking for intoxicating drinks, in the boy an idea that such drinks are good and necessary, and confirm the man in the daily use of them: thus children are habituated to drink, and, imitating the example of their parents, frequently become drunkards in youth. Can the ladies expect to have a sober race of men to become fit partners of their daughters, so long as these incipient stages are regularly and systematically passed through? The idea is preposterous: as soon may they expect the leopard to change his spots, or the Ethiopian his skin. Before the little babe can lisp the name of mamma, it is well saturated with spirit; in three or four years, it has its juvenile party well supplied with wine or wine negus to celebrate its birth day, or some important epoch of its life, and, through "the seven ages" of man, this alcoholic culture is carefully attended to. Could parents see that they hereby nurture a wasp in the petal of their children's blooming flower, they would for ever banish alcoholic liquors from their dwellings. The history of almost every family, especially if consisting of several members, furnishes a sad memento of this fact; and hence to all considerate persons that deem the culture of their children in sobriety pre-eminent over all the caprice of fashion, custom and etiquette, the subject assumes a most imposing attitude, and becomes a most important object for careful investigation. It is these customs which form so strong a bulwark against the progress of the temperance cause. The committee therefore most respectfully urge this question upon the attention of British Females. If the males are serious in attributing great influence to the female sex, it is quite evident the subject only requires to be taken up energetically by the ladies of Great Britain, and the most abandoned and profligate libertine will quail in the presence of virtuous female character. What a happy period would this be, and with what serene emotions would every hoary parent be able to

leave this world and all its cares, when she knew, of a moral certainty, that the future scenes of her daughters would be diversified only by the multiplied forms of happiness which spring from the uninterrupted sobriety of their families.

The committee beg to state, that they have hitherto been dependent upon the finances of the Hull Temperance Society, they wish to submit their claims to the ladies and gentlemen of Hull. Subscriptions and donations will be thankfully received by John Wade, Esq. office near North-bridge, and Mr. R. Wilba, Postern-Gate, Hull.

** In our last No. we stated we had upwards of twenty reformed females, but on a more careful examination we find we have forty*

Mrs. W.—I think it a very great honour to appear before this large and respectable audience. I stand here as the wife of a reclaimed character. Although I never was a drunkard, I know well the fruits of tee-tot-lism from the sobriety of my husband, and have to thank God that this blessed cause ever came to Hull. To me it is a source of great happiness, and I hope many will sign to-night. I think it my duty to promote the interest of it in every way I can; and for this purpose, I work hard in it. When my husband signed, I was both dirty and ragged. It is impossible to give you an adequate idea of the troubles I then had to pass through on account of his strong drink. I feel for every drunken female, and by visiting have in my humble way done some good. The first female meeting was held in our house, when some half-dozen females met to advocate the cause. I went from house to house to invite females to attend. What a splendid meeting do I see before me! It shows that great things may rise from the least beginnings, when carried on with perseverance. Some persons say, I should be ashamed to sign tee-total, but I deem it both an honour and a credit; and, had they suffered what I have, they would not, I feel confident, keep back a moment. When I visit drunken females, my heart bleeds to see such ruin of character and mind. I have seen women drunk, when the children were starving for bread, and the fathers cursing and beating their intemperate wives—but I have also seen many such degraded females reformed. Will you not then, females, come into our society, having such good prospects. We have carried on the cause, and as yet have had but two shillings, having been supported by the male society. It is a source of happiness to do good to our fellow creatures; and it is the intention of the Female Committee to be more zealous than ever. If people are affronted, we will not be affronted with them. I wish you moderation men and women to sign (Miss Ann Carr "I second you dear!") I have had six children without a drop of intoxicating liquor, but when my husband continued to take it, I also got a little; for I thought if it would do him good, it would do me good. Since I practised tee-totalism, I am stronger; in hot and cold, I can do my work better; I enjoy better health, and I am every way better. As to my husband, if he held up his hand, you might see its thinness. He was six months, and never brought me a penny. In his drunken states, he promised "he" would be better—and better—but never "amended"—he would never get drunk again; and yet he drank, and but for tee-totalism would have been a drunkard still. He made a vow, that he would never drink again. In his sickness doctor was called in, who recommended porter to him. He began to drink it; and he was a worse drunkard afterwards than before. Mind you drunkards, and do not listen to doctors, when they recommend intoxicating liquor. I consider this doctor was the cause of him breaking his vow. He took a pint—then a quart—and then as much as he could get. Females, to you especially belongs the spreading of the Temperance Reformation. When a man is sober, a woman can turn him round just as she will; and therefore you should sign, and encourage him to do so. You should treat him kindly too. When my husband came home drunk, he would sometimes make noise enough, but he never "flared up" but with chairs and tables.

There are many females who often cause themselves black eyes, and bloody noses, when they have no occasion. I am now happy—I have clothes—victuals not like a beggar; and we live happily and more comfortable together than when we were "courting" (great laughter and applause.) Mind you, young females, where you place your affections—not on a drunkard—or on a moderate drinker, and then you will have some prospect of being happy. Instead of curses, you will be looking after a better world. My husband was not sober, when I married; but I foolishly thought, I could persuade him to become steady. Mrs. W. proceeded to shew how susceptible children are to imitate the drinking practices of their parents, and instanced her own daughter. She related an anecdote of a religious professor taking a drunkard to the alehouse, but who got drunk, whilst the religious professor returned sober, and hence inferred how cautious such men should be, lest they draw their weak brethren into temptation. With an argument grounded upon benevolence, she concluded amidst loud applause.

Mrs.—It is with very great diffidence, I stand before this crowded and respectable audience. I was convinced of the excellency of the principle by hearing it advocated by Mr. Firth and others, and seeing its great results in the reformation of the people. The acknowledged evils which flow from alcoholic liquors, require a remedy, and such a remedy is total abstinence. I was not, however, without my fancies. I imagined I could not do without my glass of wine, but, my dear friends, it is all delusion. When I contemplate the duties of a parent, I am the more strongly impressed with the responsibility and obligation to set my child a good example. Instruction is useful, but much more so when accompanied with example. Vice is so varied in its character, and the sources of temptation are so numerous, that every preventative is required in the moral training of the rising generation. Parents are not sure, that their children will follow the dictates of truth, unless early impressions are made upon the children's minds. I have joined a year and a half ago; and it is a sweet reflection to me to know that, in the sear of life, I have set my children an example, which they can follow with safety. Must it not be peculiarly delightful to every mother to hear her children say, "my mother signed for my sake." It is worth all our attention. The subject rises in importance as we contemplate it. I stand here as a monument of God's mercy, and I shall ever rejoice over the Total Abstinence Society, and pray for its success—(great applause.)

Mrs. S.—I have been, I am sorry to say much addicted to intoxicating liquors. So far gone was I, that no one would trust me sixpence; but now I can be trusted with 20/ or 30/! Since I gave up these practices, I have learnt what it is to be honest. I am better in health, though lately I was three or four nights without rest. Having been made sober, I take pleasure in thinking about better things. By strong drink, I have been robbed of every thing. I have frequently lain in the street through it, and been brought into great troubles. Now I am thankful to the Almighty, that I have been delivered from it. My heart is in the work; and I hope, with the blessing of God, I shall stand fast. It is an honour of no common nature to be connected with this cause. All that know me see a great difference. I am better clothed, and my house is well furnished. With my husband I am at peace, and with him I trust I am looking after a better world. When I took drink, my family friends would not look at me. I was imposed upon by every dishonest person, I came in contact with. Without courage, I shrunk within myself, my own conscience being ever accusing me. It is not so now. I know how to respect myself, and guard against imposition and ill-usage. When I committed myself in liquor, I was of a wandering disposition, and nothing could keep me in my house. In this way I got into sad disgrace. The miseries which I have suffered from liquor, have been to great, that I cannot bear even the name of them, or see the use of them under any form. It is such as I who feel strongly upon this subject, and therefore we cannot avoid

expressing ourselves strongly; but I cannot countenance it in any class of men or women. The very sight of liquor disturbs my mind, and yet a man whose bible teaches him better, told me I was doing wrong to sign tee-totalism. Friends let us give up this drink and wine and spirits, and we shall be happy.

Mrs. KIRK, from Leeds,—I was thinking, while my sister was speaking, what a grand thing this tee-totalism is: it has made a good "job" of my husband. It has turned him inside out and outside in. I have been married to him twenty-two years, and of this time he was twenty years a drunkard. I think I know what *drunkenness* has done. First as to tee-totalism and my family: I have a son fifteen years old. When Mr. Livesey gave his lecture on malt liquor he came home, and said "you should be a tee-totaller," I durst not get any more, lest I should be a stumbling block. My son would look into the pots and say, "I think mother you have been taking poison, I wonder you do not give it up, being a religious woman."—I have been one thirteen years friends,—I signed. Drink is a hardening thing: I have been turned out at all times of night, and at all seasons. It makes man as hard as stones. When snow was upon the ground I have run out of door, and sat for hours in an out-house, till my son came, and told me my husband was settled. Several times I have been tempted to put an end to myself, but I asked myself where I should go, and the fear of eternity put a stop to my wicked designs. I advised my husband to go to a meeting. He never could eat much, and he thought, if he gave drink up, he should die, and told me "I only wanted more money to give to my methodists." I thought I should be able to pay my way.—He would see, said he, my coffin walk first. He had got to that pitch, he would get the razor to cut my throat—prayer was my meat and drink—I asked the Lord what I was to do.—My husband cried, he would wash his hands in my blood.—I cried to the Lord to deliver me, and I felt as if he said, "wait, and see the salvation of the Lord." I did wait. My neighbours looked every morning, if I was dead. At length a man from America came to preach in Leeds. My husband said, "if thou wilt go, I will;" and so we went to Oxford Chapel. The minister was preaching from John 5c. 14. v. "And this is the confidence, that we have in him, that if we ask any thing according to His will, He heareth us." My husband sat, and came home quite comfortable. He would no longer go to the public house. I asked him to join tee-total. He said "do'n't bother me." I knew the change, especially when I got so much money.—Tee-totalism is a cureall.—We will not charge you anything for the pill neither (laughter and applause.) For if all would sign, there would be little need of medicine. My husband had an "asthma cough." Before he had been six months, he was quite clear of it. In eight months, tee-totalism brought some fruit to our house. One Friday there came a man with a load of coals. I said, they are not mine: my husband never orders any coals. He asked if my husband's name was Kirk. I said yes: then added he, they are your coals. Bless God, I exclaimed they are tee-total coals. (laughter and applause.) Then he brought me one thing, and another—pins and needles, (laughter) these are frivolous things, some may say but they are better than a slap upon the cheek! (much laughter and applause.) My husband was undertaker last year; but, instead of paying his men at public house, he paid them at his own house. He was a real infidel. He did not believe there is a God in the Heaven. He believed we are like dogs when we die. When I went to prayer, he would wash himself, clean his shoes, or stork about the house. He would say "if he could see my God, he would believe him;" but now, he is a follower of that Lord and Saviour, whom he once denied and crucified in the spirit. And our house has become a paradise of peace and a house of prayer. When he just signed, we had 5/ of clothes at "my uncle's," but now we have got our clothes. We have no need of asking what drunkenness does. Of one thing, we are all sure, that if men were to become tee-totalers, they would in the end be useful to all around them. Come, wives and daughters, sign this grand and noble tee-total.

MISS MARTHA WILLIAMS, from Leeds,—Christian friends, we address you as such; for we rejoice to know you can be made

such, and we rejoice to advocate the noble cause of total abstinence in this place. That the Lord in His kind providence has made us the honoured instruments in His hands of dispensing good to our fellow creatures, is a source of unmingled joy. Within this sphere of christian labour falls the *advocacy of the cause of tee-totalism*—WE SAY NOTHING OF MODERATION—to see what blessed effects result from tee-totalism, and the thousands and tens of thousands of families made happy, and miserable homes the abode of contentment and peace, is to my mind a rich feast of mercy. We are sorry, that the cause has not received that general support which its importance demands. In ages past, this blessed principle was acted upon. Then our forefathers enjoyed peace and health, and lived much longer. Liquors are now being branded on every side; and we are getting fresh accession of members, and shall continue getting. Some whose zeal is greater than their knowledge, say, "we are placing tee-totalism before religion," but this charge we emphatically deny. The gospel will achieve wonders, and is supreme in our regards. It is that very gospel which urges us to advocate the tee-total cause to make men moral, sober, virtuous and happy. They ask what have *females* to do with it? but we ask again, what have they *not*? Females have like affections, like principles, like minds, like homes, like interests, and a like eternal destiny as their male brethren. If men suffer, females have to sympathize with them. Their interests are identified and cannot be separated. Then have we not sufficient reason to promote that cause which makes a woman's house the dwelling of happiness? It is now twenty years since I, and thirty since my colleague became acquainted with our good friends at Hull. Though poor, we trust we are honest; and we should think it strange, indeed, to be out of this good cause of total abstinence. (Miss Ann Carr, *I would not be out of it for the world!*) The female was not taken out of the foot of man to be trampled upon, nor out of his head to rule over him, but out of his side to be a partner to him. Thus then appears the necessity of the Female Temperance Society. We have brought our banner with us (Miss Ann Carr, and a handsome one too!) Though our banner is blue, we have no political allusion in it. Its blue is an emblem of purity. (Miss Carr, *true blue!*) Tee-totalism promotes purity of design and motive, leading to goodness and virtue. Tee-totalism will not fade, 'till the nation be finally redeemed from intemperance, and, under the spirit of God, universal righteousness reign, peace on earth, and good will to man. The star is the light to the shipwrecked mariner. To him our tee-total principle is rising, and we hope he will be ready to receive its light and influence. Our inscriptions are peace and unity. Men may divide and separate, but this is our motto. I remember reading an anecdote of a cottage and family being surrounded by a great flood. The wind blew, and the rain fell. No one durst venture with the life boat, 'till at last a sailor I believe, (Miss Carr, *very likely!*) leaped into the boat, buffeted the rolling waves, rescued the perishing family, and brought them, amidst the acclamations of the multitude, safely to land. A gentleman stepped forward with a reward, but which the sailor rejected stating that he might give it to the distressed family: the pleasure of having done good to his fellow beings is its own reward (Miss Carr, *it is the blood of a sailor!*) Thus it is with tee-totalism. The world is in a sea of alcoholic liquors tossed by the stormy winds of the infernal world. Tee-totalism, in the life boat of the bible, goes forth and rescues the drinking world from impending death. From the principle involved in this anecdote, my christian females, we signed. We feared not to enter our life boat; and we shall under divine guidance, continue to buffet the alcoholic waves, until our course is finished, and after death we anchor in the haven of eternal rest. Is not the necessity great, when we consider that in London alone, there are 80,000 prostitutes, and shall any fastidious and clinging disposition to wines or beers, interfere with this great, this momentous duty? Forbid it Heaven--forbid it everything which is good and virtuous in the character of British Ladies! Miss Williams proceeded at considerable length in her beautiful peculiar style, but of which our limits prevent us from giving a longer account. She concluded with the following lines:

We praise thee, if one rescu'd soul,
While the past year prolong'd its flight,
Turned shudd'ring from the poisonous bowl
To health and liberty and light.

We praise thee, if one clouded home,
 Where broken hearts despairing pin'd,
 Beheld the sire and husband come,
 Erect and in his perfect mind,
 No more a weeping wife to mock,
 'Till all her hopes in anguish end;
 No more the trembling mind to shock,
 And sink the father in the friend.
 Still give us grace, Almighty King!
 Endeavouring at our posts to stand,
 'Till grateful at thy shrine we bring
 The tribute of a ransom'd land:
 Which from the pestilential chain
 Of foul intemp'rance gladly free,
 Shall spread an annal free from stain
 To all the nations and to thee.

MISS CARR.—Mr. President, sir, I congratulate you in your office on this most interesting occasion, and thank God, he has raised you up to assist in this noble cause. I thank God that my excellent friend Mr. Firth still perseveres, and displays so much firmness and stability to do the work of a man through much opposition; and I rejoice over all the friends who thus unite in carrying out the principle. I hail the Female Committee in their labour of love, and pray God that he may give them an increase of courage. I thank my Heavenly Father for your Parent Society (male.) There was a day, when it was small, but now you have two and they are one. Give praise to the great Head of the Church. I hail you christian friends in presenting yourselves in this audience; and should we be spared to meet at another anniversary without one drunkard in Hull, what a feast of fat things it would be to our souls! This indeed would be true wine, which would make our hearts glad, and our face shine. What rejoicings of mothers and children! Christian females, come and unite. You that fear God will do much good in this good work in the sight of the world. Females have done much mischief; but in the tee-total cause, they may make amends. The following anecdote will illustrate the importance of female abstinence. Two lovers were on the point of marriage, a lady of their acquaintance wished to rob the bride of her intended happy husband. Fatigued on returning from a journey, the intended bride drank some brandy presented by her secret enemy. Sometime after, the gentleman made his appearance but to his astonishment, he found his intended lover drunk. He stopped, and asked himself, "what shall I do? I never imagined my bride had any inclination to drink, but, as this is the case, I shall bid her farewell!" Thus, by means of brandy, this evil disposed rival thwarted the intended marriage. Be quite sure, my young females, how small soever be the quantity you take, the keen scent of a tee-totaller will find it out. By acting up to this principle, good will always follow. I knew a young woman who when a child was allowed half a glass of wine. She continued drinking, wine as she advanced in years. In course of time, she married very respectably. She drunk to excess, her husband found it out, and as a solace (mistaken solace) to his grief, he became a drunkard. All things went wrong. Bankruptcy followed, and he is now * * * Thus by the half glass of wine given in childhood by the mother, it became the ruin of herself, her husband, and children. Mothers, beware and not give wine to your children! She came to our place of worship, and when I looked at her, oh! how humbled I felt! Her face was red and bloated, and she was once the form of beauty—how lost! how degraded! how wretched! and all through intoxicating liquors! I thought, I would visit her, and persuade her to sign tee-total. I besought her with a mother's prayers, and a mother's tears. She could not speak for grief. Her friends thought it was folly in me. I persevered, and she signed. Friends, there is nothing like perseverance! You should never let a poor drunkard rest, until she has signed. They said this female will never keep her pledge. I said, I will trust; she is too noble to break her pledge. She came to our house one day, and told me she had come to sign. I said, "God bless you, dear!" I am glad to see you! are you come to sign? The friends said, she would not stand, but I said this is not fair play. Poor degraded creatures they are in the way of temptation. Do not throw temptation into their way. In course of time, she came to me again; and I advised her to go back again to her old class, but she wished to be with me, and I said, I am glad, to receive you dear! When I have thought on the goodness of our principle, I have

been surprised we have not got five thousand, where we get one! We must cut of right hands and right ears for this good work—Miss Carr proceeded to shew the duty of signing upon christian principle, and by judiciously interspersing her arguments with anecdotes kept up the interest of the meeting to the close. She concluded her rich and animated address, amidst loud and prolonged applause.

SECOND EVENING MEETING, TUESDAY MAY 22nd

JOHN WADE ESQ. IN THE CHAIR.

MY GOOD FRIENDS,

I am glad to meet you again on this occasion, and I hope a good number of you will sign the pledge this Evening. But as I think it of the first importance that all our proceedings should be conducted with the strictest regard to order and decorum, and that in advocating the principles of our society we should give no just cause of offence to any, I must beg leave to request that no reflection be made upon any denomination of christians or christian ministers, or any allusions to politics. And in order, that good domestic hours may not be encroached upon. I beg respectfully to say that I shall leave the chair precisely at a quarter before ten o'clock, as I think every one, especially females, ought to be in their own homes by ten o'clock. I need not bespeak your silent attention to the addresses of our friends from Leeds, their kindness in coming so far to speak to you will ensure them an affectionate hearing.

Mrs.—Mr. President, Ladies' and Gentlemen. I stand here as a reclaimed character. I have now been fourteen months a tee-totaller. I was once a miserable and unhappy being; but, thank God, I am now a happy woman. So wretched was I when I had been drinking, that I thought I would commit suicide; but I thank the Almighty, He has kept me 'till I have seen the error of my ways. I little thought, at one time of my life, that I should ever become intemperate. I took none 'till I was twenty years of age. However I began to take little drops through grief and persuasion, 'till I was overcome. My neighbours soon discovered my habits; and I lost their acquaintance. The consciousness of my own shame made me worse. It was not that I like intoxicating liquors. Having taken one glass, I was almost insensibly led on 'till I was gone. In the midst of my distress I often wished myself dead, and in the bitterness of my soul frequently at Hell. If I appeared in glee it was not so. Though apparently cheerful, sorrow sat upon my heart. Then again I thought every body despised me, but I can say with truth now, that I am respected as I never expected to be. Some persons say, they only take a little drop, and that they shall never become drunkards. This is no safe reason, as I can verify by my own experience. I once thought so, and yet after all my thoughts were wrong. At first one glass served; in a little time one glass produced little effect, then I took another, and another, and so on. It is the nature of drink to produce this effect, and every one of experience knows what I say is true. The course of intemperance was thus entered upon, which has led me into so much misery and pain. The last six years, I had no cause from a good husband, but the drinking system had laid so strong hold on me, I felt some way, as if I could not give it up. I am sorry to think, I did not give up these bad habits long since. I hope, if there are present any unfortunate females, such as I once was, that they will be like me now, a staunch tee-totaller. When in the habit of drinking, I went to no chapel on a Sunday; but I rejoice to say, attendance is now a pleasure to me, and I hope, through the Divine blessing, it will be a means of saving my soul. I never intend again to take another glass. So great have been my sufferings in mind and body, that it is quite impossible to describe them, I was so conscious I was doing wrong to a kind husband, who was doing every thing to draw me away from that accursed drink! But my desire is now to be happy, and make him happy as at a friend for my past misconduct. Do then let me persuade all of you to sign this noble pledge.

Mrs.—As I am weak in voice, I beg to solicit your kind attention. I appear before you not as reclaimed, but as the wife of a reclaimed character. It is delightful to see an audience so immensely interested in the female cause. I am looking forward

to the time when in the place of one we shall have one hundred. I feel so much elevated that I shall think no pains too great to seek out the lost drunkard. When I see a reclaimed sister, she rejoices my heart, and I regret that we cannot do more. Tee-totalism under the blessing of God will bring such a happiness as nothing but strong drink can take away. So convinced am I of the utility of the system, that I am determined to advocate it, not caring who may oppose it. It is from God, and it is sure in His hands to prosper. We had to lament much, when our husbands were drunkards, but now is the time of rejoicing, especially as our husbands spend their time with us at home and bring us their money instead as formerly with the landlady. This is far better, at least we think so, than wasting it at the public house. Some say we are going mad. If we be mad, we hope we shall continue mad. Happiness is all around us. The contrast is so great, we scarcely know how to contain ourselves. I wonder all of you do not experience this happiness; but I am persuaded, many persons are getting their eyes opened—religion is prospering, and God is glorified. To some persons giving up this little drop, is a great self denial, yet greater than to those who have taken a great quantity. It is generally admitted that persons who take this drink feel worse after having taken it. I have been mother of ten children, and I have not taken as much as a gill on an average during my confinement, but my husband being fond of it, always took care to have a good stock in readiness; for he said it would do me good, but I have no doubt he thought a little would do him no harm. When a drunkard my husband was very cross, but now his temper is like the world turned upside down. At one time all the children trembled at his approach. All this is done away and the children rejoice to hear his footsteps. I hope the time is not far distant, when this large room will not hold us (Miss Carr, that will soon be!) Com. my female sisters, try the principle and unite with us in this glorious cause.

MISS ANN CARR.—Mr. President, Ladies, and Gentlemen Facts are stubborn things! I am perfectly satisfied that my mission to this town is from God. I have been delighted beyond measure, whilst I have listened to my blessed sister, who stands near me. I have no doubt, the change has come from God. In reference to the poor degraded sisters, I use the word of my Saviour, I pray thee not to take them out of the world, but to keep them from evil. Though this is a moral institution, it is a most honoured one, and has been a life boat to thousands, great numbers of whom have been united with religious societies, and have been blessed by the Prince of the people. When my esteemed sister reclaimed from intemperance was addressing you, my bosom heaved with emotions of gratitude and praise; and hard indeed must be the heart, which did not beat with devout thanksgiving. The practice of drinking, if done in secret, will become open. You may cram your mouths with pepper-mint drops to cause others to think you have got nothing, but tee-totalers have a keen smell. They will find you out. I have the honour to inform you, that we have banished alcoholic wines, and now we use the unfermented wines in the holy sacrament—the pure juice of the grape. We now use it monthly, and sometimes weekly. Away with all alcoholic liquors! We will have nothing to do with them. Being a stumbling block to my weaker brethren, I will not drink intoxicating liquors, whilst the world standeth lest I make my brother to offend. When I signed, I felt quite delighted when I knew we could commemorate the dying love of our Redeemer without these alcoholic compounds.

To be continued. We are sorry, we are compelled to defer the remainder of the Report to our next. (ED.)

GAINSBOROUGH.—A Temperance Tea Meeting was held in the Town-Hall, Gainsborough, when about two hundred sat down. The meeting was addressed by Messrs. Wilson and Atkinson of Gainsborough, Pearson of Epworth, Hewit of Holbeck, all reformed characters, and Firth of Hull. It was most delightful to hear the testimony of those to the efficacy of tee-totalism, one of whom has under the blessing of God been reclaimed from Infidelity. Messrs. Wilson and Atkinson are now (we understand) members of

a christian church. At the conclusion of the meeting seven signed of whom was Mrs. Longmires, a travelling female preacher among the Primitive Methodists, who at the conclusion of Mr. Firth's address rose deeply affected, and declared that she should sign to be an example to others. After a brief address breathing the most fervent piety, she sat down amidst general applause.

RACES V. TEMPERANCE.—To the inhabitants of the delightful village of Skipsea, near Bridlington, Whit Tuesday proved a pleasant and rational holiday. Early in the day, the villagers were charmed with the music of the Bridlington brass band, and at intervals, until nine o'clock in the evening. Perhaps there never was a more imposing sight of the kind, than that exhibited by the band of music playing, and the beautiful banners unfurled, on that historical mound called "Castle Hil," the property of Jeremiah Lamplough, Esq. In the afternoon a Temperance meeting was held in the Wesleyan Chapel, after which 120 persons sat down to an excellent tea, in a large building of Mr. Croziers. In the evening another public meeting was held in the Independent Chapel, Mr. George Porter, president of the society, in the chair. Many reformed characters addressed both meetings, which were most numerous and respectably attended. At and since the meetings, 30 tee-total signatures have been obtained including two of the greatest drunkards in the town. The number of members is about 50. This was the first anniversary meeting held at Skipsea.—Formerly this day was devoted to licentiousness and vice. We rejoice to find a falling off in the races held on Whit Tuesday, as there was nothing run for but two hats. The writer neither saw nor heard of a single individual intoxicated, though enquiry was made of upwards of 20 persons, who had perambulated the place most of the day. To what is this change attributable? The Temperance Society was established in Skipsea about two years ago.

GREAT TEMPERANCE FESTIVAL AT BARTON.—On Monday, June 15, the Friends at Barton held their first Festival. Nearly a fortnight previous, the friends were busily employed in erecting a capacious Tent. It was most beautifully decorated with evergreens and artificial flowers tastefully made by the ladies. Three splendid chandeliers of evergreens were suspended from the roof, in two of which were placed two elegantly formed imitations of Louth spire. The platform, pillars and sides were also ornamented, in the most exquisite style of art, with a variety of devices. At five o'clock upwards of 500 sat down to a most excellent tea, prepared in the Large Tea Kettle of the Hull Temperance Society. The whole scene was most enchanting, and appeared like a fairy land. Upwards of sixty members of the Hull Temperance Society were present. Barton has raised itself to the highly honoured title of the Wilsden of Lincolnshire. Wm. Hesleden Esq. was in the chair. The speakers from Hull and other parts, among whom was Mr. Grubb, agent of the British Association, appeared to be all animated with the scene. The thrilling eloquence of this meeting has shaken the drunkeries of Barton. During the procession the fair was at a stand, and the streets were as full as at the

time of an election. The most respectable gentlemen of the town crossed the bye streets to meet the procession, at every turn shouts of acclamations rent the air, and every heart beat with joy, whilst some of the brewers and spirit-merchants "looked unutterable things." The waving of handkerchiefs, the clapping of hands, and the smiles and approbation of the ladies from the windows, added to complete one of the most delightful pictures of real life. The whole constituted one of the most splendid exhibitions that were ever seen at Barton. Nothing was wanted to complete the harmony; no, not even the "flats" of the keepers of drunkeries; for as flats are necessary to perfect the harmony of music, the manufactures and venders of poison volunteered the services of their flats and sharps to complete what otherwise must have been necessarily imperfect. While these things were going on, it was our lot to be on board the Barton-packet; and lo! *whut-morè!* exclaimed a friend? something like the figure of a man, standing and leaning backward for the purpose of preserving his centre of gravity, and preventing his lump of abdominal carnation from tumbling upon his mother earth, with a face like the sun red with glory, hiccuped a document announcing "Firth's collection to be seen at Barton, consisting of animals of every description, donkeys, apes and asses, &c." This profound and elaborate piece of intellect, the scintillation of a brewer, druggist and tanner's skull, was posted up in the streets at three o'clock in the morning, and no doubt a copy put into the hands of this *bartonian orator* to illuminate the gloomy futellets of tee-totalers upon the packet. "The jolly god was inimitably impersonated in this orator only with one deficiency, namely the absence of a wine barrel for his throne. The above brewer whose skull appears to be as replete with brains as that of an Egyptian Mummy, descendant of the primogenitor of the Pharaohs, has been so courtly in his demeanour to ourselves, that he must not be offended with us, if we still sing in his grove, and, in spite of man-traps and spring-guns, warble the mellifluous tones of tee-totalism. He may send out his owls and ravens, but the contrast will only serve to deepen our melody. When ever he pleases to molest our honest calling, because "his occupation's gone," he must not feel ungrateful, if we give him a little mild *caastisement*. Solomon says, 27 c. 22 v. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Various resolutions were moved and seconded, recognizing tee-totalism as the only remedy for the banishment of intemperance. Thanks to the ladies, to the gentleman who had kindly offered the ground for the tent, to the decorators and the chairman, were passed seriatim with great applause. The chairman rose and said that, though he had attended many meetings, he never was present where there were "such a feast of reason and a flow of soul." The present meeting was unparalleled in the history of Barton, and so highly gratified had he been with the proceedings of the evening, that he should at all times be ready to assist in

his way the advancement of the cause. Three rounds of clapping succeeded, and the proceedings adjourned to the following evening. The friends took tea again, Wm. Hesleden Esq. in the chair. The meeting was addressed by Messrs. Hudson, Firth and Grubb. The friends at Hull have great reason to rejoice over the fruit of their labours. Great numbers of drunkards have been reclaimed, four jerry shops have been closed—one of them has been turned into a respectable Temperance Hotel—the value of drunkeries has been lessened; (of one alone according to the testimony of the keeper to the yearly amount of 50£.) the formerly nicknamed "DRUNKEN" town of Barton is becoming a praise in the earth, and when those who have mourned over the scenes of bacchanalian revelry and vice, have lived to see the regeneration of the people from intemperance. May they live to see the period, when they may have to exclaim: "Lord now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people: a light to lighten the gentiles, and the glory of thy people Israel." One word in conclusion, to Dr. "SARTOR." If he continue to circulate infamous scandal, we will send him again "to Jericho, 'till his beard be grown."

Leeds, May 30th. 1838.

Sir,

In your no. 6 Pioneer, you briefly noticed the origin and progress of our society. We have now Sir the pleasure to give you a short account of the proceedings at our first anniversary, which was held, in the Female Revivalists' Chapel, Leylands, on April 17th. Tea was taken at five o'clock, at which two hundred and thirty sat down in great unity and delight, to enjoy the "Feast of reason and the flow of soul." The chair was taken by a reformed character. After a short address, Mr. Edward Johnson delighted the meeting with a very animated and appropriate speech. Mrs. J. Thomas and Mrs. M. Kirk, two of our females and the wives of reformed characters, next spoke. The unadorned, simple and sincere manner in which they addressed the meeting excited much interest. Mr. Gilbert a member of the society of Friends then favoured us with an entertaining and encouraging speech. Some other friends having addressed the meeting, the chairman again called upon Mr. Gilbert, whose kind, impressive, and affectionate address, we doubt not, will be as "bread cast upon the waters." Amongst the company were several ladies who, at the conclusion of the meeting, signed the pledge. Twenty-five signatures were obtained. The meeting then broke up much delighted and refreshed with the kind feelings which had been excited.

Sir, we have had our minds much impressed with the belief that it would be productive of much good to our Female Temperance Societies, if all the auxiliaries in the kingdom were to unite in one grand army to assist each other in the good work; and we think it might be of great utility to the cause, if we were to form a Female Abstinence Sick Society, that our poor sisters might be comfortably provided for in the time of sickness or death. We shall be greatly obliged, if you would improve and enlarge upon this subject. We unite in sincere respects to yourself, the treasurer the committee and all the sisters, especially the reformed sisters.

Praying all Peace and Prosperity to the good cause,

We remain yours sincerely,
ANN CAER, MARTHA WILLIAMS.

The first opportunity we shall direct our attention to our friends suggestion. (E.D.)

Correspondence not noticed will appear in our next.

THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 11.]

WEDNESDAY, AUGUST 1, 1838.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

POLITICS VERSUS TEMPERANCE SOCIETIES.

In May Pioneer, we shewed the nature of the Temperance principle as unconnected with Sectarianism; in this, we purpose to expose the folly of those who endeavour to identify Temperance principles with politics. This disposition to give the Temperance Society a political cast, existed formerly to a greater extent than at present, though we are sorry to see, from some Temperance publications in the south put into our hands some time ago, a remnant still left of this political mania. Wherever this mania has existed in a society, it has, as far as our knowledge extends, done, as it ever will do, incalculable injury. No persons are more willing than ourselves to make every allowance, and pass over minor digressions in the advocacy of the question. These errors are easily rectified by a little discretion and good nature in the chairman. In novitiate advocates such digressions may be expected, but a little good sense in the speaker will soon be schooled into the introduction of no politics. Should a man, after having been reminded of this principle of the constitution of the Temperance Society, continue his political advocacy, he should by no means be suffered to speak, or take any active part; for we unhesitatingly affirm, that he will prove highly dangerous to the cause. Thwarted in his object, if he is connected with office, he will unceasingly agitate, generate surmises, and backbitings, sow the seeds of discontent and disunion, and ultimately obtain, out of the inflammable materials which are ever at command in a great community, a party which will give him importance. No one however, having our common cause at heart, can wilfully and openly violate one of the fundamental laws of our constitution. The foundation is philanthropy, into which as an ocean flow the tributary streams of union and concord?

The Temperance Society is like the British Constitution: it has sprung up in the midst of diversity of opinion, been modified by circumstances, and from deformity has assumed the stature and symmetry of a man. It is not to be wondered at, therefore, there should have been introduced things which do not appertain to the system; but, we trust, the public mind is becoming so much enlightened on the subject,

that we have no doubt all persons will see the propriety of confining the cause entirely within its own province. The grand object is *union and concentrated effort*: hence we deduce the following proposition, which we hope to make clear, namely: *that whatever has a tendency to weaken unity and concentration of action, is injurious to the ultimate success of the temperance reformation.* This proposition has no reference to pharisaical zeal grounded upon notoriety, vanity and ambition. These principles wherever they exist, whether under the garb of morality or religion, will be destructive in their end.

The above proposition excludes sectarian doctrines in religion as well as politics. It may be said, that tee-totalism versus moderation does not harmonize with this proposition; but, maintaining as we do, that a Moderation Society is no Temperance Society, and disowning it entirely the objection becomes invalid. Can we therefore upon just grounds show that the introduction of politics is detrimental to the cause?

What are politics? Every person professes to understand them, and yet there are scarcely two of opinion. Ask the Despot, and he will say to govern the people according to his will and pleasure; the Aristocrat, to govern by established laws, but so as to contribute to his own ambition and glory; the Conservative, to uphold the laws, institutions and religion of the country; the Whig, reform abuses; the Radical, to eradicate all misgovernment; and the Ultra radical, to bring the world don quixote like to the ne plus ultra state of perfection by one decisive stroke. Some of these will appoint a public censor over the press, lest it should degenerate into licentiousness and create anarchy; others will throw off every restriction and illuminate the world with knowledge; some will legislate for the sabbath, others against it; some are for triennial parliaments, universal suffrage and vote by ballot, others for septennial parliaments, 20^l suffrage and independent—true British independent open voting; some for the banishment, and others in favour of church rates; some for the voluntary principle, others for a state establishment; some for limited monarchy, others for republicanism; some for the perpetuation of bonds upon the blood, marrow, bones and sinews of our fellow man, others

for the universal emancipation of the world, and who proclaim that it is against all law human and divine that man should in slavery hold his fellow man. In addition to these classes of men, there are others whose politics maintain, that the mass of the people should leave politics to the powers that be, and mind their own business at home, whilst others nightly assemble at the pot-house; and, under the fumes of John Barleycorn or the *evil spirits*, rule empires, dethrone kings, establish republicanism, and make themselves sole dictators. Thus revolves the world of politics; and, like a panorama, at every turn of circumstance and change in the dynasty of kings with the shout of the people, exhibits new scenes and fresh prospects. Thus the world of politics has risen and fallen like the undulating wave. Each century has introduced upon the theatre of action fresh persons, fresh principles, fresh customs, fresh laws; one desideratum has supplanted another, and politics have gone on always aiming but never arriving at either perfection or *unity of sentiment*. If then, since the reign of Alfred, the world of politics have been flitting and changing, we may reasonably infer, that they will continue to do so another thousand years. They did so in all the ages of Greece and Rome, as well as the Asiatic nations of antiquity. Every nation confirms the fact: is it likely, therefore, that the introduction of politics so changeable, so diversified in nature, and complex in principle, can do any good to the Temperance cause? Can they effect unity of sentiment and action? Did they ever do? If they never did, is it likely they ever will, so long as the community is infested with men whose object is only ambition and glory. These will always exist, and will strive to fatten upon the honey of industry and honesty. Admit the introduction of politics into our advocacy, and we shall have one declaiming in rhapsodical big eloquence on behalf of the House of Lords, another of the House of Commons, whilst another is uttering curses both deep and loud against both; and thus, though one might be enraptured, another would be in agony. All these things would come to pass by such a measure. Contending feelings would be excited—rivalry for power—dominion would seek the throne of judgement; but as soon as seated, before it could extend the sceptre of justice, it would behold its people scattered like sheep without a shepherd. Can any one deny that this picture is overcharged? and if not, it becomes the duty of every well-disposed person to discountenance and disown the identification of politics with our great and noble cause. If one man asserts the right, another will; if one publishes, another may. In this there is no exclusive dealing; and hence the Temperance Society must either launch into the ocean, and commit itself to the blast and rage of the rude element entirely or keep safely upon Terra Firma. Advocate politics, and we take up an inferior ground. Politics are the freaks of custom, of incidental and casual changes; morality is general ground, existing in all climes. Common to the black and the white, its principles are felt wherever truth has shed

her radiant beams; and, aloof from the distractions of state affairs, it is felt and enforced amidst the hurricane of party strife, and the din of battle. Let not the friends of the Temperance cause meddle with such combustible materials in connection with their labours. There is nothing which sooner takes fire. Men's passions associated with ten thousand either real or imaginary wrongs are ever rife to let loose upon this subject, and no reason can effectually calm them. As well might we expect to arrest a whirlwind in its course with a butterfly's wing, as produce unity of sentiment and action in politics. Having therefore no union, they can impart none; but without union, the Temperance reformation cannot be carried on. The question is therefore will such political friends regard the accomplishment of that reformation or sacrifice it upon the altar of their own private feelings. General good and not the promotion of private ends, is the only object of the Temperance cause; and, therefore no man can foist his own political dogmas upon a great institution without violating every feeling of propriety and order.

We have shewn that the great principle of unity of sentiment and action by the introduction of politics into the advocacy of the Temperance cause, would be destroyed. They are therefore opposed in character as well as kind to that which is absolutely requisite to give the society efficacy. System is the soul, and truth the presiding genius. The more we keep to these, the more effectual will be our labours and triumphant our success. Every philanthropist will therefore study the good of all; and, by so doing, he will be sure to conform to the general laws and regulations of the society, and at once discountenance the least infringement of them.

ANNIVERSARY MEETING AT EXETER HALL.

The friends in London have had another Anniversary, when delegates from the country societies were present. The speeches of Messrs. Higginbottom and Beaumont were evidently, from the brief report given in the *Intelligencer*, of the highest character. We perused those speeches with great pleasure, as well as that of our friend Mr. Joseph Andrew, especially as they truly represented the state of the Temperance question as existing in the North of England. The London Society, we hope, will soon assume as high ground—neither to buy—sell—give—offer nor countenance either by action, thought or word intoxicating liquors:—to wage an uncompromising warfare with the enemy of men's bodies and souls by the use of "hard arguments and soft words." The Right Honourable Earl Stanhope, does not appear to see the necessity of taking high ground. In his opening speech, he says: "The principles of the society were, as he conceived, pressed to an undue extent, when it was required of those who joined the society, not only to abstain from the use of intoxicating liquors themselves, but refuse to give those liquors to others; and he had known instances in which persons who were truly anxious to promote the objects of that society, had been induced to leave them, because that point had been strongly pressed." In all points in which principle is not involved, it would afford us unmingled pleasure to give way to the wishes of a person so eminent for virtue and talent as the Right Honourable Earl Stanhope; but in the above, we cannot conscientiously abandon without sacrificing that which we hold to be the dearest in tee-totalism, and which enables us consistently to meet our opponents, to

brave the scoffs of the ignorant, and the faction of the discontented and selfish. Give up our principle of *discountenancing* in the full acceptance of the term, and that moment, we who have to fight the battles of opposition in public and private, are rendered pregnable. We should quail before a public audience, had we to contend with an astute reasoner because we know, we should meet with certain defeat. It is easy to reason about compromise, where the course is clear; but to us who are *practically* engaged in the working out of the principle of the society, double—yea sevenfold proof armour is requisite, if it can be obtained; and hence, in a practical point of view, it would unnerve the gigantic arm of tee-totalism. In the abstract the principle of the Noble Earl is, we grant, plausible, but in our opinion, founded upon error; and hence, in dissenting from it, we place the right of private judgement as our authority for discussing it. "To give or to offer" recognizes "the existing customs of taking intoxicating liquors to be good"; and, consequently, that they are good for ourselves, but this is denied by every tee-totaller and total abstainer. If they are not good for ourselves, and we give to others what we know will do them more or less harm, the custom is evil: a custom which lies at the foundation of all drunkenness. So long as we give, we sanction; and, if we sanction one evil custom, the argument holds equally valid for any other: thus, we should be borne upon the tide of public fashion, and become the caprice and sport of the world's effeminacy and vice. Whatever vices then of effeminacy were to be gradually introduced into society, the argument would prevent us from making a decided stand against them; and hence, "when at Rome we must do as Rome does," would become one of the greatest curses of our land. Morality, religion and everything good would be sapped, and the whole edifice of virtuous existence would crumble into dust. The question therefore is, shall we suffer the sanctity of private and domestic morality and virtue to be invaded by the hostile vices of bad custom; and shall every thing we hold dear: our children, sons and daughters, be put into the way of temptation, simply because a bad custom has brought us under its vassalage? If domestic virtue is to succumb to public vice, there may be some conclusiveness in the argument; but, if the sobriety of our children and every thing leading to it rises pre-eminent over the vitiated and morbid appetite of external connections, then as reasonable and rational men, we ought to make a decided stand against that which inevitably leads to vice. But we maintain, though next to omnipotent as custom is, it possesses neither the claim, right nor power to exercise such dominion. If the word of God is to be our guide, we must be governed by *FIXED* principles. "It says do thyself no harm;" and, if we love our neighbour as ourselves, we must do him no harm. It adds come out from among them, and touch not the unclean thing. Of general principles and precepts, the Bible is full; and hence these should form the foundation of our customs. What is innocent and harmless, may be suffered; but what is injurious must be banished. The duty therefore of every man is to arrest custom if vicious, because God commands our preachers to declare, and our moralists to teach the fact. Where is then the ground of this drinking custom? In apathy, habit, and general ignorance. Shall they be allowed to remain undisturbed? or some means employed to cause inquiry—rouse up the spirit of investigation—drive the listlessness from the minds of men and *make men think*? This is done by pronouncing and shewing by deed that intoxicating liquors are bad to body and soul, and *refuse to offer them*, because we conscientiously believe them to contain poison. Not to do so implies a weakness in our convictions or want of sufficient stability to stem the torrent of the world's fashion. Custom however is good when directed into its proper channels; and though bad to him who gives intoxicating liquors, to a tee-totaller it becomes a bulwark. The customs of society pretend to be grounded upon the refinements of civilization, one of which is, *to make all around us comfortable and happy*. Now if a man has become a tee-totaller, how can another who is governed by this rule, wish him to violate his pledge of *discountenancing* intoxicating liquors? Can this make the tee-totaller comfortable and happy? Is to violate his conscience, to utter fabrications, to make a man happy, and thus to force him to commit a sin?

No, certainly not! That very rule at once says "my good friend, you are a tee-totaller, I cannot invite you to join with me in a glass of wine or spirit, but we will agree to differ on this point." What will be the effect? If nothing more is said, a most powerful effect is produced—we have known it in numerous instances! and, in no case have we had the least difficulty. Yea the very presence of a tee-totaller sometimes operates like an electrifying machine. There are seasons when it would be rude to introduce the subject of tee-totalism. We would never make it obtrusive, but at all times, if required would defend its principles. Times and seasons must be duly embraced. As the success of a general depends greatly upon the arrangement of his tactics, and the season of attack, so does that of tee-totalism upon the judicious conduct of the advocate. The presence of virtue makes vice quail, and so quail men conscious of the pernicious properties of intoxicating liquors. We have merely to turn custom into another channel. Unless we can do so, embankments will be unceasingly raised. "My neighbour, says the brewer and wine maker, will make because gentlemen and ladies drink. Over my traffic, they throw the mantle of respectability and refinement." Because the Peer takes his wine, the Peasant will have his ale. The law of liberty is asserted by every one, whether he sits on the throne, or follows the plough. This birthright is sacred. It is the Temple of his family altar, and the jewel in his crown. The shipwrecked mariner, pelted by the snow and hail upon some barren rock, claims it; and encouraged by the law of self-preservation, still makes among the rude waves, an effort for his life. Hence if we wish to lay down a broad consistent principle of action for the human family, it must be without exception—without the *possibility* of perversion—or the ingenuity of man's depraved appetite will seek out some new invention to pervert it from its legitimate end. The end of all our efforts is to finally and ultimately banish intoxicating liquors from our land. How shall this be done—when—and where shall it be accomplished? The time for doing, if ever, will come; and, hence, what *will* be necessary must be useful *now*; and therefore all these considerations lead us to the conclusion, that tee-totalism rightly interpreted is the only proper and efficient remedy to banish intemperance. Again: "The Noble Earl says," nor could "a member admit to his table his most dear and intimate friend, unless he also were a tee-totaller, which would *certainly be a species of tyranny and an invasion of the "privacies of domestic life."*

"The privacies of domestic life" are, in our opinion, those regulations of a family which its heads may deem requisite for the most effectual culture of their children in order, goodness and virtue." We contend, that public customs are of very different character; and hence to give or offer according to present custom is rather an infringement than otherwise upon those privacies. It is a slavery under which public opinion puts man, notwithstanding the disapproval of his better judgement; and therefore we should deem such to be an invasion into the sanctity of his domestic arrangements. But the objection is more fancied than real. What is requisite to manifest hospitality? Grant that some kinds of liquors are required, why intoxicating, when it has been shewn scores of times, that intellectual conversation suffers no loss, but rather receives a zest from the absence of alcoholic drinks? If liquors are wanted, get unfermented, place them before friends. Being such as the family drink, can any friend wish for anything else than what is recognized and drunk by the family? We grant the manner in which the Noble Earl puts the position, is the strongest; but it requires only to be examined in order to discover its fallacy. What is friendship? "Socrates says, if we remember correctly, it is that which will console a man in sorrow or distress, and after death will drop a tear of affectionate remembrance upon his grave." If then this is friendship, would any friend not comply with and admire the act too of adopting such a line of conduct in our families as would preclude the possibility of falling into temptation. If not such, friendship cannot be real. It may however be objected, that visitors would not be pleased. If they visit for the sake of drinking, they compliment our alcoholic liquors instead of ourselves; and therefore call upon us not see us so

much as our flaming decanters. From such acquaintance, we pray, "good Lord deliver us."

Instead of tyranny, we look upon it as the greatest liberty. Real friendship is perfected by intellectual conversation, and mutual exchange of genuine feelings and sympathies. These are seated in the mind. What contributes to these must therefore promote mental liberty. Absence from alcoholic influence is the presence of the full energy of the faculties; and therefore, by treating our friends as we ourselves live, namely in what we deem perfect liberty, it cannot be deemed slavery or tyranny. If slavery of sensual gratification is intended, the sooner it is effected and the better. From these views, we perceive that these objections have no real foundation. They are grounded in a morbid state of public feeling. The question is, shall we suffer these little objections to interfere with the principle of a great public institution like that of teetotalism? If to either side, to which should we incline? Shall we rivet the bolt seven times faster, or file the head and thin the plate? Mark! the bad customs of our land are to be changed! It is the climax of our labours! the consummation of our anticipated joys! "It is our heart's desire and prayer to God." The general deliverance of man, from alcohol is our war cry. It lives in our thoughts—it breathes in our actions—in the morning it is the theme of our orisons, and whispers in the evening, hence, to carry this point of attack, all our forces are concentrated that, by the decision of the hour, the breach may be made, and the flag of teetotal liberty placed upon the citadel to stream in the breeze of universal love and peace.

FEMALE ANNIVERSARY CONTINUED.

Miss Ann Carr's Speech continued.

I have had the happiness of performing the rites of the funeral service, when intoxicating liquors were not allowed, and a most delightful and solemn occasion it was. How frequently this solemn rite is marred by acts of inebriety; instead of wine we had coffee. I sincerely wish, that all friends would adopt this plan. How much better, and how much more appropriate to this solemn hour! I would have all the customs of the country changed at births, christenings, weddings and every other occasion of friendly hospitality. Carry this principle out into all your ways, and you, wives and females, are sure to experience the benefits. There was a large and pompous funeral in our neighbourhood. Passing by soon after, I saw a woman with a large bundle of funeral clothes and hoods amidst a great mob. Some were laughing, and others making nonsense over this drunken woman. I rushed through the crowd, and implored the woman to go with me to a place of safety. It afforded me an opportunity to say a few words to my fellow creatures. I knew not that I should do any good; but if we attend to our Lord's words, we are taught to believe that He will bless them. The doing of small things is never to be despised. I remember well the first time I came into this room at a meeting. There were a few females sat there, and your honoured secretary alone except one person advocating the cause; but, now, what a fine society, and what a splendid Female Anniversary! The day of small things, I say must not be despised. Let us therefore at all times strive to do good, and leave the blessing to God. "Paul may plant, and Apollon may water, but it is God that giveth the increase." We rejoice to water the good tree of teetotalism. It has taken deep root, is springing up, and now bearing fruit to the honour of humanity and the glory of God. Reflecting upon the value of our principle, I do not know how to express my ecstasy! False prophets say our cause will come to naught, but I am sure, it is of the Lord—it cannot be otherwise,—and if properly attended to must go on—and it shall go on, so long as I can use my tongue. I have often thought a woman can do anything with a man, only go the right way about him. Every innocent means are right to be used to bring him over to our cause. When he is angry his wife must be affectionate (laughter.) Never mind a black eye! It never broke a bone. (Here Miss Carr's manner was more expressive than her language.) Our object is to win you on the side of teetotalism, and then to the side of Christ. There appears to be something like the dividing of the sea through which Israel passed. You must become

sober, before you can be virtuous, religious and happy. Last Tuesday night, I was among my poor degraded townsmen. I saw one of my neighbours reclaimed. He delighted me exceedingly. To him I addressed the language of a dying woman. What! shall they say teetotalism has done no good? May the Lord remove their ignorance! At Market Rasen, one hundred reformed characters have united with the Wesleyan connection, and the Primitive Methodists have added greatly to their number. They are now singing the praises and the hallelujahs of the Lamb. I must tell you the whole truth, and while I do so it comes warm from the heart! In one society, I know there has been one thousand two hundred brought to God, and numbers go to their band meetings. There is no more "strap" wanted of 10s. or 12s. a week. This is done with. The strap is paid off, and the 10s or 12s. goes into the pockets of the wife instead of those of the landlady. It is the custom sometimes of the foreman of a mill to keep a tom-and-jerry-shop for the men to spend their money at. I knew the above case of a man spending 10s. or 12s. every week. It is not so now. Instead of bad meat, and sometimes scarcely any, the family has coffee, cocoa, a whirling leg of mutton, a pudding and sometimes plums too to please the children. These my friends are the things in store for teetotallers. Will you keep back then? I ask, will you? I fancy I hear you say, you will not. Come then, and let us have gatherings in by hundreds! Miss Ann Carr proceeded to advocate the cause upon the ground of benevolence and sat down amidst enthusiastic cheers.

MISS MARTHA WILLIAMS.—Mr. President, Ladies and Gentlemen. My christian friends, allow me to engage your kind attention for a few minutes. This is the last evening probably, and may be the last time we shall have the privilege of addressing you; but we hope, if not spared to see you again, we shall meet you in an upper and better world. I have had many thoughts, whilst my worthy friends have been addressing you. The subject which I chose for the sabbath's discourse, forcibly strikes my mind at this present time: "Babylon the great is fallen." As an echo of that voice, we may indeed hear a voice in the Temperance cause crying to the poor degraded drunkard. A great amount of good, I expect from the Female Auxiliary. The good done in the Leeds as well as the Hull Society, must I am sure be delightful. The poorest degraded character I hold as my sister, and esteem it a duty to promote her happiness. In this object we all unite, and form one battallion; and when we have finished our warfare, with what emotions of gratitude can we lay down our arms at Jesus feet! There are Female Societies in Leeds, Manchester, Bristol, and we had the honour of forming the first London Female Auxiliary. If the Male Society be the foundation, our Female Society may not be deemed inappropriately the key-stone of the building. The principles are progressing in every branch of society. In Leeds we have a fine Youth's Society, as well as an extensive Female Society, by which many from the lowest states of destitution have been raised to sobriety and peace. These are the blessed results and the trophies of our victory; and what may we not expect? A generation rising in blooming health, happiness and peace. We look at our Youths as the top stone which, we pray, the Lord will raise to our building with shoutings and hallelujah. I have been looking at the different vessels in the dock, and directed my attention to our Temperance vessel, and began to ask myself, whether she is well built, if she is without grog, has a good company, a fine crew, and whether she has a good copper bottom, and if she is bounding for eternity never to return? I see she is little, but she is well built, has a good company, crew and sober passengers. She has moreover a strong copper bottom, which is wasted neither by air nor water, seven times proof. She has no poison which unmans the sailors in the time of danger, and nothing to eat but good substantial wholesome food. She has the best of captains, even Christ the Lord of the winds and the sea, and the bible is our chart. Without this we would not be for the world. Fully equipped and manned, we are sailing with a fair breeze for eternity. I have again been looking around, and I beheld the moderation ship. She is large and unwieldy. At a distance she cuts a majestic swell; but on near approach I find her timbers are rotten, with gaping chinks which let in the water, as fast as the sailors, doing their utmost, can pump it out, even when sober.

I see too a considerable portion of the company, passengers and crew are drunkards, and while they are carousing over "their little drop" she is springing another leak, and thus threatening imminent peril, and death, if nothing come to their rescue. Instead too of a copper bottom, she has got some paste-board. The action of the waves is softening it, and the water rushes into it by torrents. What is the cry the crew is just raising? "Britons never shall be slaves," mingled with alarm! danger! death! from some two or three sober men and women. Our tee-total captain with a small body of his tee-total crew lets down the life-boat; and sweeping the blue wave, arrives just in time to their deliverance, when the noise of the waters rushing through the sides, and paste-board bottom would confound any crew except cool deliberate tee-totalers. They land their moderation cargo in safety, and they raise their voice in a general song of thanksgiving and praise. Let us build no more moderation ships. All tee-total! tee-total for ever! Ours is now in full sail; and being suited both to sea or river, she can sail in waters where the large moderation vessel cannot, supposing her not to be full of leaks. Many around me, who were formerly outcasts of society, have been taken aboard. What a happy, a delightful thing, fit for angels' thought and angels' praise! And many poor shipwrecked sailors cast upon the rock of intemperance, have been taken up and restored to their family, friends and to Christ. Save a drunkard say they? Yes, look at the dull eye, and anguished heart. For them I came hither, and to them we cry come along with us, and we will do you good. They say, what a noise this tee-total woman makes. There are though two of us, and we rejoice in our noise, if we can be the means of saving perishing mortals. Our book is open to all, young and old, black and white, bond and free. From twelve to seventy-two, we take in—some say they are children. Yes children: "a flower offered in the bud is no vain sacrifice." We hope the time will be soon here when all will embrace the benefits of our good cause. In the list of ministers connected with us, out of nineteen thirteen are firm tee-totalers, besides ministers, deacons and ladies of other denominations. This is surely some confirmation of our arguments; and, if all that own the name of Jesus, do not conform soon, they will be left in the rear. Christians and brethren then let us put away our little prejudices; let us mortify our bodies (though it is no mortification) let us think of the love of Christ more, and less of our material bodies; let us pray and love our brethren more; and then we shall think all we can, and do all we can to promote in every way the sobriety and happiness of our brethren.

Mrs. Kirk, of Leeds.—I have often thought that drink is the greatest curse of our land. I was once in misery through it; but if there is a happy family, it is mine. At Leeds we have sick clubs; and when we pay our money, we have to spend sixpence for the good of the house. When I went I took a basin for the poison, but as soon as I got to the door, I threw it out—nay I sprinkled it, lest some drunkard should get any; for there are some that would lick it up rather than it should be lost, but I was determined it should not be licked up. This is the way, we should do with all intoxicating liquors. If I could buy all the liquor in the world to-night, I would do so with it, if there could be no more made. When my husband came drunk home, I had many a race with him in and out of the house, for I always thought it wise to miss "knocks and kicks," if I could. At one time he earned ten shillings and sixpence per week, and out of which he would manage to bring me sometimes two shillings. If landlords had to make bricks, and landlords to bind shoes for their livelihood, they would know what many poor wives have to suffer, while they are keeping them at their house drinking. When my husband signed, my son asked him how he felt. He said now he could burn a forty holed kiln better than a ten holed kiln before. He had tried the system under all circumstances, and he is far better without than with any kind of intoxicating drinks (I should have told you, that my husband is a brick maker in all its parts.) He is now a staunch tee-totaler, and will walk miles to a meeting after he has done his work to advocate the glorious cause of tee-totalism. As to myself I have to carry as much as sixty-five pounds and seventy-five pounds upon my head. Oh! had I and my husband been a tee-totaler I should have been a "bonny deal better." What is there worse than to be

turned out of doors at night in all weathers, and at all seasons? Before I married, he was a drunkard. Take warning, you young females! You may look in blooming health, and have fair faces now and fine clothes; but only marry a drunkard, your bloom will fade and clothes will walk off to my uncle's. My father was a drunkard, and my brother fell from religion five times by it. Tee-total I live and breathe. When people want to know where I live, they ask for tee-total Mary Kirk. My husband calls me tee-total poll. Call me anything except a drunken woman. I used to walk with old stockings, and my shoes went "flop, flop." My garments were of the same pattern, but now I am comfortable. Yea, to come to your festival, my husband bought me a silver chain, but I thought it was too fine; so I did not put it on. Have I not then much reason to twine tee-total round my heart? When my husband was a drunkard, he would say when he was in better fashion, "oh! I do love thee!" then I said, if thou does, keep my commandment which is to bring thy money home, and then I will believe thee. (Much cheering.)

Mrs.—As Solomon says, whilst I mused the fire kindled within me, and I spake with my tongue; and surely it is the case with me this evening. Tee-totalism is a grand cause. It makes wives happy, and restores their husbands to their right minds ready to receive the truth. Some say, "we will enjoy the good creatures of God, and we will have them as long as we can get them. Tee-totalism enjoys nothing." Every man ought to enjoy the labour of his own hands. I and my husband enjoy our labour. Tee-totalism has supplied us with food and clothing. I never was a drunkard, but I took my little drop. I would not however go to any dram shop, lest the world should think I liked liquors. By this means, I was saved from many temptations into which many have fallen. I am subjected to a severe complaint, and my husband would not retire without having something in the house for it. By tee-totalism I have been cured. I have been under the doctor's hands; and I never found any one able to do me good. What we spent in liquor will now buy a new gown with shawl bonnet, and we shall have a few sovereigns to spare. Mrs. K. proceeded to argue upon the general grounds of christianity, and spoke on the necessity of taking high ground in the Temperance question. (applause.)

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

I have noticed with pleasure the remarks you have made on my letter, in June Pioneer, signed "No Member;" but I must be allowed to correct a little mistake, into which you have fallen. My quotation from scripture was not made with an intention of countenancing the drinking of alcoholic or any other spirituous liquors or even wines to excess; on the contrary, the way in which it is quoted, I think, is intended as pleading an allowable exception to an admirable precept laid down by the Apostle; nor was I at all aware of the circumstance, that this passage, viz "letting our moderation be known to all men" was ever quoted in favour of drinking in a way that must prove injurious to the constitution of man. As to drinking what you call alcoholic liquors, when I quoted the passage, I did not in the least wish to favour or palliate the practice, the idea never entered my head: the quotation was made without thinking there was such an article in existence, so distant were my views from advocating or palliating the baneful practice. Though I admit all this, I cannot admit that alcoholic liquors are not amongst the many "good things" (and may not with propriety be termed such) with which we are blessed, and that our improper use of them will not prove to the contrary. Nor do I admit that Prussic Acid, which you name, and many other virulent poisons are not "good things." On the contrary, all these things are good in their places; and He who created man and endowed him with reason, intends them for his benefit, and man alone is responsible, if they do not prove so. There are many things which have produced more evil

than good in the world, but which are good in themselves, and man alone is responsible for their improper use, and wisely, in my opinion, was it so intended. The Press is a very powerful instrument either for good or evil, and it has been used for the promotion of both purposes. Many other things might be named of this description, which are wonderfully powerful in their effects either in promoting good or evil; but who, on this account, is so foolhardy as to say, that the printing press shall for ever cease, because it may do much injury to the morals of mankind? It may be said, this cannot apply to brandy or alcoholic liquors. I only beg to add that within these twelve months, I was restored to life by brandy, when in a sinking state administered by my medical attendant, who happened to be with me at the very critical period; and, had it not been for the proper use of brandy, this pen would never have advocated the Temperance cause, which, I trust, I am doing in these lines. I beg to call your attention to make the proper distinction between the use and abuse of alcoholic liquors, and not blame the article for the consequences of which man alone is accountable. I must also be allowed to thank you for your remarks on the meaning of the greek word ("Epieike;") but, at the same time, I think you will admit that the term "moderation" is a good rendering of the passage quoted.

I trust by the foregoing lines no one will suppose me anything but a true friend to Temperance Societies, and a very warm one of the Tee-Total plan in every instance where it is needful; nor shall I censure those who adopt the latter, even when necessity does not require it. The beautiful anecdote of Charles Waterton, Esq., quoted in your last number, in my opinion, is worth all the rest of the matter it contains: he is a tee-total man, and an admirable specimen of the practicability of the system. On this account I do regret, while I do not wish to undervalue the original matter in your "Pioneer," that more quotations are not made from works already put forth by the press. By these means, we should get, in a condensed form, a great deal of valuable matter on this important subject, and which, I have no doubt, at present escapes the eye of the Temperance members. I notice the communication in the Pioneer entitled "Gleaning of Facts." These are a description of facts so called, which I think have never been well authenticated. I think few medical men will admit, that it is possible for human beings to get so saturated with alcoholic liquors as to be combustible and take fire from the breath of the mouth; if it be so, probably some of your readers will be able to bring some facts under our notice near home, and, well attested by some of our Temperance medical friends.

Wishing Mr. Editor, you and your good cause every success, and promising you at the same time my services in its promotion in every way which I think consistent with my own views of the subject, I remain,

Your sincere friend,
NO MEMBER.

We have been necessitated to curtail the latter part of our friend's communication (Ed.)

If our correspondent means that alcoholic liquors, when used are to be taken as a medicine, and not as a beverage, the Temperance pledge admits his qualification; but if as a beverage, our argument is unanswered, and the use of henbane, prussic acid and arsenic, as a common article of diet may be justified upon the same ground. In compliance with the request to "make a proper distinction between the use and abuse of alcoholic liquors," we beg to state they are never necessary as a beverage to a person in good health. This is brief and we trust pointed.

From our friend's reasoning, we deduce this as a corollary; and hence his argument is tee-total. Lest a false conclusion be drawn from the argument on the use of the press, it may not be improper to shew its want of parallelism. The press is the means for the diffusion of knowledge, but the use of alcoholic liquors is not the means of sustaining the body. The use of the one for its legitimate object, is no argument for the use of the other to an illegitimate object. The parity of the reasoning does not therefore exist; and hence it fails in the justness of its application. The press is good in itself, but alcoholic liquors are not in themselves as articles of beverage. Were our correspondent arguing against excess in eating beef or pudding, his reasoning would hold, because beef and pudding are good in themselves as articles of diet, but the use of alcoholic liquors, being of a totally different character, cannot be thus justified. As to our correspondent's doubt of the truth of the gleanings of facts, we leave it at present to be settled by the correspondent who furnished the article. We beg our friends will write proper names distinctly. Some of them we are obliged to write afresh for the compositor. (Ed.)

TOBACCO AND SNUFF.

The customs of the country are so numerous, that to a careless observer they may appear in general isolated and harmless, but, on careful examination, they will be found both numerous and hostile to the spread of morality. If we enter a public room, we meet with fumes of tobacco which half choke us. The pure breath of Heaven is contaminated, and we are compelled to inhale the noxious cloud. Strutting about with a pipe two feet long, the devotee measures his dignity by the magnitude of his puffs; and often have we witnessed more consequence under the use of the pipe than the most splendid effort of genius. Were the custom confined to men, it would be less pernicious. Mushrooms of lads, fancying the pipe the measure of a man, must smoke to prove their manhood; and boys too imitating their MAJORES follow in the rear: thus is that nauseous, filthy practice perpetuated; and unless an effort be made to bring it into disrepute, we shall soon be as bad as the Chinese. One man says, he had rather have a pipe of tobacco than his tea; another, he cannot sleep without it; another, he cannot think without it; another, he cannot arrange his plans without it; another, it gives him an appetite: anything as an excuse to justify the dirty habit. Whilst one person is puffing away, and almost hiding himself from mortal ken, another is rolling a quid about in his mouth, and expatiating upon its delicious flavour. A third is snuffing and cramming up his nostrils what is not fit for certain long-eared quadrupeds. These habits are intimately connected with the ale bench. If a man is everlastingly parching his mouth, he must have something to drink. The human system is like the green fields: if there is no moisture to refresh the ground, the green herbage is soon transformed into a barren waste. The fluids of the body being dried up by unnatural causes, the system must be replenished. Let us at once abandon this nauseous practice. Smoking and snuff taking are but approaches to barbarism, and the remains of the old drinking system. We are persuaded, when tee-totalism becomes universal, smoking and snuff taking will be supplanted by intellectual conversation and more rational amusement. When at Market Weighton we formed a society against snuff and tobacco

apart from the Temperance Society. Many inveterate smokers signed; since, two pledges, one against tobacco, and another snuff, have been signed by many inveterate smokers in the Hull Temperance Society.

HULL ANTI-TOBACCO DECLARATION.

I do hereby agree to abstain from Tobacco, Cigars, Opium, and all intoxicating Drugs, and to discountenance the practice of using them.

HULL ANTI-SNUFF DECLARATION.

I do hereby agree to abstain from the use of Snuff, and to discountenance the practice of using it.

We hope the friends of total abstinence will direct their attention to this subject, observing that these declarations must be considered as separate and distinct from the Temperance Society.

THE BRITISH ASSOCIATION

For the Promotion of Temperance on the Principle of Total Abstinence from all Intoxicating Liquors.

FIFTH ANNUAL CONFERENCE.

HELD IN THE TOWN HALL, BIRMINGHAM,

On Tuesday, Wednesday, Thursday and Friday, the 3rd, 4th, 5th, and 6th Days of July, 1838.

ROBERT GUEST WHITE, Esq. President in the Chair.

MR. FREDERICK R. LEES, Secretary.

DELEGATES PRESENT.

From Dublin—Messrs. Edward Geohegan, Samuel Young, and Patrick Tommins; George Browne, Esq. (from the Juvenile Society.) Liverpool—R. G. White Esq. Leeds—Messrs. John Andrew and B. Crossley. Manchester—Rev. Francis Beardsall and Mr. Samuel Hague. Birmingham—John Cadbury and James Stubbin, Esqs. Bristol—Joseph Eaton Esq. Paisley (Scotland)—Mr. George Caldwell. Isle of Man—Mr. R. Fargher. Guernsey—R. R. Moore, Esq. Welchpool (Wales)—Rev. Mr. Jones. Colne—Mr. Douglas. Bolton and Blackburn—Mr. Hodson. Market Harborough—Messrs. Cooke and Sulley. Rowell—Mr. W. Symington. Smeeton—Mr. W. Haddon. Chester—Mr. Roberts. Halifax—Geo. B. Browne, Esq. Barnsley—Messrs. John Wood and Sykes Bickers. Macclesfield—Mr. David Holland. Madeley (Shropshire)—Mr. Randall. Stockport—Mr. J. Harrison. Yardley (Worcestershire)—Messrs. James Holiday and Wm. Wigley. Coventry—Rev. John Thomas Bannister. Tunstall—Mr. Thomas Haxley. Cheltenham—Mr. Jackson. Preston—Mr. Edward Grubb. Deputation from the New British and Foreign Temperance Society, Rev. W. R. Baker, Messrs. Meredith, W. Janson, junr. Batjer and Green.

PRINCIPAL RESOLUTIONS

Passed at the Fifth Annual Conference.

1. That the Report of the Executive Committee, and the Treasurer's accounts, now read, be adopted and passed.

2. That in the opinion of this Conference (an opinion formed upon the experience of the past two years) it is not advisable for this Association to enforce upon its branches any particular form of pledge; but to require, as the ground of union, the principle of Total Abstinence from all Intoxicating Liquors, and an acknowledged obligation on the part of the members to discountenance the causes and occasions of intemperance.

3. That this Association, believing that the drinking customs of this country, in reference to the giving

of Intoxicating Liquors in the way of hospitality and reward, are among the most powerful causes of intemperance, strongly urge upon all members of Temperance Societies the necessity of adopting special and strenuous efforts to put an end to such pernicious customs.

4. That the practice of establishing drinking treats, and of enforcing fines, footings, &c. among mechanics and labourers, to be spent in Intoxicating Liquors, being productive of a great amount of intemperance, this Association earnestly recommend all Temperance Societies to adopt measures for removing this particular source of evil,—such as the formation of Anti-Usage Societies, and the circulation among masters and workmen of the excellent publications of JOHN DUNLOP, Esq., whose works on the subject are entitled to the highest commendation.

7. That this Conference having received with feelings of sincere gratification the Report that Female Temperance Societies have been established in different parts of the United Kingdom, earnestly recommend our female friends to form auxiliary societies in their various localities, and thus promote, with their powerful and combined influence, the cause of Temperance Reform.

8. That this Convention, deeply impressed with the vast importance of securing the sobriety and enlisting the aid of the young, urge upon all the friends of Temperance, and particularly upon the teachers and conductors of Sabbath and other Schools, the promotion of Juvenile Temperance Societies.

14. This Association being fully persuaded of the great immorality of the traffic in intoxicating drinks, and consequently of the laws which license such traffic, —Resolved, That this meeting earnestly urge upon all the friends of Temperance to employ their utmost exertions, in their individual and relative capacity, to destroy the respectability which the sanction of the law now throws around a traffic so inimical to the welfare of the community.

15. That it is the duty of every friend of Temperance to promote petitions to the Legislature, embodying our views on the immorality of the traffic, and urging respectfully but earnestly, the consideration of this subject, and the enactment of such laws as will speedily terminate the traffic in all intoxicating drinks.

16. That the Executive Committee be requested to draw up a form of petition for addressing Parliament upon this subject.

18. That as the prosperity of the Temperance cause must greatly depend on the manner in which it is advocated, this Association strongly urge on all its friends, and particularly upon its public advocates, the great importance of constantly manifesting a Christian spirit towards their opponents; and especially of avoiding such arguments as may be fairly interpreted into an undervaluing of the authority of the Sacred Scriptures, in reference to their bearing on the Temperance question.

19. That in order to promote more effectually the Temperance Reformation, on the principles of Total

Abstinence from all intoxicating drinks, it is in the opinion of this Conference highly desirable that a union of the British Association and of the New British and Foreign Temperance Society should be effected; and that the following be proposed as the

CONDITIONS OF UNION :

I. That the New British and Foreign Temperance Society shall adopt as one of the Rules of the United Society, the 2nd Resolution passed by the present Conference, viz:---

"That it is not advisable for this Association to enforce upon its branches the adoption of any PARTICULAR FORM of pledge; but to require, as the ground of union the principle of Total Abstinence from all Intoxicating Liquors, and an ACKNOWLEDGED OBLIGATION on the part of the members, to DISCOURTAGE THE CAUSES AND OCCASIONS OF INTEMPERANCE."

II. That the United Societies be entitled the "*British and Foreign Temperance Association.*"

III. That London be the centre of the operations of the Association; and that its general affairs, from the time of the union being effected, be under the direction of the existing Committee of the New British and Foreign Temperance Society, until the first general Meeting of the Association, to be held in May, 1839.

IV. That the Annual Meeting of the Association shall be held in London in the month of May, and that an Annual Meeting of Delegates, for the transaction of business, shall take place in one of the chief towns of the kingdom.

V. That the Executive Committee of the British and Foreign Temperance Association shall consist of individuals resident in London, and the neighbourhood, to be named by the Annual Meeting of Delegates, from the Auxiliary Societies; the Delegates, in conjunction with the Committee, having the power of altering existing laws, and framing new ones.

VI. That the next Annual Meeting of Delegates be held in Liverpool, on Tuesday, July 16, 1839.

21. That a vote of thanks be returned to R. G. WHITE, Esq., for his kindness and urbanity in the chair; and to the Executive Committee, for their exertions during the past year; and that they and the other Officers be re-appointed.

On Thursday, June 21, a Temperance meeting was held in the Wesleyan Chapel, Ferry, Messrs Pearson of Epworth and Firth of Hull addressed the audience; on the Friday another meeting, in the Town Hall at Epworth, Rev. G. Beckett M. A. in the chair. The chairman stated that he had engaged a gentleman to canvass the town to know whether his parishioners approved of the introduction of tee-totalism into the parish. As far as the inquiry had been made, he was happy to state the respectable inhabitants much approved of it, and were glad to bear testimony to the good which had been effected. On the Saturday, Mr. Firth went to lecture at Crowle. On arriving at the village, he was informed that a gentleman, formerly a minister, intended to appear for the purpose of opposing tee-totalism. The Gentleman accordingly came to the meeting. Mr. Pearson was called to the chair. Mr. Firth having inquired of the gentleman into the nature of his objection, and half an hour being appointed for answer and reply, opened the debate by shewing, that tee-total is scriptural. The gentleman followed, but, instead of replying to

Mr. Firth's argument, made a speech of half-an-hour and ten minutes, running over the bible from Noah to the Day of Pentecost. Mr. Firth then rose, and stated that, by the law of debate, he was entitled to a reply to his opening address; and, hence, he should give the gentleman another half-hour to do so, after which he Mr. F. would answer every point advanced. The gentleman rose and stated, that he was not prepared to give a reply, and that he did not wish to be thought to oppose tee-totalism and sat down. Mr. F. again rose, and stated that as the gentleman had not answered the arguments, he Mr. F. deemed them unanswerable, and forthwith proceeded to the gentleman's positions seriatim. He did so, and occupied the meeting until 10 o'clock. The gentleman stated to a friend, he had been much edified. He must be convinced from Mr. F's method, that Mr. F's object was to fasten conviction upon his understanding. The meeting appeared much interested; and we trust that henceforth opposition will cease in Crowle. The Rev. G. Beckett, M.A. renders most essential service to the cause in the district of Epworth. To celebrate the coronation of Queen Victoria, he treated the tee-totalers and poor widows at Epworth with tea. We are happy to state that the cause is progressing slowly but surely. The friends must bestir themselves a little more. The harvest is ripe for the sickle.

TEMPERANCE PUBLICATIONS.

NOW Publishing Monthly, price 1d., 8vo., containing 24 Columns of closely Printed Letter Press, the *Youth's Temperance Magazine*. No. 4 will be Published August 1.

The Curse of Britain; an Essay on the Evils, Causes and Cure of Intemperance. By the Rev. W. R. BAKER. Price 5s. cloth bds.

A Manual of the New British and Foreign Temperance Society. Price 1d.; fine paper and wrapper 2d.

The First Report of the New British and Foreign Temperance Society, 1837, containing a full statement of its Operations since its commencement. Stitched price 6d.

The London Temperance Intelligencer, Vol. 1, price 6s. cloth boards.

The New Temperance Doctor, Price 1d.

Fables, dedicated to Temperance Societies. By the CURATE of LAMESLEY. Stitched price 4d.; bds. 6s.

Observations on the Two Pledges now Proposed by the Old and New Societies. By the Rev. JAMES FORD, of Exeter. 3rd. edition fine paper, 1d. each; common 4s. per 100.

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THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 12.]

SATURDAY, SEPTEMBER 1, 1838.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

ON THE NECESSITY OF UNION OF THE
BRITISH ASSOCIATION FOR THE PROMO-
TION OF TEMPERANCE AND THE NEW
BRITISH AND FOREIGN TEMPERANCE SO-
CIETY.

Every person, at all acquainted with the Temperance operations in this country, must be convinced of the necessity of the union of these two Societies. Both profess one object, to effect ultimately the general adoption of total abstinence. Resolutions were passed at the Meeting of the British Association, July last, to this effect; and we hope, the friends at London will throw no obstacle in the way to accomplish this most desirable end.

In this article, we purpose to shew the utter impossibility for the two institutions to co-exist. Of this we have always been convinced, since the commencement of the New British and Foreign Temperance Society; and therefore, at the Fourth Annual Conference, we moved a resolution, but which was not carried, to effect a union. The only difficulty between the two institutions is, that the New British and Foreign Temperance Society does not pledge itself to discountenance the causes and practices of intemperance.

Each has its own agents to visit country societies, and form new ones. The object of each is to form new societies into branches of the respective institutions. There is no rivalry, notwithstanding each will be anxious to extend its influence. Both to be efficient, must be able to send out well qualified agents. If so, pecuniary aid will be required from the country. Such aid is properly solicited, and country societies will have, therefore, to lose their purse-strings. Annual subscriptions must be raised, travelling expenses of agents paid, and monies will be wanted to carry on the operations at home. The two institutions having separate executive committees, will have their respective plans; and hence their operations will be more or less subject to clash. The one sends its agent to a society, the other may likewise. Expenses of bills, room, and travelling will be incurred. All these will press heavily upon local committees, who hereby get involved in debt.

In addition to this difficulty, the principles have to oppose the prejudices, customs and fashions of the country. The country societies are generally poor, being conducted by labouring men principally, who are unable, though willing, to support these accumulated expenses. Ignorant or unskilled in obtaining public aid, they, for the most part, shrink from the task; and indeed were they to make the attempt, it would, in most cases, prove abortive for want of influence. Laxity too in system renders their energies less efficient, in cases in which there is a disposition to assist, though this is not without exception; the more zealous become cool, and thus the labour, money and time devolve frequently upon a few. Combining therefore this state of things with other obstacles it is plain that, as the Temperance Society is at present constituted, expenses from two sources cannot be supplied. The New British and Foreign Temperance Society is inviting all the societies to send its delegates to London, and issuing its appeals for pecuniary aid; the British Association is doing likewise; the country is puzzled: the consequence is that both make their appeals to little effect; and, as each must be supported or it will die, it is evident that the want of unity in the two national institutions militates strongly against general success. Whichsoever of the two can send out the most delegates, must weaken the other; and an institution without energy is a mere shadow—a caput mortuum. Both may be wishful to avoid anything like infringement upon the means of the other, but this it is impossible to avoid. The country is hence divided into two sections. The branches of each have their public meetings; and whence shall they procure advocates, if depending upon an institution with a name to be sure but almost without agency? The Conference may be called by the officers, and a few zealous delegates may attend; but it will be to contemplate a castle in ruins, and merely to inscribe upon its walls a few mementos of their existence. Nothing to advance the interests of the Temperance Society in the country will be effected of any special importance. The expenses of delegates to such Conferences form another serious item of consideration for societies.—Expenses unless judicious are so many drawbacks.—The work remains to

be done under disappointed hopes and accumulated discouragement. Societies relapse into supineness, which serves as a barrier to the future progress of the cause.—It is always more difficult to raise a falling society than commence and carry on a new one.—Thus from division in the camp, the distant stations fall a prey to the enemy—but how easily this might be avoided by “a National Convention!” Both institutions aim at visiting every part of the country, from which they naturally and properly expect to derive support. If the history of the past be evidence for the future, we see clearly as the one increases, the other must decrease. During the past year, the British Association has had only one agent engaged. “It may be said it is from want of funds; employ some one to raise funds, and more agents may be employed.” Let the past, we say again, be evidence for the future, when the Association was in a more efficient state; and what is the conclusion? A great and excellent institution in slow consumption. We are obliged, though sorry, to make this admission, in which we think the private convictions of those most acquainted with its state respond an echo. A variety of causes has contributed to this result, one of which is the formation of the New British and Foreign Temperance Society: hence it appears evident that, to carry out the principles a NATIONAL CONVENTION is required, the centre of whose operations must be LONDON. Our friends may fancy, that we are the most favourable to the New British and Foreign Temperance Society, but we assure them we are not. The advantage it enjoys is London, the heart and lungs of the united kingdom. We therefore recommend our London friends to take the resolution of the British Association into their serious consideration. Let us inquire into the consequences of a refusal:—Should the NEW BRITISH ASSOCIATION become extinct, would its BRANCHES consent to be united with the NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY as at present constituted? Every Branch would we think answer in the negative.

Yorkshire, Lancashire and Staffordshire have been the scene of battles fought and won. What by? Tee-totalism—not personal abstinence. Upon every field is raised the trophy of tee-totalism, upon which a thousand mementos of past and present names are inscribed. The shadow of thousands of reformed characters, is the grave of alcoholic liquors in every shape, form and feature. Tee-totalism is incorporated into their life, their habits and feelings. It is the mirror of their thoughts reflecting every word. Having suffered much from their enemy, their feelings are as strong, yea stronger than their sentiments. Zealous as they are decided, they wield the battle-axe of “no quarter”; but countenance alcohol, we draw their life blood, the spell of their pibroch is broken, and they become the prey to their tampered enemy. The good, the excellent, and the pious of the North know this. They know, that the safety of the reformed is in the use of the tee-total battle-axe. Would they therefore retrograde, desert their old war men? No! never!! If it were pos-

sible to use a battle-axe in one hand, and a sledge-hammer in the other to annihilate Mr. Alcohol, we would use them irrespective of all the vicious and enslaved customs of our country. This is the feeling of every advocate amongst the good and pious of our acquaintance in the North. It would therefore be folly to attempt to offer any other condition of union than tee-totalism in the full acceptance of the term. To accept any other would be to unsay what has a thousand times been avowed; and every advocate with whom we are acquainted would have to violate his consistency by forfeiting his pledge, which is to discountenance the causes and practices of intemperance. He must therefore abandon his own pledge, and sign afresh that of the New British and Foreign Temperance Society. Is he likely to do this? Will he do it? Let every North of England tee-totaller answer. It would be wise, therefore, if the London Committee would promptly co-operate. It would add grace to the act, and generate a more kindly and friendly feeling than anything which they could possibly hereafter do. Let the dogged obstinacy of the moderation committee of the old society be a beacon. Their reply and subsequent commentary on the Wilsden memorial, are yet living in the memories of the friends of the North; and anything approaching to that precious product of wisdom, issued from the Aldine Chambers, Paternoster Row, will at once serve as the index of operations. Previous to that memorial, we warned the committee and pointed out the course which would have retained the North; but backed by the vitiated and pampered forms of London society, they pursued a different course and lost their connections. We hope however our friends at London will act more wisely, and then we shall be in a way of progressing harmoniously and rapidly.

Again supposing that the Executive Committee at London, were not to accede to the proposition of the British Association, are they certain that they can continue long upon their present constitution of not discountenancing the causes and practices of intemperance? By what means shall we judge, and what is the nature of the evidence to determine this question?

We have invariably found, that the tendency of the Temperance question is to tee-totalism as opposed to moderation or total abstinence (which in the South is synonymous with personal abstinence, except that a person may be a personal abstainer, and unconnected with any society) to banish entirely the use of alcoholic drink. It was so in Hull, Leeds, Halifax, and every society of which we have any knowledge in the North. The wavering have become confirmed; the timid, bold; and the objector, the powerful advocate. Apparently great difficulties have vanished at the touch of the tee-total wand. We have known men very grave on certain points, become the warmest supporters. Their objections have disappeared as light shone into their minds. The mass of the people too, taking beer, ale and porter, as their common beverage, when they abandon them, expect that gentlemen will do so with their wine; when those give not, these ought not: thus without much parade of

logic, they conclude that all should stand upon the same ground. They adopt the tee-total principle without further ceremony. Brief in their arguments, they are as decisive in their plans; and tee-totalism is the inevitable result. What has occurred in the North, will occur in the South: hence our friends had better come to the point at once; and, if they be not altogether decided, to make a virtue of necessity. Error and pernicious customs must yield to the sapping influence of truth; and, as every personal abstinence knows well, that he is better without than with any intoxicating liquor, we can see no reason why we should truckle to practices so baneful. Taking into account, therefore, all these considerations we deem the proposition of the British Association both wise and expedient; and we should be sorry to see any unwillingness, on the part of our London friends, to receive it. Our cause would multiply its strength, and acquire fresh life. It must be remembered, that we have the mass of the people to legislate for. It would be a great pity then, if the artificial life in London were to interfere in the settlement of this question.

BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

If one thing more than another passed at the late conference has been to us a subject of painful regret, it is the seventeenth resolution. It is as follows: That this Association, fully acknowledging its dependence upon the divine blessing for success in the work in which it is engaged,—while it admits persons of all opinions as members,—*would strongly recommend all societies not to appoint, as agents or officers, persons who may be known to refuse to acknowledge the divine authority of the Bible.*

In canvassing this fundamental change made in the constitution, of the Temperance Society, we yield to none in our anxiety for the promotion of our Redeemer's Kingdom; but, conceiving the spirit of this resolution opposed to our constitution, how unwilling soever we may be, a sense of duty impels us to remonstrate against such obnoxious legislation. It may be said, the resolution only "recommends." Whether a recommendation or a positive law, the object is the same; and, therefore, it breathes the same crusade against one portion of the Temperance members. Intolerance whether political or religious, with our latest breath, we shall deprecate. Whether garbed under refinement or vulgar ignorance, it is intolerance still. Sword in hand or wielding the concealed dagger, it ever has done, and ever will do harm. Look at the page of ecclesiastical history, and we behold its march among firebrands, arrows and death. The resolution is most impolitic, and we are very sorry to be under the necessity of entering our protest against it. The Fourth Conference passed a law recognizing our dependence upon the divine Being, and our success upon his blessing. What more was required? nay, what more could be done without breaking down the unity of our common principle, dividing our members into sects and casts, creating invidious distinctions, sowing the seed of dissatisfaction, and ultimately strife and anarchy. Were it necessary, we might shew the evils of intolerance from the history of the christian church, but this is not requisite.

More than the recognition of the divine blessing, our principle admits of no sect, no party, no invidious allusion. It extends its philanthropic arms to every man whether barbarian or free. All are invited to the rich profusions it spreads around, and to share in the trophies of its victory. Our soldiers are from every land and spring from every tribe. Then why throw into our camp the apple of discord and dissension? How much soever persons may imagine they are doing a good thing, they are by such misguided zeal, breaking

up the Temperance Society. *But let us inquire what end has this resolution in view? and what purposes can it subserve in the Temperance Society?* The answer, when candidly avowed, is, to protect the Temperance Society against the inroad of infidelity. No one contemplates infidelity with more intense and unmingled horror than we ourselves, notwithstanding we should never apply such means, because they will prove abortive. The Temperance Society has for its object the general sobriety of the human family. Amongst its members it therefore ranks all classes of mind: the peer, and the peasant, the philosopher and the ignorant, the pious and the wicked. As the mass of the community are working men, the majority of its members must be such; and, as it may be said, a great proportion of these are more or less subject to inebriety, they bring along with them the ideas and feelings in which they have been educated at the ale bench. This we grant; but we never knew an instance in which there was not a just discrimination between oppression and liberty, between a crusade and cordial unanimity, between right and wrong. Is one treated with injustice, sympathy, one of the warmest though latent affections of the heart, is excited, an interest is created for the oppressed, thus making friends and raising into importance even those who would otherwise die in merited obscurity. This principle is strongly seated in the heart. Shakespeare beautifully describes it thus:—

"She lov'd me for the dangers I had pass'd,
And I lov'd her that she did pity them."

Is it likely then that in a society without *ists* and *isms*, in which all are taught to stand upon the same ground, having the same rights, privileges and honours, (if there are any) that a badge of proscription against any one section will be tolerated, or that the proscribed will tamely submit to the indignity? It would be absurd folly to imagine such puerility. Again, if others are not orthodox, how shall we convince them? By proffered indignity and invidious proscription? Mahomet established his system with the sword, but our blessed Redeemer used the persuasive eloquence of meekness, love and truth: so ought we if we intend to convince men of their errors.

"Convince a man against his will,
And he is of the same opinion still."

That prejudice, ignorance and habit should raise barriers to the spread of truth is quite natural. If we establish means of coming in contact with these, there is some chance of removing them; but dissolve the connection, and their dispersion becomes hopeless. The effect of the above resolution, will be to drive the proscribed members from the Temperance Society; and hence these poor creatures will not only be incensed, but empanoplied in their sentiments. The great end of the Temperance Society will be rendered less efficient in the promotion of general peace, happiness and truth.

Whenever the clumsy intellect of man has interfered with the perfect symmetry of divine wisdom, he has invariably introduced some deformity. Truth is omnipotent under divine providence, and must prevail. The human mind is an active agent to receive or reject it. Why therefore should any proscriptive restraint be imposed? To do so implies our want of faith in the ultimate triumph of truth. Hence the British Association would have acted, in our opinion, judiciously, had it directed its attention to stricter regulations against the introduction of sectarianism into the meetings, if necessary, instead of instituting badges and proscriptive forms of invidious distinctions. We regret exceedingly to be under the necessity of opposing any regulation of the British Association, but, on this head, it seems to have been under strange hallucinations of duty.

FROM THE JOURNAL OF THE AMERICAN TEMPERANCE UNION.

The second anniversary of the American Temperance Union was held in the Central Presbyterian Church in Philadelphia, on the evening of May 22nd. The chair was occupied by M. Newkirk, Esq. V. P. After singing and prayer, an abstract of the Report was read. This was followed by an address from the Rev. Dr. Nott, of Union College, on the proper remedy for the desolating evils of intemperance. That remedy he

stated to be *total abstinence from the cause of the evil*. If that remedy were not used, a scourge would fall upon the country; they must meet the expense, and punish the victims. Patriotism, philanthropy, and religion should induce all classes to make the needful sacrifices. The appeals which Dr. Nott made to the wealthy and influential, to parents, to young men, and to females, were very pathetic, and produced a deep impression on a very numerous audience. Another hymn was sung, and the benediction was pronounced by the Rev. Dr. Tyng.

The **REPORT** commenced with expressions of gratitude to God, and of dependence upon Him for the success of their labours. It stated that the *Journal* had become the organ of the Union, and that the principles which it had endeavoured to carry out and sustain were,—the immorality of the traffic in ardent spirits:—total abstinence from all intoxicating drinks, as a beverage, as the only remedy for intemperance;—and the impolitic and vicious legislation of licensing men, for a price, to pursue a business which fills the land with pauperism, crime, and death. By the circulation of that *Journal*, and by the transfer of many of its important facts and principles into other papers, at least a million of persons were furnished monthly with temperance facts and appeals. The following are extracts:—

Progress of the Cause.—The past year has been one of unequalled advancement, both in the development and reception of Temperance principles, and in the disposition of the community to add to the force of public sentiment the power of law. The total abstinence pledge has been adopted with general unanimity. In Maine, a State Temperance Union has been formed on this pledge. One also in Massachusetts. One in Northern Kentucky. Several of the old state societies, and a multitude of county and primary associations have been reorganized on this principle. Of the twenty-three temperance papers in the United States, not one advocates any other principle. In the state of New York, this pledge has been signed during the year by more than 80,000 persons, including 1,952 clergymen of all denominations. In Illinois, by more than 18,000. In Northern Kentucky, by 2000; and by great numbers in other states. This extension of the pledge is believed to be a true index of the extension of the cause.

Efficient Action.—In the state of New York, 268,000 temperance publications have, during the year, been printed and circulated; 1000 societies have been organized on the comprehensive pledge, and 80,000 signatures obtained. In the state of Illinois, during the same period, 250 societies have been organized, embracing 18,000 members; and 774 permanent Temperance documents, 300 Temperance manuals, 1000 copies of the Temperance Reporter, 1200 numbers of Sargent's Temperance Tales, 46,000 Temperance Almanacks, and 76,000 of the Illinois Temperance Herald, have been put into circulation.

Use of Fruit and Grain.—The introduction of the total abstinence principle was early met with the inquiry, what shall be done with the fruit, especially the apple, so abundantly bestowed upon us by the Almighty? Shall it be destroyed, beyond its domestic use? Or shall it be left to perish on the ground? Why all this waste? Is it not sinful? Experiment soon proved that it might most profitably be employed in the fattening of cattle and swine. And so readily and extensively has this been done, that the gain in the past year to the farmers of the single state of New York, has been estimated at more than a million of dollars. The friends of temperance have continued to be faithful, it is believed, in withholding their grain from the brewer and the distiller. The discovery of the Arab, once believed to be a blessing to the country, when we kindled our forty thousand fires, and poured forth poison as Niagara does her waters, is now seen to be our greatest curse. This sentiment in the state of New York, has reduced the number of distilleries from 1300 to less than 200; in Western Pennsylvania, once the seat of a whiskey rebellion, to almost a nullity. Within a few months the great whiskey manufactory at Athens, Ill., which consumed at the rate of 36,000 bushels of grain annually, making 3,650 barrels of whiskey, has been closed from principle. The home manufactory of spirits has diminished in the past year at least 33 per cent., and will diminish more and more as the community shun the use of facitious wines, for which it is now extensively sustained.

Legislative Action.—The advance in the past year, toward

efficient legislative action, has been unexpected and highly gratifying. It was manifest that all past legislation on the subject was grossly inconsistent; that snares were spread by our lawmakers, and men were punished for falling into them; that pauperism, crime, and insanity, were caused by men commissioned for the work, while the statute book was filled with devices to check and remedy the evils, and the people were burdened with taxes to support them. Hence it was plain that all such legislation should cease; and, on the principle, that every community is bound to protect itself from evil, and preserve its population from waste, that the retail of spirituous liquors, as a beverage, should be prohibited by law. Numerous petitions were signed by thousands of respectable and influential citizens, praying their legislatures for a remodification or repeal of the license system, and two enactments have been made, one by the legislature of Tennessee, and the other by that of Massachusetts, abrogating that system as adopted in those states and forbidding, as a penal offence, the further retail of spirituous liquors. Committees of the legislatures of Maine, Connecticut and New York, have made reports recognizing the same principles, and leading, ultimately, to the same results. And there is reason to believe that there will soon be a general and efficient legislative action on this important subject.

Action at Washington.—A gratifying event has transpired during the year in our national legislature at Washington, viz., the prohibition by law of the sale of spirituous liquors in the restaurateurs of the capitol and on its public grounds. While this removes temptation of the most dangerous character from the strength of our nation, it is an expression of public sentiment against this traffic, which cannot fail to have great influence wherever it is known. It is an indorsement of the divine principle, "It is not for rulers to use strong drink," for which we would be grateful. The Congressional Temperance Society continues to exert a kind and good influence. "During the period of the society's existence, a very material change has been exhibited among the members of Congress in the use of ardent spirits."

Temperance in the Army.—The ordinance from the war department, withholding spirit rations from this arm of our national defence, except when on fatigue duty, has been attended with the happiest results. In several of the forts, voluntary societies have been organized among officers and soldiers, thus securing obedience from principle. And your committee are happy to see that officers of the army are asking Congress to withhold even the ration on fatigue duty, as unnecessary; that the baleful poison may have no place among them.

In the Navy.—Ardent spirit is still made part of the daily ration. 250 barrels of whiskey have recently been sent to the Pacific Ocean for the use of the navy; or, rather, its destruction. And, though provision is made for commutation, it requires more moral courage than young men and boys (now enlisted) are ordinarily possessed of to receive it. A few memorials have been sent to Congress during the present session, praying for the entire removal of this evil. The subject has been referred to a committee, whose chairman has promised a favourable report.

In the Merchant Service.—On more than twelve hundred of our merchant ships, floats the Temperance flag. The universal testimony is, that a great reform has been effected among seamen, especially among those who have families and homes. Ship-owners and merchants, who heed not temperance nor Temperance Societies, are equally anxious to obtain temperance masters and crews; and insurance offices readily deduct 5 per cent. from the premium on insurance, on vessels sailing on the temperance plan. At the New York Bethel, ninety seamen have in the past winter, signed the total abstinence pledge. An old captain reports one hundred seamen reformed within his knowledge, from desperate drunkenness. "No class of men," says the Maine Society, "has been so much benefited as fishermen; most of their craft making their cruise without spirits. The shipping of Portland, with very few exceptions, sails without it." Several of our best European packets sail on the temperance plan. By the late law every port in Massachusetts (may it soon be on the whole coast) will speedily become a temperance port; every seaman's boarding house a temperance house.

In Steam-boats.—Here, alas! temperance is scarce to be found. Here, all the furies are raging as if for the last time.

Here, the whole machinery for making drunkards, in the most gilded and attractive forms, is in perpetual operation. And here, more especially on the western waters, are presented results, in the intemperance of crews and travellers, in explosions, conflagrations, and wrecks, which make the ear of every one that heareth to tingle. It would seem to be the highest triumph of the spirit of evil to commit 300 innocent passengers to the captain of a steamer, kindled up to madness by the fires of alcohol. Large meetings have, however, been held in the West to devise ways and means to check the terrible evil; and should this object be effected, nine-tenths of the loss of life and property in the western boats, over which the country now mourns, might be saved.

Action in the Churches.—Churches and ministers are, in general, favourable to temperance organization, and temperance action; and when invited, ecclesiastical bodies have readily given an expression of their confidence and joy. No evangelical denomination, it is believed, will now admit a man to communion who persists in running a distillery, or selling strong drink, or using it habitually as a beverage for refreshment. But many a church has still hanging upon it as a millstone, some who drink for the gratification of appetite, and buy and sell to get gain.

Demand for Increased Effort.—Notwithstanding all that has been done, our country is now suffering a waste from the use of in intoxicating drinks, of not less than two hundred million dollars a year. Our cities, ports, canals, steam-boats, railroads, and every place of public concourse, hold out to the young and thoughtless, the cup of death. Every legislature, but two, license the sale of intoxicating drink. Our jails, penitentiaries, and alms-houses, are filled with the wretched victims of intemperance. Recent examinations in three counties in the state of New York, and in New Haven city, have shewn, that one-third of the mortality among the adult male population is from intemperance; that this vice shortens human life, on an average, twelve years, and that nineteen-twentieths of its victims are heads of families. Upon those engaged in the traffic in the means of intemperance, its effects are of the most hardening nature; that nothing but the power of public indignation, the burning coals of truth and responsibility laid upon the naked conscience, and even the strong arm of the law, can deliver our land from the curse. Our work is merciful. Thousands on thousands are now sober, temperate, happy, and useful men, who, without this work, would have been wallowing in all the debasement of the drunkard; to be early tenants of a drunkard's grave. Other thousands have been snatched as brands from the burning; raised from the most confirmed habits of inebriation to sobriety, to usefulness and piety. "Thirty-five hundred within our own limits," says the report of the New York State Society; "sixteen hundred of whom have made a public profession of religion." Before it, vanish pauperism, crime, impiety, and domestic misery. "Within six years," says the report of the New York City Society, "100,000 of our citizens have signed the temperance pledge, and the public records of our city show, in this period, a decrease of nearly 50 per cent. in the number of licensed liquor stores, and nearly a proportionate diminution in the amount of pauperism and crime occasioned by intemperance." It removes the greatest obstruction on earth to the spread of the gospel. It throws into the bosom of those who are engaged in it, a satisfaction and blessedness richly compensating them for all their reproach and toil." The late anniversary," says the report of the Maine Temperance Union, "was of a cheering character. It was a high privilege to listen while the proofs, and illustrations, and soundness, the advancement and prospects of our cause were poured forth amidst the outpourings of love to man, and with that peculiar eloquence which enforces a consciousness that the object is a sacred one. An influence from on high was felt there; a testimonial which many a heart will cherish among its choicest remembrances of a heavenly Father's faithfulness."

The Report then proceeds to notice the advancement of the cause in Great Britain—on the Continent—in Asia and Africa; and concludes by an earnest appeal to all who have at heart the true welfare of mankind to become actors in the cause of temperance. It says—and we sincerely trust that our friends in England will regard the caution as addressed to them— "The whole machinery of temperance societies, temperance

meetings and lectures, the exhibition of the pledge for signature must be kept up, or public sentiment will roll backward, and all that we have gained and hope for will be lost."—*Intelligencer.*

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

DEAR SIR,

I have been frequently urged by the friends at Hutton Cranswick, to send you a report of the proceedings of our society. In December, 1837, a Temperance Society was established at this place, seven persons signed the pledge. Since we have held public meetings every alternate week; and, I am happy to say, that with the blessing of God, our united efforts have been crowned with abundant success. Our numbers have increased considerably. We have now 100. On Friday, 15th of June last, a festival was held upon the village green. About 200 persons sat down to tea. The friends then adjourned to the Primitive Methodist Chapel, Mr. J. Simpson, A. M., from Driffield, kindly took the chair, who after delivering a short but impressive speech, was succeeded by Messrs. Golden, Kelsey, Dawson, Trotter, Goforth, and Hully, from the immediate neighbourhood, and in conclusion a most appropriate and interesting address was given by Mr. John Coulson, from Bridlington. The day following about 180 persons including 80 Juvenile teetotallers, belonging to our sabbath schools, partook of the fragments which remained the day previous. Great credit is due to the ladies for their unremitting attention, in making the necessary arrangements, and superintending the proceedings. We experienced some little opposition from a party of drunkards who, it was generally believed, were incited to mischief by the infuriated landlord, at whose house they had been tipping. This sprig of John Barleycorn has avowed his hatred to any measures to suppress dram-drinking, fearing that the "Great Diana" should, by the medium of the Temperance Society lose many of her craftsmen. The fact is, that many have already by a sudden transition from Bacchus, found a happy domicile in the Temperance Society; and I hesitate not to state, that we have many more ready to go along with us. I hope in a little time they will take wing, and leave the solitary landlord alone in his alcoholic glory, and join our noble ranks. We find on application to the magistrates, that on legal information, given and substantiated by accredited witnesses, that they will render us every protection, and punish any persons that may disturb our meetings.

I am, dear Sir,
Yours truly,
F. R. Cor. Sec.

Hutton Cranswick.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

DEAR SIR,

*If I could speak for all to hear,
To every one both far and near,
I would with heart and voice commend
That which has prov'd the drunkard's friend.*

I am a bricklayer's labourer, at Great Driffield, aged 42 years. My occupation has for some time been one of hard labour and toil. Notwithstanding I have the happiness to state, that I can do better in every way now with total abstinence, than when I indulged in the use of intoxicating drink. I well remember the last time that I was drunk. It was on a Sunday night, in July, 1826. I was so drunk, that I got to a neighbour's house instead of my own. At length I found my way home, where my loving wife was waiting my return. And oh! the severe head-ache, which I felt on that night, I think, I shall remember as long as I live. In the same week, I was working at a certain place,

and in the afternoon (which was on a Thursday) the master brought out three pints of ale, for three of us, one of whom, (who was then and still is a tee-totaller) said to me, when the ale was handed to me, "do not take any of that ROG WASH." I said, I will take three glasses of ale to day, (Thursday) two to morrow (Friday) one on Saturday, and on Sunday which is the first day of the week, I will sign the tee-total pledge. The master said you may not live until Sunday. This was a word in season, and from that time (Thursday) to the present, I have not tasted any intoxicating drinks; and I can testify, that the working man can do better without such liquor than with it; for I have done so far without its help in hard work, in hot and cold, in wet and dry. Now I can retire to rest, no frightful dreams nor horrors disturb me during the night. I can rise in the morning not with parched lips, aching head, enfeebled body or distracted mind, but cheerful and vigorous. Being comfortably refreshed with sweet sleep, I am duly prepared for my daily labour. Would to God all drunkards would try the comforts of a sober life. My wife says, "old things are passed away, and behold all things are become new." She is a tee-totaller, though she never was a drunkard. I have only two children (daughters) who have followed our example in tee-totalism. My youngest daughter, who is twelve years of age lately said to me, "Father our house once rung with the wail of suffering, and the imprecations of blasphemy; but now, it resounds with the language of love. Father you had but one arm-chair, but now you have three; we had curtains only for one bed, but now we have curtains for two. Father some times, when I go up street, I hear some people say how M--- G--- and his family have PUT OUT since he became a tee-totaller---and what they say is true; for you know that we have got new bedding and new clothing, and I am sure we live much better. My mother has often said, that you look better than you did." AS MY daughter's remarks are quite correct, I would therefore say to all tee-totallers---

*Let your tongues cry aloud;
Fellow-townsmen beware,
How you ling'r a moment;
There is no time to spare.*

Great Driffield.

M. G.

TO THE EDITOR.

DEAR SIR,

I have great reasons to speak well of the temperance cause. Since my husband became a tee-totaller, I do assure you that we have not had a single wrong word. When a drunkard we were almost always quarrelling. In single life I had never known anything but moderation in my father's family. To become the wife of a drunkard, was a trial to me, which words cannot express. I have often, on my bended knees, at the feet of the bed on which my besotted husband lay, poured forth my humble prayers to Almighty God, to make him a sober man. I trust now my humble prayers have been answered. I rejoice to state that my once besotted husband is a staunch tee-totaller. I always chided him in cool words, and I have often indeed, I am sorry to state, been retorted upon when coolly admonishing him with a heavy curse. The day previous to signing the pledge, he came home drunk. He had not been in the house many minutes before I was prostrate on the floor. I got up as soon as I could, and was about to address him as I have often done before, but was prevented by being kicked out of doors. He was not satisfied with kicking me out once only, but he repeated it again. He being in business for himself, I endeavoured to use every peaceable means, as it is the duty of every wife, to prevent his intemperance being known, but this I could not prevent. When I informed him the following morning about his conduct the day previous, he said he knew nothing about what had happened. He never struck me before during the whole of the five years we have been married. But to return to

the melancholy scene. In his violent fit of delirium, he called for his razors to put an end to his existence. I fell upon my knees, and kindly entreated him to assuage his passion, and I would give him the razors the morning following. With a great deal of trouble, I at last, through divine providence, prevailed upon him to go to bed. Next morning I told him what he had done. He was horror struck, and fell to weeping over his misconduct, and promised if I would forgive him, he would endeavour to make amends for his ill-treatment. The same evening, the 19th of September, I prevailed upon him to go to the Philosophical Hall, to hear Mr. Greenbank's powerful and energetic speech. This speech seemed to unnerve his whole system and prayed upon his feelings so much that he could no longer desist from becoming a tee-totaller. The morning following he went out on business; and, when he returned, he said to me smiling with a more than usual low voice, "Sally, thou wilt rejoice, when I tell thee what I have done. Well what have you done to day I replied? He answered, I have signed the tee-total pledge. I replied Amen, and may God enable you to keep it." To this moment he has been a staunch tee-totaller. One word to those who are so unfortunate as to be the wives of a drunkard. Despair not, but kindly entreat your husbands to give up their drunken and demoralizing habits. Go to your closets, and there pour forth your prayers to Him who is the giver of all good gifts. That yours and mine may be answered, is the fervent wish of

Yours, &c. S. S.

Huddersfield.

TO THE EDITOR.

SIR,

On Monday, (13th August,) thirty two cases of crime came before the magistrates of this town for adjudication, and out of those thirty two cases, twenty-five (nearly five-sixths of the whole,) were in one way or another connected with alcoholic drinks. In one instance a father was under the painful necessity of appearing against his own son, whose mind had become so hardened, that he could go and demand subsistence from his hard working parent, whilst he spent his own earnings amongst common prostitutes, and in the public-house. In two other cases seamen on board a steam-ship had, from their fondness for wine cordials and brandy, ventured on smuggling a little of the incbrating poison, but had been detected and were consequently fined. What I wish especially to notice here is the immoral effects produced. These men ought to have felt it their duty to protect the interests of their employers, yet such is the demoralizing effects of strong drink, that to get it, they actually subjected the vessel to a risk of forfeiture, and thus might have entailed unheard of ruin upon many unoffending parties. Perhaps some will say, that the previous day, being Drypool Feast Sunday, will account for the large number of cases which I have named. This is not the fact. I was in the Court all the time, and took notes of every case, and not one single charge could be fairly attributable to Drypool Feast. I think, Sir, the facts I have here detailed, afford matter for deep and serious reflection. If the case be so, if crime and misery are the never-failing accompaniments of intoxicating liquors, and if peace, comfort and happiness be the invariable results of tee-totalism, then surely the wise and good of all

parties and of all creeds, ought to unite to drive intemperance from our shores, and to lead all of every class, of the now degraded and forsaken into the ways of sobriety, piety and peace.

I am Sir, with sincere respect,

Yours, to aid in the good cause,

T. B. S.

Hull, August 15, 1838.

SOUTH MIDLAND COUNTIES' TEMPERANCE ASSOCIATION.

On Wednesday, a meeting of Temperance Delegates was held at Harborough for the purpose of forming a District Association. Representatives were sent from the Societies at Leicester, Sileby, Mountsorrel, Coventry, Leamington, Daventry, Northampton, Rowell, and Kibworth. These Societies, with one or two others, were formed into a united body, under the above designation. A number of regulations, constituting a basis of union, were adopted, and steps taken to secure a regular supply of advocates to travel through the district. In the afternoon about 80 persons, including the Delegates, members of the Harborough Temperance Society, and friends of Temperance, assembled in the Town Hall for tea. Mr. Billingham, of Daventry, was called to the Chair. The meeting was addressed by several speakers among whom was Mr. Harrison, a sawyer, of Northampton.—Previous to the last 15 months he had been a hard drinker—could manage to carry off 20 pints of ale and walk home straight. Was induced by the "horrors" to try total abstinence, although then opposed to tee-totalers. The trial was successful, for in a few weeks he found himself stronger, and in all respects better adapted to perform his labour. Some might think he looked thin but he would tell them one little fact—since he became a tee-totaler his arm round the muscle measured one inch more than formerly. His example had been followed by two of his brothers, who were also sawyers, and who, it was notorious to all who knew them, were better able to perform hard labour without than with intoxicating liquors. The speaker having made some allusion to Harborough sawyers, a person in the Hall offered to back a pair for 20s. against Mr. H. and his mate. Mr. Phillips on the part of Harrison engaged that he should work against any pair of men in Harborough, though he would not lay any wager. (We have not heard of any steps being decidedly taken about the matter, but understand Harrison is quite disposed to do his share in such a trial of strength.)

TEE-TOTALISM AND TOTAL ABSTINENCE.

The inaccurate manner in which these terms have by some persons been used, though considered synonymous, has given rise to much vagueness, and ambiguity. Those who are hypercritical in the purity of our language, would banish the term tee-total from our vocabulary. Total abstinence, they think, is equally expressive, and more harmonious; others equally tenacious of everything which can impart sweetness and copiousness to expression, extol the use of the term tee-total. We perceive a decided difference between tee-total and total abstinence, as used in the South. Total abstinence simply implies the non-use of alcoholic liquors. It does not necessarily involve the discountenancing of the use and practice of

drinking them. A man may be a total abstainer for his pleasure, yet advocate the use of intoxicating liquors.—We did so ourselves, several years previous to our union with the tee-total cause. Deeming this interpretation correct, the pledge of total abstinence is less extensive than the pledge of the Moderation Society rightly interpreted. The moderation pledge, were it not crucified by the Moderation Society, would be a living epistle to all brewers and sellers, spirit and wine merchants; and, if carried out, would banish the whole traffic from the land. (See pioneer no. 3 for December.) The total abstainer may give or offer, or even brew himself for the use of others; but tee-totalism eradicates every root, stem and branch of alcohol. It gives no quarter. Neither the pretended use nor abuse receives countenance from it; for in its light, the use of alcoholic liquors is seen to be abused, when they are taken at all as a beverage. The little expletive *tee*, by some deemed unmeaning, gives the term a superlative emphasis, and flings the mind over all the circumstances and associations connected with the battles which have had to be waged against long rooted prejudice, ignorance and appetite, and that phalanx of indomitable feelings which are found in the bosom of every reformed character; so that, before a person can understand the term thoroughly, he must become acquainted with the whole temperance reformation. The expletive *tee* lives in thought, and breathes meaning. It cannot be fully translated by any other form of speech. It sits "alone in its glory"; and, by its general adoption, has become incorporated into our standard language. Full of vowels and semivowels, there are few words in our language abounding with more euphony; and, in euphony of delightful associations, bounding hearts, and joyous feelings, there is no single term to be compared with tee-total. Around its head, is a halo of glory, which lights up the dark caverns of a drunkard's mind, and enables him to see and avoid the shoals, sand-banks and rocks of his ruin. From these views, we are of opinion, that tee-total is not only more explicit but more comprehensive; and hence it is decidedly preferable to any other term in our language to designate our principles.

MEETINGS FOR MUTUAL DISCUSSION AMONG TEMPERANCE FRIENDS.

Among the means employed for the improvement of our members, meetings for mutual discussion are of considerable importance, but like every other institution subject to abuse, unless conducted upon right principle and with discretion. In former numbers we have exposed the misguided zeal of those persons who have laboured to identify our noble cause with sectarianism in religion and politics; in this we propose to shew the evil to which discussion meetings are liable, and the advantages to be derived when upon correct principle. As in the Temperance Society, so in every other minor institution connected with it, everything which might serve as a stumbling block to a portion of the members, should be carefully avoided; and hence in discussion meetings, the "primum mobile" should be strict abstinence from political and sectarian creeds. Other regulations may be necessary, but this, to give the institution stability and prosperity is absolutely requisite. The ostensible object of such a meeting, is the improvement of the mind, and preparation to advocate the Temperance cause publicly. The Temperance cause and it being most intimately connected, the discussion meeting produces upon the public an impression corresponding with its general tendency. If this tendency leads to the violation of one of the fundamental rules of the Temperance Society, such a meeting, whatever be private opinion, will prove obnoxious to the Temperance cause; and hence appears the necessity of rigidly enforcing total-abstinence from creeds of politics and religion.

Were a meeting formed unconnected with the Temperance cause, the object of which being the discussion of sects and party principles, the question would assume another form. It would then rise or fall alone. The short-sighted and noisy zealot, whose ambition is to hear himself expatiate on subjects

entirely removed beyond the reach of his beetle intellect, may not approve of these sentiments; but we unhesitatingly avow, (and from experience too) that the conduct of such a babler inflicts an injury which can scarcely be ever remedied even by men of mind and worth. To prove to such a man that his intellectual journeys do not extend beyond the ramblings of a caterpillar, is no easy task; and, therefore, it is as well to leave him to himself. It may be laid down as a principle established by experience, THAT IF A PERSON HAS NOT THE GOOD SENSE TO MERGE HIS OWN PREDILECTIONS, OBNOXIOUS TO OTHERS, FOR THE GOOD OF THE CAUSE GENERALLY, HE IS NO FRIEND. We have seen so clearly the importance of this principle, that not to express our convictions, would be to sacrifice the interests of the Temperance Question to gratify men who would be the very first to turn against us in the time of difficulty. In a discussion meeting, all persons, whether members or not, are admitted by the payment of one penny. Whatever be their principles, they are entitled to free expression of their opinions on the question at issue; and, consequently, unless the subject is limited, are at liberty to expound principles with which every christian mind must tremble to be identified. In some meetings the question is put at the conclusion, to see which side the majority favours; and hence, by a little contrivance, a majority might be secured on behalf of obnoxious principles, and thus under the sanction, presence and name of a meeting of tee-totallers, the decision bruited to the world as their doctrinal opinion. The consequence would be, that the whole society would be stigmatized, discredit entailed upon the cause, the private sentiments of religious good men outraged, loss of character sustained, and a general conviction wrought in the minds of those whose good opinion it is our duty as tee-totallers to conciliate, that we were breaking down the barriers of everything sacred and divine. Men not extensively connected with society at large, may fancy all this is imaginary, but we testify what it is our lot everywhere to experience; and, therefore it is highly incumbent, even were principle not involved, that we abstain from everything which, though remotely connected with the Temperance Question, MIGHT BE A STUMBLING BLOCK TO OTHERS.

Such a meeting too is the school of opinion. The advocacy of any question is a mere transfer from it to the platform. Tinctured with reigning sentiment, irrelevant principles might be introduced into the Temperance meeting, and, if unrestrained by oversight in the chairman, the first attempt would furnish motive for the second. Rejoinders would follow; and, unless more discretion were manifested than falls to the lot of men generally, strife and discontent would ensue: hence, it must be evident, according to the argument in our former numbers, that the only safe course is, to steer clear of the shoals and sandbanks of sectarian politics and polemical divinity.

A discussion meeting however, founded upon unexceptionable principle, is highly calculated to improve the mind. In it the timid may acquire a little confidence, the ignorant be informed, dexterity acquired in unravelling sophistry as well as a tact and readiness of reply which not unnaturally surprise those ignorant of the means of their acquisition. Such a meeting too, when properly conducted, has a tendency to infuse a more friendly feeling into the members, and furnishes opportunities of spending an hour agreeably which would, in most cases, be otherwise wasted. Whilst, therefore, we point out the rocks and shoals, we urge all friends who may intend to open or have opened a discussion meeting to proceed upon right ground; and then nothing will follow to mar their union or embitter those sweet reflections which arise out of social and intellectual intercourse.

TO THE PUBLIC.—As certain individuals have been obtaining money under the pretext that it was for

the Hull Temperance Society, the public are informed that those individuals are in no way connected with it. The persons appointed for that purpose shew a certificate signed by the secretary, Mr. Firth.

PUBLICAN'S TENDER MERCY.—One of our tee-totallers was working at a publican's house in this town, not ten miles from the shadow of the Black Horse, on being offered his allowance, honestly refused it, alleging he was a tee-totaller; but this not meeting with the approbation of the sable equestrian, to display his chivalrous knighthood, he in the true spirit of his alcoholic knighterrantry ordered the tee-totaller off his premises. The tee-totaller is reclaimed. What would not the tender mercies of this knight of John Barleycorn do, had he the power? Men of England, this sprig of intellectual wisdom "will do what he likes with his own." Will you not do likewise? if so, you will soon restore this poison vender from the delirium tremens.

LACEBY.—The friends at Laceby, have had a Tea Meeting. Upwards of 200 sat down. Tea was made in the Big Kettle of the Hull Temperance Society.

THE CRACK CLUB.—The design of this little work, from the nos. 1 and 2 we have seen, is to give a graphic description of the progress and end of inebriates in various situations of life. The incidents are well related. We are pleased with the plan, being the first attempt we have seen to clothe Temperance Facts in the light literature of the day. We should have recommended the author to have consulted the great body of Temperance Readers by printing the work in less type and issuing it at a half-penny each number. Nos. 1 and 2 are very interesting, and we wish C. O. L. much success.

THE WORKING MAN.—This is a most excellent little tract. It abounds with honest truths and arguments familiar with every one acquainted with the practical operations of the Temperance Society. John the hero of the story is very faithfully delineated, and his wife Madge's want of confidence in his reform, is nothing but the experience of the wife of every reformed character. The great crisis of John's Temptation is beautifully conceived, when the mad day appears to draw away John's old pot companions. John runs away too but to get away from them, and thus escapes his fall. We strongly recommend it to every working man. It is written in his language and is full of interesting detail.

TO CORRESPONDENTS.

Correspondence not noticed, together with Mingay Syder on "Give and Offer," will appear in our next.

J. Pasco, 90, Bartholomew Close, London, is the agent for the Country Societies; H. Walker, 27, Briggate, for Leeds; J. Gant, for Holbeck; Bowker, Temperance Hotel, Huddersfield.

Sold by Mr. Noble, Bookseller, Market Place, Hull.

Societies in the Vicinity of Hull, can obtain the Pioneer of the Secretary, at the Freemasons' Lodge, Mytongate, by giving an order to any of the Carriers.

HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 13.]

MONDAY, OCTOBER 1, 1838.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

ADDRESS TO CHRISTIAN PROFESSORS.

In submitting to your attention the claims of the Temperance Society, we wish you to divest your minds of all prejudice, and invite your serious and prayerful consideration to a subject which may not have engrossed much of your attention. The utility of the society is now recognized by all well disposed persons to be unquestionable; and hence it commands that respect which is ever due to a great and good institution.

You will no doubt be ready to agree with all that can be said in favour of *moderation*, but you may think, that "tee-totalism goes too far." In support of your opinions, you may be able to adduce arguments which, to your mind, in your isolated capacity, may be perfectly satisfactory. We do not now intend entering upon a criticism of Hebrew and Greek terms expressive of wines and strong drinks, but to take a *practical view* of the subject, knowing, that whatever may be apparently allowable in the abstract, is not *always wise and expedient in practice*. All regulations should be good in practice. Without this quality, they cease to command our attention, and we either discard them, or devise improvements in order to render them efficient and useful. To this test, then, let us bring the moderation principle. We will confine ourselves exclusively to the Hull Temperance Society, with which we are thoroughly acquainted in all the minutiae of its practical details: this evidence being beyond all question.

It is now upwards of three years since three Rev. gentlemen called upon us to attend a Committee meeting of the moderation society. The same evening we became officially connected with it. The following Friday, June 5th. 1835, a weekly meeting was commenced in the Freemasons' Lodge, Mytongate, and it has since been regularly continued with unabated zeal. The work was begun and carried on, for some time, upon the moderation principle. Some drunkards signed the moderation pledge, but every one who practised it fell. During the time that the pledge continued in action, we do not know of a single instance of a reclaimed drunkard; except those who practised tee-totalism. We do not intend here to shew the almost

physical impossibility, but confine ourselves to facts—As soon as tee-totalism was introduced, drunkards were made sober, who have continued firm to this day: the first who signed being, as we are informed, an independent minister in the vicinity of London.

Here then we have two points for consideration: moderation and Tee-totalism. Nothing but tee-totalism being effectual in reclaiming drunkards; which shall you as christians receive; for we address you in this capacity and this capacity only? The practicability of tee-totalism is proved by the testimony of hundreds of thousands in all spheres of society, and under every condition, occupation and employment: hence, no objection can spring from this source.—Stripped therefore of all selfish feelings, and standing in that love which has made you free, how shall you act? by what motives shall you be governed? and to what ends are you impelled? Are you sincere in your profession? If so, are you placed under any duties, obligations, or bound to enforce and practise any christian expediency? Do you really believe that, when you become a follower of Christ, you really do take a burden upon you ("though light and easy") which you, previous to conversion, did not feel? If so, have you rightly considered it in all its length breadth, depth and height? If you have only contemplated it in one point, are you justified in remaining satisfied? or should you still pray to be able to regard every part of Christian duty and expediency? Supposing you have attained that Christian perfection which ensures peace and rest to your soul, if you have *not joined* tee-totalism for the "sake of Him for whom Christ died," can you return to your family altar, morning and night, and thank and praise the Almighty for your *not having done so*? Can you pray to the Lord that he will *prevent your sons and daughters from adopting the principle of total abstinence*? Can you before the Altar of Jehovah, upon your bended knees, introvert your thoughts, canvass the qualities and emotions of your heart, ask the Divine Being for his light and blessing, feel easy in contemplating your attitude and state with sanctified complacency, and experience an intuitive perception that you have thereby done God service? Have you seen no brother member in your church fall? If so, is that by which

he has fallen a stumbling block to him; and can you maintain that it is not a stumbling block? If you conclude it is a stumbling block, can you listen to St. Paul, and still continue to take it? If a christian minister, (our pious and devoted fellow labourers in Christ's vineyards must please to excuse the question) have you seen none of your lambs stolen by this thief of souls? Have you not in secret sorrowed with a godly sorrow over the carnage which the fiend alcohol has spread in your fold? Do you believe alcoholic liquors thus to have been an enemy to your preaching and teaching, your praying and watching over your flock? On returning from your pastoral visits, have you beheld no scenes at any time at which your pity has not revolted, to which it has taken all your christian fortitude to allude, and then only delicately? Do you not in your private devotions, when traversing the field of your memory, behold with dismay ministers fallen, lay men slain, children ruined, young men lost and young women sunk in hopeless oblivion? What is the cause, you ask, in the presence of your Judge, Maker and Redeemer? He answers, "that wine is a mocker, strong drink is raging, and he that is deceived thereby is not wise"; "Look not upon the wine when it is red, when it moveth itself aright; for at the last, it biteth like a serpent and stingeth like an adder." Having heard this enunciation, can you any longer remain in doubt as to the line of duty which you should pursue? Are you commanded to study *all things* whereby one may edify another? are you commanded not to crucify him for whom Christ hath died? are you convinced that, though all things be lawful, all things are not expedient? Are you bound to walk in the steps of Christ which he marked out? Did the Apostle endure perils by sea, perils by land, perils in the midst of false brethren; did he suffer stripes and buffetings; and all for the love of Christ which constrained him? If so, though supposing, that alcoholic liquors be a gratification (which are not to the man whose taste is not vitiated) are you imitating his example by disregarding the exercise of self-denial? On casting your eyes over this self-examination, can you truly say; "Lord I have done all these things?" then says He, "take up thy cross and follow me."

Every christian must be aware of the influence of example. It is taught in the Temple; it is illustrated by the Teacher, and enforced by every good and wise parent. If so, and you set an example which, when carried beyond the exact boundary marked out for yourself, leads to intemperance, can you plead innocence as a member of Christ's family, when you know your actions more or less influence those of your brother? If moreover you attempt a justification of that example, or the fancied precept upon which you found it, are you sure that no evil shall flow from your advocacy? If you perchance unwittingly, though conscientiously, have justified the practice, having been informed that a soul has been awfully plunged from time into eternity with all its sins upon its head, will you not then abstain from a practice fraught with such fearful results? With your permission we present

to your prayerful attention the following instance; and we invite to the consideration of its character all your christian sympathies:

August 8th, 1838.
SALTHOUSE LANE, HULL.

SIR,

I have sometime intended to transmit the following account for the use of the Pioneer. I have made special inquiry into the facts of the case, the particulars of which I should be most happy to give, such as name, address, &c. &c. to any one who may feel disposed to investigate the case himself. One of our female members, who had been a drunkard, was a steady consistent tee-totaller for eighteen months. Though she had a very drunken husband, and had frequently to search for him in eight or ten public-houses, after she had been to our meeting in the Lodge, before she went home, she continued a staunch and consistent member. Going however to a meeting in this town, in which a Rev. Divine was advocating the moderation pledge, she heard him state that, when a drunkard had been a tee-totaller twelve months, he might take a little with safety. Thinking that being a divine, he must certainly be right, she thought she would "TRY THE MODERATION." She did try. She got drunk—she drank three weeks without intermission; and, in the end, she sent her little girl for some laudanum, and poisoned herself!! I myself heard that she had broken her pledge; and, in conformity with my duty, was going on the following Sunday to visit her, but to my speechless astonishment, I met her funeral coming out of the yard!!! To christian ministers, allow me to most respectfully submit this astounding fact. Surely there is an end of moderation, and also its advocacy, if we sincerely believe we are not to be a stumbling block to our neighbour!

I am, Sir,

With sincere Regard,

Yours Respectfully,

GEORGE COWING,

Superintendent of the Visitors.

To R. FIRTH,
Editor of the Pioneer.

We would say, inscribe the above in your bible, teach it to your children, and paint it in blazing characters upon the canopy of your christian hemisphere that all may gaze upon it; and, whilst they gaze, "read, mark, learn and inwardly digest." The piety of the above good man is unquestionable, and he is in his views as unquestionably conscientious as the best of tee-totallers; but the moderation principle has danger in the cup, and therefore it matters not, how pure and holy the advocate may personally be, *he knows not but his advocacy may be the occasion of the ruin of an immortal spirit.* If we have hearts to feel, or christian precept and prayer to "keep us from temptation," the above instance speaks in the voice of thunder as the echo of God's warning, "that at the last, alcoholic liquor biteth like a serpent, and stingeth like an adder." May we not call, with the psalmist, the intoxicating cup "the cup of astonishment"? The above is not a solitary instance. Drunkards in myriads enter likewise into the mournful procession annually, on its sombre march, to the realms of everlasting night; and shall the purity of our faith, the sanctity of our bible, the genius of our holy religion, robed in spotless white, mourn still upon Mount Calvary over our apathy and indifference, whilst we gaze upon this sad spectacle of death? Forbid it Heaven, forbid it all that is sacred and divine, forbid it the sighs and the groans of a crucified Redeemer to save a lost and ruined world! The prayers of the good, and the tears of perishing man, all call upon England, the cradle of science, the nursery of literature, the seat of

liberty and philanthropy, the emporium of the universe, and the temple of the Living God! The shades of the dead rise up and appear in every street to reprove our slothful indifference; the tombs of our families read a lesson of the sad memento; the wrecks of fortune, virtue and morality are living commentaries, whilst the splendid gin palace, and the smoking brewery rear their flaming spires unreprieved amidst the paradise of men, spreading around poverty with its rags, drunkenness with all its unmitigated horrors, temples wasted, sabbaths desecrated, and the name of Jehovah blasphemed! Under the devastating influence of alcoholic drinks, the thistle, the shamrock and the rose shall wither, the genius of British liberty be cloven before the altar of the demon, upon our national greatness ichabod be written, and we, as the remnant of the destroyer, shall have to inscribe upon the marble monument of future time, that as Assyria, Greece and Rome played upon the curling breeze of the world's flitting dynasty, so will England with her civilization, laws and religion! All with one fell swoop will rush into the general anarchy; her candlestick be removed out of its place, and given to another worthy of the blessing! Christians of England, rise then to the consideration of your important and high calling. Christ upon the throne of his Glory is waiting your reply; and, in the sweet but persuasive voice of love, whispers, "Destroy not him, for whom I died."

UNION OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY AND THE BRITISH ASSOCIATION.

In the Leeds Herald, for September, is the address embodying the reason of the New British and Foreign Temperance Society, why the committee decline to accede to the proposition for union of these two national institutions.

It is not our intention to blame the committee for the exercise of their conscientious judgement, but its fallacy; and, let us observe, whilst we dissent from their opinion, we do so in good nature and kindness. Had the committee simply expressed the impolicy of union, we should have felt it prudent to observe a respectful silence, and hoped that a little more EXPERIENCE and extended information would bring them round; but having intimated genteely that tee-totalism is the boundary of error, we feel called upon in defence of tee-totalism, and trust that we shall be able to shew that tee-totalism versus personal abstinence, is THE TRUTH AND THE ONLY CONSISTENT TRUTH. They state: "we believe that *extreme laws* or *extreme opinions* do not generally promote, but often retard reformation." We deny the charge founded upon the Roman adage, "sumum jus, summa injuria," extremity of the law, is extreme injustice. Let us first notice the following reason: "Hundreds who, in the first place, only signed one, have by this step been led to adopt the principle of both; while on the other hand, no instance has come to our knowledge of even a single refusal to sign from any supposed deficiency in the pledges." The adoption of both ultimately proves the existence of no obstacle but *ignorance*; and therefore to assume the long pledge would not have been ultimately adopted, is assertion instead of proof. This assertion is therefore a mere opinion plausible, we grant, but without ground in fact. Had the committee put a case in point, they might have had some apparent foundation, but such a case would have granted "the truth" (what we contend for) of the principle. Had they said, that there is here and there a master who is compelled by indenture to give his apprentice a pint of beer per day, they would have stated a difficulty; but such cases are so rare, that they are like stars of the smallest magnitude

not to be seen without long searching for. We ask, are such cases to be allowed to sacrifice the consistency of our great principle, and thus perpetuate similar hiring and the system of drinking? or are we to assert the truth, and leave it to the blessing of divine providence? The question to our mind scarcely admits of an answer. Such well-disposed persons, notwithstanding the difficulty, would still aid the cause though not members, and would feel sorry, no doubt, to render the principle less efficient by a sacrifice of its consistency. Again the committee state, "no instance has come to our knowledge of even a single refusal to sign from any supposed deficiency in the pledge." We ask, what do the people know as to the real nature and extent of the temperance principle, when first submitted to their attention? In the Hull Society, we had for some time the simple personal abstinence pledge, notwithstanding the members understood it *tee-totally*, until one of our reformed characters, Mr. Cowing, made a speech to shew, he could give and offer, and yet be a consistent member. We forthwith altered the pledge without ceremony, without any difficulty, nay without the least inconvenience. Again to shew that men do not give the pledges that careful consideration they deserve, a large Temperance Society sent to us to get some pledge cards printed for them, the heading was to be the New British and Foreign Temperance Society with our tee-total pledge. We shewed them that the New British and Foreign Temperance Society does not recognize the full length of our pledge in either of its pledges, and the card was altered according to our suggestion. To suppose therefore that the pledge develops the truth, because no complaint against it has been made, is to imagine that strangers understand the principle better than those who have made it a subject of study for years. We must say, such notions bruited to the world by the committee of the New British and Foreign Temperance Society, bespeak the necessity of applying more closely to the nature of the principles of the institution. We must be friendly. We wish to open the eyes of our friends. If we be wrong, we have no objection to confess publicly in our Pioneer, that we ourselves have been labouring under mistakes. "No man should be too old to learn, or too stupid to practise." We have had some experience in the cause; and, though we would express our opinions with charity and modest diffidence, we cannot compromise what we conceive to be truth. It is our sincere desire to see the New British and Foreign Temperance Society upon right ground; and then we will as zealously advocate its principles as we now expose its errors. At present we cannot. Had the committee adopted the tee-total principle at first, they would have experienced ultimately no more difficulty, but by recognizing the drinking system at all, they rivet the people in their mistaken notions of *hospitality*, and thus raise obstacles which impede more than any others the progress of the cause. What should we recommend then? Simply the admission of all future members upon the tee-total principle. This is simple, and as easy of accomplishment. If the committee do not like to impose upon themselves the "onus," let them invite the delegates from all parts of the country, and let the question be fairly settled by a majority. This plan would balance the power, and put the London Society under a proper understanding with the country societies; but, if the London Society wishes to exercise any undue power, the end will be dissatisfaction and disunion. By these remarks we do not wish by any means to imply that such power has been usurped, but rather to avert its manifestation. The old Moderation Society, notwithstanding its professions, affords but too pitiable an example of dogmatism and obstinacy in its blundering errors. From its wretched condition, we wish to avert the New British and Foreign Temperance Society.

Again, the Committee charge tee-totalism with *extreme opinions*. We wish to know what this means? Do they deem "their long pledge," not give and offer, tee-total? Yes, they do.—In a future article we shall shew that this pledge is not tee-total.—The manner in which the phrase, "long pledge" has been used is to designate tee-totalism. If not, we do not know what the language means. The committee, therefore, sit in judgement even upon their "long

pledge." But we should be sorry to think they are inconsistent in their private sentiments; and hence, we infer, that the gentlemen, forming the committee, are favourable to the short pledge, and the long pledge exists under a species of suffrage. If we are wrong we shall be glad to be set right; but, according to our views of the English language, we are necessitated to draw this conclusion.—It must be remembered, that we are discussing a great public principle. Were we not afraid that our intentions might be misconstrued, we should deem no apology requisite.—The committee, therefore, in their address involve themselves in unavoidable inconsistency. This must be the case so long as they countenance the serpent alcohol in any form or shape. We do not know what they mean by *extreme*, unless they imply *erroneous*. If erroneous, they have just ground for the allegation. We never knew that there is any *moderation* in truth. There are, it is true, different degrees of error, as when we say, "*moderation* is a great error, and, *personal abstinence* is one remove from it; but truth admits of no comparison: hence the committee, to be candid, must at once substitute *false* for *extreme*, and then we shall understand them. Further we shall not proceed at present, as it is our intention to institute a searching inquiry into the meaning of the two London pledges. Perhaps in our next number.

It remains for us to inquire, what is the impression likely to be produced upon the public mind by this reprobation; for every one who reads the expression, can understand it in no other light than a condemnation of *tee-totalism*. The interested will chuckle, and glory over the very shadow of censure; those addicted to the fictitious forms of society, will still feel protection, and pour out their libations to the merry god, and the thoughtless, who care little, and those who merely echo opinions will sentence us without either evidence or jury. Men will be confirmed in their habits and customs; and thus the season of attack and storm will pass by, and delay the siege for years, unless a remedy be applied by the greater zeal and energy of *tee-totalers*. *Extreme* opinions is a very genteel way of getting over a hard argument. Instead of "*hard arguments and soft words*," the case is reversed and become *soft words used to put aside hard arguments*. This "*weant dea*" as the Yorkshireman says. It is well to use soft words, but, not to sacrifice truth. Our Lord never sacrificed his word upon the altar of refinement: so must we maintain the integrity of our principle, and not suffer the urbanity of speech to be substituted for reason, consistency and knowledge. We hope the committee will carefully investigate the question, and leave it open for inquiry and more extensive observation and experience.

TO THE MEMBERS OF TEMPERANCE SOCIETIES.

We cannot too frequently examine ourselves as to both our private and public duties. We hope you will allow us to direct your attention to the duties which membership entails upon you. We fear that, generally speaking, this subject is not sufficiently studied and appreciated.

Every man must occupy some relationship to his fellow man: if a member of no society, still he has a class of duties to perform; if of a society, other duties devolve upon him which do not belong to him as a private citizen. To the latter class, we beg to draw your attention.

By uniting with the Temperance Society, you publicly testify that you approve of the principle, and are desirous to lead a steady, orderly and consistent life. You live according to its precepts, and therefore experience its benefits: peace, contentment and happiness. By this means, you identify yourselves with it in all the vicissitudes to which it is subject; and hence its quality and character are determined by your own qualities and character. If you wish to raise its character, elevate your own, practise honesty, be upright and honourable in all your dealings, and give to your opponents no opportunity to malign your society by your own misconduct. Let your words, thoughts and actions correspond to the purity of your professions. The world will then value the quality of your motives; and this will be a more powerful inducement to the good

and virtuous to throw into your hands the weight of their talents, character and influence than ten thousand arguments. There is an old proverb, which abounds in point and sense: "tell me not what you say, but what you do." Were mankind to attend to the advice it contains, charity would be diffused much more widely, and uses would supplant every inferior motive. If therefore you respect the society of which you are members, you will feel by disgracing yourselves, you dishonour the cause: hence arises the duty of carefully watching all your actions, thoughts, words and motives. So sensible are you of the truth of these remarks, that we have only to submit them to your attention to receive your cordial acquiescence. The application of these views to life, we have with much delight witnessed among many of you; and we hope by directing your thoughts to the subject more pointedly that all of you will deem it an incumbent duty to verify them in practice. To detail the various classes of duties would occupy too much of our columns. We shall enumerate only a few: HONESTY, INDUSTRY, PUNCTUALITY IN ALL YOUR ENGAGEMENTS, STRICT REGARD TO TRUTH, A FAITHFUL DISCHARGE OF ALL YOUR DUTIES TO YOUR MASTERS AND EMPLOYERS, DOMESTIC PEACE, LOVE AND UNITY, THE EDUCATION OF YOUR CHILDREN AT DAY (IF YOU CAN AFFORD) AND SUNDAY SCHOOLS, YOUR DUTY TO MAN AND GOD.

There is another class of duties, to which we wish to draw your attention, and we beg, you will pay your most serious regard: viz. TO CARRY OUT TO THE UTMOST OF YOUR POWER THE OBJECTS OF THE TEMPERANCE SOCIETY. There are some persons that imagine, if they join the Temperance Society, they have done all that is required, and they appear half persuaded, they have conferred upon the Society an honour, and laid it under an obligation. This is a serious mistake. The honour and obligation are not UPON the Temperance Society, but FROM the Temperance Society upon THEM. A good institution always sustains a dignity far greater than even ermined, coroneted and royal titles, inasmuch as it has for its object the advancement of man's weal in individual, social and general happiness, as signs of servants to promote which all the honorary distinctions among men were created, and still exist. Hence the anxiety of the line of Kings, Dukes, Earls, Barons, and Squires to sit at the head of public affairs. To be connected therefore with a philanthropic institution, which establishes your character and affords it, in the time of necessity, is no trifling consideration. May we not suggest, therefore, the importance of making yourselves as useful as possible in your general and special connexion with the society. All selfishness must be banished from your bosom as the enemy to all good; nor must you reason, because your neighbour A does not do as much as you, that therefore you are to slacken your energies, but, keeping in view the general prosperity of the society, never rest satisfied, until you have convinced him, by your example, that he might, if he only tried, discover some cause to excite his zeal to greater exertion. Let us then endeavour to remove apathy from our breast; and we shall be more useful and individually happy in our day and generation. Some years' experience has convinced us that the feeling now adverted to, exists to too great an extent in all institutions, when they have attained some extent and magnitude. While the labour is great at first, and devolves upon a few, great exertions are made, and difficulties, instead of daunting, increase their zeal; but, when the operations become extensive, and the labour is necessarily more divided, each looks at his neighbour, and is too subject, we are sorry to add, to relapse into supineness. The correction of this feeling is easy, if we set right to work. Let us examine our motives, and ask whether the responsibility, for the time being, is not equally as great and urgent, as when our zeal was first excited.

Convinced that you will agree with us in the truth of the above general remarks, let us inquire into the duties of members? These are simple: advocacy at the meetings, punctuality of attendance, voluntary assistance to the funds, ATTENDANCE AT THE MEMBERS' MEETING, canvassing the principles in your private circles, and visiting drunkards, &c., every Sunday Morning and other convenient seasons. One may object, "that he has not talents to advocate the cause." Be it so, but you have the power to visit; another, "that he is engaged on a Sunday Morning." Be it so, you may have the power to speak, or even visit at other times. In great communities, "there are many men; and many men have

many minds." Some have one kind of talent, and some another. No one needs be unoccupied. The work is varied, and requires various labour. By throwing the labour upon a few, some things must be left imperfect: hence the necessity of doing what you can to advance the interests of the cause you are pledged to support. None however can object, "they are always unable to attend the meeting." Punctuality in attendance on the weekly meeting, is of the greatest importance in informing the understanding, confirming the judgment, and strengthening the zeal. When a member neglects the meeting, it is a bad sign. His zeal cools, and desire to carry out the principles is diminished. We have known men who have stood two years, but who have seldom attended the meeting. They have sent in their card, and have immediately been seen with their porter, "three sheets in the wind." If therefore you are really sincere, neglect not the weekly meetings. Should you do, you are in great danger of being entangled in the folds of the drinking customs of the world, and, if reformed, of plunging again into the abyss of drunkenness.

The members' meeting too claims your most serious attention. At it you hear lectures which cannot be properly given at the weekly meeting. You are there expected to shew your readiness to assist in your small way the funds of the society. How delightful it is to witness the readiness with which many of you come forward to manifest your zeal! Rescued from intemperance, many of you deem this exercise of your zeal more a pleasure than a duty. Enlightened to see the nature of your institution, and restored to the right exercise of your reason, you understand the principles upon which it is founded, and thus adopt "the voluntary system of support" as ultimately it proves the wisest and best. Indeed, any system which does not inspire its members with the desire to support it, is unworthy the name, and no member who refuses to render support has studied the principles. His avarice therefore must be deemed the development of other principles previously acquired, and not the result of those he openly professes. It has often been said, that "Temperance makes men selfish;" but, from this position, we dissent "in toto." The avarice results not from the implantation of Temperance principles in the affection, but the love of gain which previously existed, but which had been overruled by the stronger love for strong drink. Had such never existed, the possession of this avaricious love would have rendered its possessor a miser. It shews then that the love for strong drink, predominates over even avarice. Let not therefore our God-like institution be so foully libelled. It certainly puts men in the possession of money, upon which they are at liberty to let rest all their previously acquired principles and desires. If benevolent, such benevolence is manifested; if avaricious, such avarice is manifested.—It does notwithstanding curb the impetuosity of these latent principles; and indeed, by developing gradually the sympathies and charities of life, they become considerably modified. Allow us then to urge you to greater exertion and steady zeal. Each do his best, and your labours will be crowned under Divine blessing with abundant success.

ADVOCACY OF THE TEMPERANCE CAUSE.

We have from time to time purposed to point out some of the faults and indiscretions of which some advocates are guilty. Cicero in his "De oratore" lays down some excellent rules. Speaking of orators at the Bar, he says some mar the beauty of their arguments and obscure the clearness of their deductions by introducing every thing which may be brought to bear upon the question. The best rule, he observes is to select what is pointed and best calculated to fasten conviction. It is easy to descend long upon a question, but not so easy to know where to close. As in the higher departments of oratory, it is difficult to select, out of the vast field of unbounded knowledge and science, what is just and appropos, so in the more humble advocacy of the Temperance Question, it is as highly incumbent to be discreet. If there is less abstract reasoning, it is indispensably requisite to study in narration, that mode which, at all times, gains a ready admission into the hearts and minds of learned and unlearned, high and low, rich and poor.

A public audience, consisting of so many minds playing upon the same object: some for the purpose of criticism; some, to censure right or wrong; some, to penetrate the motives of the

speakers; some, to discriminate good, if it can be found; some, to gratify curiosity; some, to assist the cause; some, who by education and course of life have naturally acquired a sound discrimination and just taste; some, for one thing, and some for another—is undoubtedly one of the most sublime objects of contemplation in nature. A public audience, therefore, imposes upon every speaker certain feelings and restrictions, which none will violate but the ignorant and presumptuous. We have seen those who, when they have been permitted to speak, have imagined they were entitled to spout anything; and thus, by offending the common decencies of life, have inflicted upon the cause irremediable injury. Cicero, one of the greatest orators of antiquity though regularly in practice both at the Bar and in the Forum, said, that he ever experienced great diffidence on rising before a great concourse of minds. If so great an orator was the subject of such emotions, what emotions of deference ought men to experience whose talents dwindle into a point in the comparison.

The power too which public advocacy gives a speaker, should impress his mind with modesty and the great responsibility of his situation. Cicero says, on this head: Neque vero mihi quidquam, inquit, præstabilius videtur, quam posse dicendo tenere hominum cœtus, mentes allicere, impellere quò velit, unde velit, deducere. "But nothing, says he, seems to me of superior excellence, than for a speaker to have that irresistible hold upon the assemblies of men, as by the charms of his eloquence to bend their minds to his own purposes, to lead them to whatever direction he chuses, or dissuade them at pleasure from whatever object they may have in view."

Virgil also adds:—

— Magno in populo cum scepe coorta est
Seditio, sævitque animis ignoble vulgus;
Jamque, faces et saxa volant, furor arma ministrat:
Tum, pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus astant:
Ille regit dictis animos, et pectora mulcet."

As when in tumults rise th' ignoble crowd,
Mad are their motions, and their tongues are loud;
And stones and brands in rattling volleys fly,
And all the rustic arms that fury can supply;
If then some grave and pious man appear,
They hush their noise and lend a list'ning ear;
He sooths with sober words their angry mood,
And quenches their innate desire for blood.

(DRYDEN.)

Hence our readers will agree with us in stating, that a public audience should impress the speaker with all due modesty, though mingled with that assurance which is requisite to a proper discharge of his duty. From these remarks it appears then, nothing obscene or indelicate; nothing should ever be uttered by a speaker to which a lady cannot listen with respectful attention. We strongly urge this point. Whatever outrages public decency and propriety ultimately injures public morality, Temperance teaches men not to descend into barbarism: it elevates the moral tone and feelings, and therefore whatever injures these, frustrates the object of the Temperance Reformation. Let our friends be impressed with this most important point. Intemperance debases the heart and the affections. The drunken debauchee pollutes the virtuous atmosphere of the rising generation by blunting the sense of modest shame and disregarding the decencies of life.—Debasement may be effected by a variety of means. Our object is to extirpate it; and, therefore, it is our duty to study the means for accomplishing this end. This cannot be effected by blunting the affections of modesty, and lessening that horror with which a virtuous mind contemplates the exhibitions, whether by word or deed, of indelicacy. It must never be forgotten, that the mind and its affections may be so hardened as not to revolt at anything. By frequent use of the cartwhip, the slave holder can torture and lacerate the poor female in chains, whom to contemplate makes the heart bleed and sick with the thought; the Romans injured their youths to the sights of blood to prepare them for slaughter and carnage in battle; and even our civilized army leads young recruits to view the use of "the cat o'nine tails" for the same purpose. Thus may we be educated, and our sympathies, which are intended by a wise and benevo-

ent Creator, to be a blessing as the source of refined pleasures, purer and loftier joys, debased by human barbarism. If we would therefore preserve the dignity of our temperance assemblies, the speakers must abstain from introducing such allusions and illustrations as are unsuitable for the public ear. Neglecting this, it is impossible for the cause to obtain general adoption, nor can it rise into respect and general esteem. We are glad in being able to testify that advocacy such as this to which we are adverting is exceedingly rare under our observation. The cause has suffered severely in several places, instances of which we could name. Wit and innocent anecdotes we do not deprecate, but the manner and language in which these have sometimes been clothed. There are always two ways of relating a story, one which attracts the attention of all persons, the other which is despised by every one but the speaker himself. Young speakers and men of little or no education, must endeavour to secure the advice of a judicious friend. To watch them, to note if they commit themselves at any time, and if so, they should listen with becoming respect to their friend's suggestion. By this means, in a little time, they will be educated into a method which, without any effort on their part, will enable them to acquit themselves with propriety.

Public speaking is a noble art, and is surely worthy some attention in the attainment. We serve seven years' apprenticeship to learn a manual business: why then should we not pay some attention to the acquisition of an art so pregnant with great and glorious results? We have been led out to a much greater extent than we contemplated, and perceive the subject widens as we pursue it. We shall therefore close; and, if any of our friends wish for any information, their inquiries shall be answered in the Pioneer, if of a general nature. Our object is not to lay down rules of elocution, but make a few suggestions to those who may be ignorant of its restrictions.

The following address, drawn up by a lady member, of one of our Branch Societies, and read by the Rev. J. Winterbottom, to the meeting, will be perused with interest by our readers. We hope it will have its desired effect in exciting the active zeal of the ladies in carrying out the principles of tee-totalism.

MR. CHAIRMAN,---MY DEAR FRIENDS,---It is with a variety of feelings, that I make my first attempt to express to you the thoughts I have long felt it my duty to communicate. I trust though my observations will not stand the test of criticism, and have nought of eloquence or oratory to render them attractive, that the motive will be understood and appreciated, conscious as I am, that its purity will bear the strictest investigation, and that the sincere good-will, which caused them, will speak home to every well-disposed tee-totaller: judging liberally, I think there cannot be an ill-willed one. Craving your indulgence and countenance for my assurance, I will tell you, as well as I am able, the substance of my ideas, and leave you to make the application. It is my intention principally to urge, upon my own sex, the imperative obligation, I conceive we are under to use our most powerful efforts to further this great object. I have often felt reproached, and have reflected with regret on the abuse of talent which I feel conscious is possessed by many, and only wants calling into exercise; that its influence may be felt and acknowledged; and I am not presumptuous in boasting what I can easily prove, that females have as great capabilities and talents as the other sex, minds equally capacious and vigorous, formed for trial, for acquiring knowledge, and ability to turn that knowledge to good and great account. Look at our literary calendars, read there the names of a host of distinguished females who have been, and are an honour to our country, and ornaments to the pursuit in which they have engaged. And shall every branch of usefulness have its advocates in our sex; and total abstinence remain unheeded, or but **FEEBLY SUPPORTED**? No!---let it not be thought so! It is true all could not write, or make speeches,

nor is it necessary that all should do so. They may, however efficiently aid and forward the cause by humbler means, **NO LESS WORTHY ON THAT ACCOUNT**; but on those who **CAN**, I call loudly to exert themselves on its behalf. Are we to be continually solicited and flattered as the more powerful part of the community, capable of doing more than the united efforts of the other sex can effect **WITHOUT US**?---and are we not told by men of the first talent, whose arguments are not to be withstood; men whose powerful ability makes human feeling stagger at the stupendous heights of wisdom they discover; whose eloquence is listened to and applauded by millions; men whom we would not for a moment, accuse of saying one word which they do not believe; I say, are we not told by these that they depend on our assistance to accomplish their designs, and not come forward to comply with such irresistible appeals? Were it from no higher motive, this might be sufficient; but let principle urge us on; let suffering humanity excite our pity; and sympathy for our degraded countrymen and women, command our best energies to effect a reformation throughout our land. As we are famous as a nation, let us, as a part of that nation, deserve the honours which as **ENGLISH WOMEN**, are so often put upon us; and being first in privileges, let us not be aught but first in improving them. It is a generally admitted observation, (I do not determine it a **COMPLIMENT**), that our sex possess an uncommon share of **UTTERANCE**, (some have termed it eloquence,) however, we have the credit of a larger share of loquacity than the opposite sex. Let us then employ this fluency of speech on all fitting occasions to this useful purpose, and convince the censors, that we can converse upon something equally sapient with ourselves, and that all our talk, is not small talk. There is a French proverb which says, that "The tongue is a woman's sword, and she never suffers it to rust." Let then this sword be wielded in defence of total abstinence; and, as it is in good order, and the courage and ability of its possessors are not to be doubted, I have no fear that we shall soon raise a formidable army, and achieve many glorious deeds, which will rank our names in the list of those who have done their duty to their suffering fellow-creatures. Then let us, in the warmest manner, aid that cause whose praises can never be told as they deserve; that cause which feeds the hungry, clothes the naked, brings joy to hearts before overwhelmed with sorrow,

"Kindling former smiles again

In faded eyes that long have wept!"

That cause which opens a wide field for the moralist affords ample scope for the largest wishes of the philanthropist, which is the stepping-stone to happiness, the door to religion; nay, I may say, that cause whose star of brilliant beauty is risen on our horizon, and bursting the cloud of intemperance, which has long obscured and overshadowed us as a nation, shines sweetly on creation, and proclaims itself the peaceful herald of salvation, the dawn of England's glory, and the pride of British Females!

M. A. F.

On Friday, Monday and Tuesday, August 17, 20 and 21, MINGAY SYDER, Esq. of London, Teacher of Medicine, Author and Editor of several medical works, lectured in the Freemasons' Lodge, Hull, to crowded audiences, on the anatomical and physiological structure of the human frame as **CONNECTED WITH TEE-TOTALISM**. He shewed that alcohol is the stimulating intoxicating principle in all fermented drinks; that it does not exist in any natural juice or substance, but is formed during the several changes vegetable matter undergoes when separated from the living trunk: that it is never generated in a living plant; that it is never formed in the human stomach; that its chemical combination in beer, &c. is no stronger than if mixed with water, save that the powers of the stomach are longer in separating

it from solids. He proceeded to describe the process of digestion being a chemical action, identified with vitality, and that no gases are ever generated in the stomach except in deranged action; and, as alcohol causes indigestion, gases being thereby generated, that therefore alcohol is highly injurious. He took a rapid sketch of the circulation of the blood, and shewed that alcohol, in its nature and effects, is incessantly neutralizing and destroying the vital functions of the blood, and consequently disturbing the solids and fluids of the body. He shewed that there is as great impropriety in taking any kind of medicine habitually as alcohol under any form whether spirit, wine or malt liquor; and that, as medicine of any kind cannot be taken, in a state of health, without occasioning disease and causing functional derangement and organic disease, so cannot spirituous or fermented liquors, in however small quantity. On this part of his lecture, he exposed, in a most able manner, the common delusion forming the ground of the common objection that, because persons do not feel themselves diseased, they are therefore sound and healthy. Example he quoted from his own practice. He proved that, amongst all the component principles of the blood, alcohol is not found, nor that blood, though the fountain of all the fluids of the body, ever produces it; though the stomach is capable of digesting all nutritious substances, that it has no power to decompose or digest it, and that alcohol is rejected by every organic provision of nature, in all the vessels of the body; that it has been found in the brain as well as in the general secretions; that it possesses no power but that of stimulation, poison, disease; that it never becomes incorporated with the blood, though flowing along with it; that its unnatural action, though it produces excitement, it invariably causes a corresponding depression and consequent subsequent weakness; that the spleen, kidneys, liver, &c., &c., suffer from its action; that it is a diseased substance, and is no more fit for the purposes of nutrition than any other diseased matter; that, though the Almighty has endued nature with most astonishing powers, yet she has no power either to apply it to her own sustenance and use, or to destroy its noxious influence, and hence is governed by none of those laws which govern all nutritious food---that it is an alien, and treated as such by all the functional powers of the body. From the above line of argumentation, he drew a string of deductions, exposing most ably and argumentatively the present opinions, prejudices and practices, respecting all alcoholic liquors, one of which is the absurd, irrational and unphilosophical practice of "GIVE AND OFFER." We should have been pleased to see the advocates of "GIVE AND OFFER" occupying one-half of the platform. M. Syder, proceeded to portray, in vivid colours, the phalanx of disease entailed on their offspring by mothers who, from a notion now being exploded, are in the habit of taking malt liquor and spirits, during the period of lactation. His proof was one of the clearest and most urgent arguments we ever heard on the subject. Every lady present seemed to be strongly impressed with the truth and importance of this branch of the lecture. The lectures included a vast fund of medical knowledge, all made to illustrate the evils of "moderate drinking." It would be impossible to refer to all the points of the lectures in this paragraph. They displayed the lecturer's perfect knowledge of the subject, doing credit both to his head and heart. Dr. Epps' inconsistency was displayed in its true colours by a comparison of his former opinions with his present dogmas. Mr. S. illustrated his positions by skeleton, diagrams, skull, drunkard's liver, &c. He has since been lecturing to crowded audiences at Barton, Barrow, Beverley, Grimsby &c. &c. He shewed too that the moderate drinker is in greater danger than he who gets occasionally drunk.

WHAT MAY BE DONE.---Mr. Blakestone, one of our reformed characters, has been residing at Spilsby, the last

fourteen-months. Though the only tee-totaller when he went, by agitating the question, visiting and lending tracts; there is now a flourishing society consisting of upwards of 100 members.

NOBLE CONDUCT OF A MASTER IN HULL—The following note was put into the hands of one of our reformed characters. This reformed character used to be a great annoyance to our meetings. He even brought liquors into the meetings to drink. We could not then have believed, that this man could be reformed; but experience has convinced us, that no case should be abandoned, how hopeless soever it may appear. He has been a consistent member sixteen months.

"14th June, 1838.

"Tom,

As your conduct is so much improved latterly, I feel disposed to shew my approval of the same by paying ONE POUND, EACH QUARTER, when your rent is due, which can be received of Carr.

W. B. B."

If masters generally were to notice the sober, steady conduct of their men, the men would be encouraged, and the masters would be benefitted by the willingness and industry of their men to promote their interests in every possible way. Nothing would contribute more to identify the interests of both.

REHABILITISM.—This Order has been a subject of reflection for a considerable time, and the advantages surpassing the disadvantages, we feel it right to express our change of opinion on the subject. Our reasons may probably appear in our next number. Our opinion having undergone a change, a portion of our Pioneer will be open to well-written articles advocating the principle, if free from personalities and uncharitable reflections.

TO THE PUBLIC—The members of the Hull Temperance Society beg to state to the public, that it is their intention to open a reading room. Having much time to spare, which was formerly spent at the ale bench, they are desirous to improve their mind by reading. Should any benevolent individuals feel disposed to assist in promoting their object, they shall feel grateful for any donations of books, on history, travels, geography, mechanics, optics, chemistry &c. &c. The books will be received on their behalf at the office of the president, John Wade, Esq. near North Bridge; Mr. Wilbe, Treasurer, Postern-Gate; or the Secretary, Freemasons' Lodge, Mytongate. The grand design of the Temperance Society, is to make men not only sober but thinking beings; and hence the members trust this appeal to the Benevolence of the Reading public, will be duly appreciated and promoted. —BY REQUEST OF THE MEMBERS, R. FIRTH, SECRETARY.

BOY KILLED BY DRINKING BRANDY.—The evils of and arising from the drinking customs of our country, are so numerous and so common that, in many instances, they are overlooked or regarded with indifference, arising from the very cause which ought to affect every heart and call every power and faculty of the human soul into instant and ceaseless activity. But though this is too often the case, yet now and then

an instance of the dreadful effects of those destructive poisons come upon us with the vividness of the lightning flash, or the terrific force of the hurrican, dispersing at once our criminal apathy and compelling us to think. Such a one is the following fact which, occurring in our immediate neighbourhood, demands and urges our irresistible claim to our instant regard. A little boy who was deprived of a father's watchful care some time since by an accident, the precise nature of which we are not acquainted with, met with an untimely end, owing solely to the insane opinion entertained by our adults, and unfortunately inculcated on our youth, that distilled and fermented drinks are in themselves good things, if used with moderation. The ship *Harmony* arrived recently at this port, and on Friday, August 31, Samuel Turner, age not quite ten years, went on board to see an acquaintance about 16 years old. This boy, as a mark of kindness to his young companion (and taught by our abominable drinking customs,) poured out a portion of white brandy and gave it to be drunk by his childish visitor, of whom, we are told, he was extremely fond. The mate of the vessel was standing by, and saw the boy drink the fatal draught, after which he fell asleep, and as the vessel was to be removed he was laid under the dock-sheds. There he was found by a policeman, who on learning who he was conveyed him home. The stupor continuing, and no signs of returning animation being apparent, his alarmed mother sent for medical advice, but alas! it was all too late. The medical attendant pronounced, that he was not dead, but that, as the spirit died in him, he would die, which unfortunately proved to be the case. The body was opened, but nothing was found in the stomach. On opening the head, however, the cause of death was apparent. The alcohol had ascended to, and was found in the brain. The unfortunate child belonged to the Port of Hull Orphan Institution; and his remains were borne to the grave by his late schoolfellows on the following Wednesday, and interred in a grave made in the yard of Salem Chapel, Cogan-Street. An immense number of spectators attended in the confident expectation that some remarks would be made on the melancholy occasion of his death. In this, however, they were disappointed. An address was given, in which the death of the little boy was attributed to the interference of divine providence, who, it was said, by way of comforting the bereaved mother, had given him and had now seen fit to take him away. But not one word was uttered on the cause of his death, or in condemnation of these drinking practices, which annually consign thousands to the grave. We say, a case like this is calculated to make us think; here was a child radiant with health, just rising into life, receiving from the hand of benevolence that mental culture which was to fit him for the scenes of future usefulness, cut off by pining sickness or a malignant fever, or any of the thousand ills that flesh is heir to but solely by a strong but insidious poison presented by the hand of friendship, and swallowed in a moment of undoubting confidence. We leave this case for the present with this single observation,

namely, that in it there is a powerful call to a who wish for the physical, mental, moral, and religious improvement of our race, to come forward at once, and by joining the ranks of the total abstinents, do what in their power is best to drive intemperance and all its train of complicated evils from our land.—(CORRESPONDENT.)

AN INSTANCE OF DRINK HARDENING THE HEART.—A drunkard went home lately in this town, when his wife was on the point of dying. A person was praying with her, and the husband exclaimed "d—n you, cannot you be quite, go to hell and then you will be ready when I come to you."

ANGLESEA.—Rev. Mr. Davis addressed the Female Meeting, Hull, August 29th, and stated that the island contains 50,000 inhabitants, 25,000 of whom have become tee-totalers, and all the ministers except three are joined members and zealous advocates. Formerly it was unfashionable for the ladies to be connected with the society, but that now the fashion has changed for the reverse, and the ladies have become general patrons of tee-totalism. The discipline of church government is reforming and most salutary regulations have been adopted to avert backsliding by drunkenness. Every department of society is experiencing the benefits of tee-totalism. The iniquity of the traffic is seen, and the trade sinking fast into disrepute.

SUBSTITUTE FOR ALCOHOLIC DRINKS.—Gentian Root and Ginger Root, of each sliced $\frac{1}{2}$ of an ounce—lemon peel and orange peel, dried and sliced, of each 1 drachm. Pour upon them a pint of boiling water, let them stand for an hour, then strain and take a small glass occasionally between meals. When very "nervous" add to each glass from 5 to 10 grains of the carbonate of ammonia.—MINGAYE SYDER.

TEMPERANCE TEA MEETING.

THE Friends of the Hull Temperance Society, will hold their Half-Yearly Tea Meeting, in the Freemasons' Lodge, Mytongate, on the Second Day of Hull Fair, Friday, October 12.

JOHN WADE, ESQ. PRESIDENT, IN THE CHAIR.

Rev. John Winterbottom, Barton; Mingaye Syder, Esq. London, (Author of Several Medical Works,) and other Friends will be present.

Tea to Commence at 5 o'Clock. Tickets Price 1s. to be had at the Temperance Hotel, 47, Mytongate.

TO CORRESPONDENTS.

Mingaye Syder's numerous engagements have prevented him from completing his article "on Give and Offer."

Ada's Poetry addressed to Mingaye Syder received. We are under the necessity of post-poning again some articles intended for this no.

J. Pasco, 90, Bartholomew Close, London, is the agent for the Country Societies; H. Walker, 27, Briggate, for Leeds; Bowker, Temperance Hotel, Huddersfield.

HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 14.]

THURSDAY, NOVEMBER 1, 1838.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

PLEDGES OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all intoxicating Drinks, except for medical purposes, or in a Religious Ordinance.

Or.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits and all Intoxicating Liquors, and will not give or offer them to others except under Medical Prescription, or in a Religious Ordinance.

In conformity with a promise in our last no. we purpose to institute an investigation into the meaning of these pledges. The time has arrived, when it becomes a duty to be explicit as to the extent of our pledges, especially as the London Committee have put upon record, that tee-totalism is an extreme opinion; and, being an extreme opinion, according to their own words, "it does" "not generally promote but often "retards" "reformation." How such professions can be reconciled with the character of their movements as understood by the country, is utterly incomprehensible to us. If not reconciled, they will soon begin to see the inconsistency in which they have involved themselves, and how difficult it is to sustain any other position than that of tee-totalism without any admixture of error. We grant they have difficulties to contend with, so have tee-totalers; but difficulties however great ought not to be allowed to sacrifice the truth and consistency of our principles. Divine providence has given assurance, that truth shall flourish, if the vacillating conduct of men do not enshrine her. Let us then, actuated by no motive "sub cœlo" but a sincere desire to place the Temperance principle upon its right foundation, shew that neither of the pledges of the London Committee is tee-total; and, consequently, is unfit to be the moving principle of a National Temperance Society. It is no argument for a member to say, I have adopted tee-totalism, if he recognizes these personal pledges.—With the "recognized principles of the Society only we have to do."

As the first pledge (and principal in the opinion of the Committee, being placed the first) is merely personal abstinence, we will pass by it at present, deeming its existence its own refutation and examine what is de-

nominated "the long pledge," which we shall prove to be but short. In addition to the personal abstinence pledge, "the long pledge" includes "neither give nor offer." This pledge does not prevent a person from manufacturing, selling, buying and keeping intoxicating liquors in his house. This may startle the Committee, but we hope, we shall be able to demonstrate its truth. "To give and offer," according to every application of the phrase we have as yet seen, refers to liquors given to servants, porters, &c. as a reward or an act of goodwill, and to offer them as a mark of hospitality and politeness.

Hence a person may manufacture buy, sell and keep them in his house, and yet be a consistent member. But it may be answered, that the phrase has the sense of "goods being offered at a given price." "Offered," in this sentence implies "cost or value," but we contend "cost or value" is not the sense which is understood in Temperance phraseology; if so, why do not the Committee publish a vocabulary, in connection with their pledge, and not attach a meaning to their words which is understood by none but themselves? It may be said, we are hypercritical. Granting this for the sake of argument, we have shewn that the pledge is ambiguous, "through which a coach and six" may be driven at pleasure. Ambiguous terms are the root of error, and the worst too, inasmuch as they invest their agents with the appearance of truth, afford room for the sceptical, and give the learned opportunities of throwing dust into the eyes of the simple, until these are lost in the cloud of uncertainty and disbelief. If terms are used, let them be such as cannot be misunderstood.

A person too who has signed the pledge may consistently buy them, keep them for the use of his household. They may be brought upon his table morning, noon and night; the room may fume with alcohol; he may take his glass of water whilst others drink, fill bacchus sits upon their eyebrows, and sends them raving in delirium tremens. His wife may supplant him, and perform all his offices. The bottles may whiz; the decanters may smoke; the glasses may sparkle; the jolly god may laugh at the tricks and sports of human ingenuity; and thus, if a personal abstainer "neither gives nor offers," he will still

sustain his consistency. The devotees of rum, gin, brandy, whiskey, ale, porter, beer, cyder and spirit cordials may play the ancient game of the Satyrs. Bacchus may still dance, and sing his song in the temple, the palace, the hall, the tradesman's parlour and the poor man's cot. The splendid gin palace, the smoking brewery, the spirit and wine vaults, the victualling and public-houses and jerry-shops may join in the train, forming a motley of sin and folly unparalleled in the history of the world; ("Proh mores proh tempora") and this too under the "personal neither give nor offer system." By implication it is to build up and silently watch others pull down without resistance, afraid, forsooth! of giving offence to poison makers, poison venders, poison drinkers and poison dispensers; it is to see our temples desecrated, our holy religion profaned, our children ruined in mind, character and body; it is to see our national greatness dwindle, our commerce impoverished, and everything which bespeaks the dignity of the English character undermined without pronouncing the alpha and omega of the traffic sinful both in the eyes of God and man. Such is the dilemma of the inconsistency and folly of propping up these two pledges, which, instead of being an advance is a retrogression of the Temperance cause of twenty years from its final consummation, unless the Committee adopt the principles of tee-totalism as the ground work of their institution. Let it not be imagined that, because many have signed the pledge, this is a sure sign that the Committee have adopted the true principle. Hosts signed the moderation pledge at first, many of whom, without having sent in their cards, drink spirits as usual. What are the moderation members doing? Excepting an honourable few, they are the most bitter and pursue, with the most deadly hostility, the principles of tee-totalism. Confirmed in their sentiments, they are as immovable as the adamant rock. Like Satan, when using scripture to our Lord, they are everlastingly quoting and making scripture bend to support their drinking habits. Let it not be thought we are severe. We should be sorry to use one uncharitable expression, but truth impels us to make these statements, which, from our own extensive experience, we can verify to be facts. Whilst therefore we would not intentionally give offence, we do however deem it our duty to defend our principles, when we see them *genteelly* assailed by the Committee of the New British and Foreign Temperance Society.

Tee-totalism says, manufacture not, sell not, buy not, touch not, taste not the unclean thing; the London pledges say, you may manufacture, you may buy, you may sell, your friends may give, providing that you yourselves "neither give nor offer." Tee-totalism pronounces the traffic a sin; the London pledges sanction its use; hence, if the London pledges be truth tee-totalism must be error, and not "an extreme opinion;" we know of no line of demarcation between truth and error. Let us be explicit and we shall be the more likely to convince each other. The old moderation pledge, as we have always contended,

had it not being crucified by its abettors, is *more extensive* than either of these London pledges. (That it is tee-total, see Pioneer for December, 1837.) To discountenance the causes and practices of intemperance is to turn the face from them, and continue so; and, if we keep intoxicating liquors as to thought, word and deed in this situation, we shall hear no more of either give or offer, manufacture, buy, sell or dispense to others.

Let us now examine the allegation, "that tee-totalism is an extreme opinion." We deny that tee-totalism is an opinion. An opinion is that which cannot be demonstrated, but tee-totalism is grounded upon *fact*—not *medical* opinions merely, because medical opinions may be false—such fact being "that man is injured by intoxicating liquors taken as a beverage." To carry our this fact into the complicated habits, customs and practises of men, and to set our faces decidedly against intoxicating liquors in all forms as a beverage, is tee-totalism. This definition is brief but comprehensive. Is it true "that man is injured by intoxicating liquors as a beverage? What personal abstainer will deny its truth? None!—no, not one of the London Committee! This truth being admitted, the extension of it in reforming the drinking customs of society, is likewise true; and, consequently, tee-totalism is falsely designated when denominated an *opinion*. Nay, may we not repel the charge, and ask, if the personal abstinence pledge allows its members to keep intoxicating liquors in his house, whether it is anything more than opinion? "Extreme opinion, therefore as predicated of tee-totalism," is a phrase destitute of argument and truth, calculated to deceive the less thinking portion of the public, and to inflict on tee-totalism material injury. We do not believe the phrase was thus intended; but it serves as an instance to shew, how good men may be led astray, when they have a bad principle to defend. Looking through their own views as their medium, they see every object in its colour; and hence it is not to be wondered, if they lapse into the most egregious errors and inconsistency.

Again let us compare the above two pledges, and we shall not find one tittle of consistency. The first pledge says, "give"; the long pledge says "give not": why? because it is wrong to give. Intoxicating liquor does injury to the body, and yet the short pledge enables its owner to give that which he knows will do injury. What inconsistency! The short pledge involves inconsistency, and the two pledges are opposed to each other; and, therefore, as forming the constitution of the society, are inconsistent with each other. Here then we have two pledges: the first is inconsistent in itself, the two are inconsistent with each other, and both with fact and truth; and yet these are intended to establish universal sobriety!

But it may be said, the people are not yet prepared. Supposing so, does this alter the truth of tee-totalism? and if not, why denominate it "an extreme opinion," unless to do so was intended to pamper the vitiate

forms and customs of our land? In matters of courtesy and good breeding, we would willingly yield to innocent pleasures and gratifications, but truth is too sacred to be sported with; and, whether she stands upon the pedestal of christianity or science, she still maintains her person inviolate. The pledges then should have been expressed something in the following manner. "I do hereby abstain from all "intoxicating liquors, except as medicine or in a religious ordinance; nor will I give or offer them to "others. Other persons however may please themselves whether they use them or not, as I sanction them "to be in my cellar, used at my table, and among my "household, though I know, they will do injury to all "who use them. I know that science condemns them, "and others will hold up my example to justify the "sanction they give them; but I do so, because I "wish sobriety to cover the earth as the waters cover the sea." What a splendid specimen of inconsistency! We are sorry to be under the necessity of exposing the fallacy of the system, but such is the inconsistency in which the pledges involve their abettors. The London Committee are no doubt conscientious; and, therefore, the deficiency in the constitution of the The New British and Foreign Temperance Society arises either from want of better information or that decision of character which is absolutely requisite to stem the torrent of national intemperance. We must abide by truth, "cælum ruat;" but this never will take place, if we do our best looking to the divine Being for strength. If we diverge from the path of truth and science to suit any set of men, we shall wander into the mazes of error. To all Tee-total Societies we say, therefore, retrograde not. When in the storm of opposition and adversity you steered your course free; and now that you are in the desired haven of scientific tee-totalism, suffer none, whether friend or foe, to lull you into error. Your foes alcohol under the shades of *countenancing*." This is at the foundation of all the drinking customs of the land. From the ermined robe, to the tattered coat, men are deluded and lost. Let us continue steadfast to our cause; be energetic in our work; watch the enemy by night and by day; and whether under the form of an angel of light, or a demon of darkness, sound the same war whoop, and strike the same blow! Love all; do good to all; exercise no *false charity* by *countenancing* error; be courteous to all; advocate the truth with sincerity: but blink not the question; use arguments instead of epithets; sustain an humble but honest bearing, which becomes the more dignified as it is characterised by sincerity; and thus blended with every grace which renders truth more accessible to the minds of men, our cause will continue to progress, till it fills the wide earth.

THE BOY MURDERER.

The confession of the boy Kirby, the murderer, has been made and published in the following form:—"I, Samuel Kirby, now in the city gaol of Lincoln, and under the sentence of death for the murder of my master, Mr. John Bruce, by poison, do hereby acknowledge and confess that I am guilty

of the offence; that I obtained from Mr. Battle's boy, Wm. Hicks, nearly a pound of arsenic, and not having the fear of God before my eyes, did put part of it into the cream jug, which was then standing on the kitchen table, part into the kettle from which the water was supplied for the breakfast of Mr. Bruce's family, and threw away a great portion into the privy. I am now heartily sorry that Mr. Bruce's death was the consequence of my misdeeds, and I pray to God that he would pardon me for this and all other offences. At the same time I would wish to caution all persons, but more especially my late companions, against frequenting public-houses on the Sunday, and indulging those feelings of revenge which have brought me to my present miserable state and condition. This confession is made by me freely and voluntarily, without any restraint having been laid upon me, or any inducement of advantage held out to me. Signed by me, this 28th day of July, 1838. Samuel Kirby. In the presence of James Adcock, chaplain, Wm. Gresham, sheriff, and W. White, gaoler."—Kirby's father, accompanied by several relatives, visited him in the city gaol on Saturday, to take their last farewell. The guilty youth was on Tuesday taken from Lincoln, to be conveyed to the hulks, and thence to be removed to the penal settlements. Since the condemnation of Kirby he has exhibited a great degree of coolness, but nevertheless a desire for a prolonged existence has more than once escaped his lips. On arriving at his destination, which is to be the worst of the penal settlements, he will be heavily chained both day and night, and for eighteen hours out of every twenty-four his time will be employed working on the roads and other duties of the most laborious description.—*Stamford Mercury*.

The above is one of the numerous victims of youthful depravity arising from intoxicating drinks. When we contemplate the innumerable means of acquiring the most depraved and vicious habits under the sanction of law, there is no cause for wonder that crime exhibits itself in so fearful a character. Public Houses, having been perverted from their original institution, form one of the general occupations of the country. In this traffic, the idle, the sordid and avaricious embark their capital. They accumulate splendid fortunes upon the ashes of burning homes, broken fortunes, ruined estates, broken hearts, the tears of the widow and the cries of the orphan—bankruptcy, gaols, prisons, murder, transportation, chains and death. The traffic mocks the rebukes of conscience, despises the disapprobation of man and the frowns of Heaven, the accumulated wrongs of the Empire, intellectual, moral and physical. Public Houses and Beer-shops are the cradles of all vicious propensities, and the nurseries of all crimes.

We have been certified by a gentleman whose occupation is extensively connected with these dens of iniquity in Hull, that he could take us to some of these places, in which from 15 to 20 boys, about twelve or fourteen years of age sit regularly drinking, smoking, and in all respects aping the "MANLY ACTIONS" of men.—It is not long since one of these rendezvous of juvenile infamy came under the cognizance of the police. Yet this is in the midst of a vigilant police carrying out the wisdom of St. Stephens—the laws of civilized England. What would the chancellor, backed by Hume and others who support and defend these sinks of vice, answer to this fact? It is a flagrant outrage upon even common decency, and a satire upon our wise legislators. We would ask ourselves, were we christian teachers, is this the result of our labours? Parents, is this to be the lot of our dear children? Grandfathers and grandmothers, shall we die, and have our ashes covered with a chaos of our posterity's principles, fortunes and character. Heaven avert the doom, exclaim they, and the Lord deliver them! This is nature's voice in the shipwreck—the storm—the whirlwind which is sweeping our earth. May we ask then, and will you do nothing but pray to the Great Giver—to him "whom the winds and sea obey"? Will you stand with folded hands—and look on—? Hear the advice of Heathen antiquity—much more the bible!—"set thy shoulder to the wheel!"

So long as you patronize the present public-house system, we may teach, preach and pray, till we are out of breath: theft, robbery, murder, prostitution and blasphemy will flood every avenue of the rising generation. Let us go to the

fountain head then, or this stream of fiery death will inundate our country, and bury our youth in everlasting oblivion.

As we intend to return to this subject, we urge our reformed characters to send us an account of everything they have seen in public-houses and beer-shops; and give us a narration of facts of every character. From them we intend to compile an article to convince the christian public, that they know not a tittle of the proceedings of these nests of sin.

RECHABITISM.

In our last no. we announced that the above order, founded upon tee-total principles, has been a subject of serious consideration some time; and that, having endeavoured to place the advantages in juxta position with the disadvantages impartially, we feel bound to acknowledge our settled conviction. Lest, however any mistake arise, we beg to state that our opinion is founded upon Rechabitis unconnected with moderation principles, as every such coalition sacrifices the pledge of Rechabite membership.

In contemplating the elements of society as affected by intemperance, we find a waste both of mind and body; and, to a close observer, nothing is more lamentably manifest than depreciation of character, loose conceptions of moral dignity, and firm purpose in the pursuit of an object of acknowledged good. Some members of the Temperance Society entertain a lofty conception of consistency of character, and who would make many sacrifices rather than forfeit it, whilst others have little conception and care less. Little elevated, apparently, above the brute, if they procure food and clothing for themselves, they realize the full extent of their design, and even this state lasts only during the excitement of novelty. Their gratification seems to be the pivot of their judgement: and, as soon as the rational view of their real comforts ceases to influence their actions, they relapse into their animal propensities, and sink in to the condition of a brute. Their moral feelings freeze, and those dignified attributes which are associated with the term MAN, have fled. Such a mind presents creation dwindled into a point, and the noble principles of intellect and reason supplanted by a morbid state of animal stupor. If they attend a meeting, they may be aroused from their lethargy, but animal appetite being seated in their ruling affection, and dethroning the exercise of their mental liberty their resolve is followed by mental imbecility, and unless they have friends at hand to almost drag them to a Temperance Meeting, they become indifferent to everything but the craving of their dull nature. Light seems to flash across their minds like the vivid play of lightning to render more intense the darkness of their intellectual world. They have the form of a man, but, like the oak in ruins shattered by the thunderbolt, intemperance has destroyed or nearly so their intellectual being, and they live, not to verify the principles of philanthropy, but—to exit. This beautiful temple of the human family excites no admiration, and meets with no response in their bosom. In short they appear moving lumps of clay animated with something which gives them life and motion. Little else than this can be said, if we abstract from them our consciousness that they possess an immortal spirit destined, by a wise and beneficent Creator, to be the subject of intellectual pleasures and delights. Such men as these we have known, to reform whom is one of the most difficult tasks of the Temperance Society. Talk with them, they admit all that can be said; but, leave them to the exercise of their own liberty, and they sink like snow before the meridian sun. Having but a glimpse of knowledge, they appear to have as little strength of purpose; and temptation, unless checked by some motive congenial or related to their own animal nature, is almost certain of obtaining the ascendancy. It is a question then, what can be done with such? If anything, it is extremely desirable to use every legitimate means. If then they have not strength of purpose to adhere steadfastly to the principle of the Temperance Society, and attend its meeting regularly, is it expedient to institute a society which, by having a stronger though subordinate motive, urges them to persevering consistency? We think it is expedient. These men who may have but little moral elevation of sentiment, generally have some regard to pecuniary ends; and, rather than lose money they will exercise a greater restraint upon their propensities,

This principle springs from the inferior motives of human action; but, if it prove of some service, we can see no reason why even it should not be employed to do good. To retain such persons within the sphere of benevolence, affords an opportunity of imparting information, and bringing, in some measure, the rude elements of their mind into order. To such individuals we think that the Rechabite Order may be useful, inasmuch as pecuniary interests are forfeited if its rules are disregarded: hence, in some cases, the Rechabite Society may be useful.

It may be urged that men are found who even forfeit their pledge, and their paid in money too. This we can readily conceive to be true; and it proves in what strong holds intemperance has lodged itself; but it does not demonstrate, because some may do so, that therefore all that might otherwise forfeit their Temperance Society pledge, would thus be guilty.

The subordinate motive to which we have just adverted, will operate more or less upon all who may not be decided in carrying out the principles of tee-totalism. We have known cases of persons who have been consistent reformed characters for two years, but who having sent in their cards, have commenced their former habits. Such have seldom attended the regular meetings.

Again. A labouring man, at the present time, must be connected, as he fancies, with some benefit society. Sickness and other causes may throw him and his family upon charity, if unprovided for. Improvidence, during his intemperate career, has involved him in debt. He has to pay this. Much time is necessarily spent, and he must of necessity be long before he is "straight with the world." He must therefore join some benefit society; and he is driven in many cases, to one of the secret orders which hold their meetings at public-houses, in which the old system of drinking is practised. This is a serious temptation to a tee-totaller; and we greatly question the propriety of countenancing them, unless the lodges be conducted upon tee-total principles. We candidly confess, that nothing has contributed more to change our opinion respecting Rechabitis than tee-totallers becoming members of secret orders, in which the drinking system is perpetuated. The practice is highly dangerous; and we do most sincerely recommend our tee-totallers, if they have not joined them, not to do so now, especially as there is a society of Rechabites, in which they may derive all the advantages of a Benefit Secret Society without the evils of Major Alcohol. These are the principal reasons which have swayed our judgement. They are, we admit, grounded upon subordinate motives, but notwithstanding we ought not therefore, in our opinion, to reject their uses. We have reflected much on Rechabitis, and in face of a variety of causes which might have rivetted some persons forever against the society, we express our honest conviction. *General utility to the labouring man*, is our motto; and we should consider it next to sin, to cause any subtraction from the amount of comfort and happiness which, by judicious arrangements, he may enjoy in this world of many trials.

FREEMASONS' LODGE.

MR. HOPWOOD FROM POCKLINGTON.---Ladies and Gentlemen,---Intoxicating liquors have been the ruin of thousands, in which has been spent everything which could be spent. They are the source of all other evils, and strike at the heart of all goodness---and yet they are represented as blessings to all mankind, ameliorating our sorrows, enhancing our joys, raising our spirits, and making us forget the woes of life. Such is the charm which invests them. This is the doctrine of moderation, but its doom is sealed---how can it be otherwise? Can a fire be extinguished by adding fuel to it? Just as proper is it to banish drunkenness from our population by the practice of moderation. Tee-totalism is the only effectual remedy. By this principle only can we hope to change the customs of society. We know that custom and opinion may be based upon errors; and hence it is the duty of a good man to investigate these opinions, and if he finds them wrong, to correct them both in himself and his neighbour as far as possible. I am well aware, that it is

said, "the bad effects arise not from the use but the abuse." The use leads to the abuse: else who will fix a line on the road of alcoholic liquors, which divides the use from the abuse? Until moderation men can unanimously do this, all they can say against intoxicating liquor is recoiled by "physician heal thyself." Ransack your parish workhouses, the inmates of which have spent as much money as would have sustained them in their old age; consult the lunatic asylums, and of the numbers of maniacs who teem from those habitations of waste intellect, you will find half have sprung from intoxicating liquors: penitentiaries, prisons and the hulks are peopled with the devotees of Bacchus, whose oblation is the alcoholic poison. We may read of plagues which have visited our country: if the cholera, every effort is used to stop its ravages, and nothing left undone which can be done to avert its malignity. Into our country and the world has entered one, a thousand times more deadly, bearing upon its fiery blast the lost souls of drunkards into the flames of an awful eternity,—and shall nothing be done to guide this whirlwind from the land of the lost, whilst its scorched victims are borne upon its bosom? Forbid it Heaven! forbid it everything sacred in time, and blissful in eternity! Unfurl your tee-total banners, and rally round our standard. Our war cry is mercy to the perishing drunkard, and safety to the moderationist! prejudice is giving way; our principle progressing, though the black evils of intemperance are more extensive than we imagine. They blacken the records of our judicature. Judge Hales says, that, during twenty years' experience, of all great crimes committed four out of five had originated from intoxicating liquors. Hence may we not inquire, what will become of the peaceful inhabitants of our land, when they have been deprived of their gains, and their money spent? Should we not with heart and soul drive from our shores this monster of death? The evils are greater than I can describe. Could you see the tears, the sufferings, and become acquainted with the agony, could you listen to the groans of the thousands of deluded females, (and remember that they have friends and parents with big tears rolling down their furrowed cheeks over the infamy of their daughters, and when their grey hairs instead of joy go down to the grave with sorrow,) would you make no effort to remove the cause of such ruin? Look at the brow; how changed! The bloom of youth is succeeded by sickness, and thriving children are without bread. You that have hearts to feel the pangs of woman's distress, and you men who have plighted your vows to be her guardian, banish for ever strong drink from your houses. Strong drink is the curse of our land; it hurls thousands to the scaffold and to death. It deceives him whom it most strengthens, and renders him an object of contempt and pity. It scathes its victim, and so does moderation. And what are you moderation men doing amidst this drunkenness? What, are you lopping off one branch with one hand, and with the other, are you cultivating the root? Every day's experience must convince you moderationists, that you are the fell destroyer of our race. How many promising youths have brought themselves and parents to disgrace and ruin by their little drop. The only remedy is total abstinence for the drunken disease of the world. Total abstinence, friends, is the only safe and consistent course for you to pursue.

A FRIEND FROM HALIFAX:—

Mr. Chairman, Ladies, and Gentlemen,—I have been two years a tee-totaller. I am a native of Beverley, but have lived fifteen years in the neighbourhood of Halifax. When I first went, I was a sober man; but, on mixing with company, I soon became a drunkard. I never heard of tee-total till the day before I signed the pledge. I had been a drunkard fifteen years. I drunk everything I could get. However I now feel thankful to God and the Temperance Society. I am now forty years of age, have travelled and felt both hunger and starvation caused by intemperance. I was as "strong" a worker as any other man, and earned as great wages, and yet I was always in

poverty. After a three weeks' spree, with a penny in my hand seeking another, and wishing to be among my old companions, I saw a paper stuck up; and, on reading it, I found a Temperance Meeting announced, the Rev. J. Barker was to address the meeting. A person standing near said, "thou art such a drunkard, it would not do for thee." I began to think seriously. Without going to my old companions, I went home to my wife and told her there was going to be a Tee-total Meeting. She at once said it was just the thing. I got tea and afterwards saw twelve of my old companions, to whom some drink was given. One Landlord said, if they would go and oppose the tee-totallers, he would give them glasses of Rum Punch. We all (fifteen being then present) thought this a grand thing; and we agreed, under pot valour, to go and upset them all. I went on one side and the rest arranged themselves in order near our friend Biscomb. The speakers addressed the meeting in turn; and I fancied some one had been telling them of me; for I was just at hand. Mind you, the valour of John Barleycorn was afraid to be seen; for my companions like myself did not know what to do to get away, lest they should be observed. I was asked to sign, but I alleged as a reason for not complying, that the crew among whom I worked, was such a drunken set, that it would be next to impossibility to keep the pledge. However, I did sign. My wife was going to brew, but I told her, that I was a Tee-totaller, and a Tee-totaller I would be throughout. She did not believe me, because I had deceived her so many times. She was certain, I should not continue till Sunday. My friends, these are simple circumstances in one point of view; but they form a part of the thousand little things of a drunkard's life, without a knowledge of which, the career of intemperance is little known. It is from facts like these, that wise and benevolent men may know, how to proceed in carrying out their charitable and philanthropic plans. I am now as happy as I need wish to be. My friends who formerly would not look at me, now begin to respect me. The last time I called to see a relation in this town, he ordered me out of his house, and never to go in again. This morning, I went to see him. He was delighted. Some others I have also visited, but I find them drunkards still. There is such a pleasure on a visit to our friends, when as sober men they receive us as it were with open arms! I was so far reduced with intemperance, that, although a powerfully made man, as you see me, I could not lift a pint steadily to my mouth; but now I am as strong and healthy as ever. My employment is that of a "Delver;" and you know, that is no easy business. Exposed to all weathers, I can do better in every point of view than ever I could with intoxicating liquor. In our work we have heavy lifts, and great weights to carry, and, if there is any thing strong, we need it. Having tried both plans, my testimony therefore is deserving some credit. In the midst of our hardest toil, and in the coldest weather, I am far better without all kinds of intoxicating drinks. I have been tried all ways to break my pledge. I have to go to a public house to get work and receive money. Sneers and scoffing I have shared in abundance. I have three children, and they all go both to a day and Sunday school. Domestic peace abounds in our family. Friends we tell you these things, because we wish you to come and do likewise.

DEAR SIR,

Having been nearly three years a member of a tee-total society and had numerous opportunities of witnessing the benefits resulting from the adoption of its principles, I am led to inquire what are the causes that prevent their general adoption? I answer *Ignorance, Interest, and Appetite*. All who stand aloof from us, are governed by one or more of these causes. The drunkard, reduced to the last stage of misery and destitution, with intellect dethroned, constitution shattered, character gone and credit lost, determines to sign the abstinence pledge, or, in other words, finding that his appetite predominates over his best interests, he resolves to conquer it, and becomes a personal abstinence. His ignorance however respecting the nature and properties of intoxicating liquors, is not removed. This does not prevent him from giving a glass to a friend, from brewing, buying, or selling. There is at present a publican of my acquaintance, who has been a member of a total abstinence society the last three years; and, when rebuked by his customers he replies, "I do not labour, I have nothing to do but to sit by the fire: therefore, I do not require it." "But," says he, "a working man requires it." Having had some connexion

with the traffic, I have known many landlords who have been personal abstainers. My father, being of a delicate constitution, and his business of a sedentary character, was induced, at the request of his friends, to turn Innkeeper, having a large circle of acquaintance. When in this capacity, he was requested to take a glass with one, and a glass with another, till he became intoxicated. This caused my mother some uneasiness; but a friend of the same trade coming into the house at the time, got a hearty laugh at what he was pleased to call my father's simplicity, and put him up to a plan of preventing it in future. "How do you think I manage," said he, "who in the course of a day drink 10, 20 or 30 glasses and never get drunk. I'll tell you, when a friend requests me to take a glass, I always choose Gin and my wife who is pretty wide awake, brings me water." This plan my father adopted, and many a strong injunction have I received from my mother, whilst officiating in the capacity of waiter, to be sure and not make a mistake by giving my father's glass to any one else. Whenever I hear a landlord choose gin, I always set him down as a water drinker, and fearlessly assert that interest is his prevailing motive; but what is the cause in the giver? ignorance; for, not being acquainted with the nature and properties of these liquors, he believes them to be a nutritious beverage, and, as a token of friendship, spends his money in the purchase and gives them to his friends. All those who give liquor, do not give it under this impression: the gamester, whose mind is intent upon the ruin of his victim, plies him with liquor to stupify his faculties, that he may the more easily accomplish his end; the rake whose design is the destruction of female innocence, knowing that these liquors possess a power of kindling up the worst passions of our nature, under the garb of friendship, offers the glass to accomplish his purposes; but what causes the majority of christians from joining our ranks; surely the teachers of mankind cannot be ignorant of the baneful effects of intoxicating liquors. If ignorant, it is an important duty for them to examine the question. On this branch of the subject allow me to direct their attention to the leading article of October Pioneer.

I am, Sir,
Yours Respectfully,
G. C.

Pocklington, October 8, 1838.

MR. RICHARD BARNBY,

Sir,—As I have been informed by several persons, on whose veracity I can rely, that you have denounced the Lecture, delivered in this place by Dr. Mingaye Syder, as a mass of contradictions, I beg to inform you, that I am about to visit Hull, where I hope to have the pleasure of again hearing the Doctor, and I pledge myself to engage him to pay a second visit to Pocklington on condition that you will attempt to make good your assertions. As TRUTH is what we are in search of, if I receive no answer, I shall feel it to be my duty to hand a copy of this note to the Doctor, and to the public through the medium of the Temperance Papers, in order that they may see that we do not shun but rather invite discussion. An early answer will oblige

Yours Respectfully,
FREDERICK HOPWOOD.

To Richard Barnby, Pocklington.

TO MINGAYE SYDER, M. D.

Suggested by an observation made in a lecture, on the 3rd of August: "that he would give the world, that those of his family now in Heaven, could look down and see his altered feelings":---

Son of science! Heaven guard thee,
Prosper thee; thy steps attend;
Richest blessings here award thee,
Thou to truth so true a friend.

May that love which warms thy bosom,
Ever be thy own sweet lot;
And thy cares the world to ransom—
All to bless—be ne'er forgot.

May'st thou live to prove that blessing
Thou art spreading through our isle;
Warmest thanks thy due possessing,
Praise from all—from all a smile.

Forward press till time restores thee,
Tenfold mercies on thy head,
Follow "those in Heaven" before thee,
Those thou lov'st—to thee now dead.

Let the wish that *those bereft thee*
Could thine "altered feelings see;"
Urge thee on, that *those still left thee*
May more fondly cling to thee.

When thy toil on earth is closing,
May thy sun ne'er know a frown:—
May'st thou, on thy God reposing,
Gain an everlasting crown!

ADA.
Hull, October 1st 1838.

SIR,

If you think the following Acrostick, on drunkenness, suitable for the pages of your valuable Periodical, you will oblige by its insertion one who has experienced the effects of the shameful and degrading practice of intemperance, but now happily rescued by the agency of the Hull Temperance Society.

Drunk'ness, destroyer of morality,
Renegade promoter of infamy,
Uncivil Demon, destroyer in bud,
Noisome declaimer of all that is good,
Knavish deceiver, creator of strife,
Evil dispenser, depriver of life,
Nauseous, disgustful, offensive's thy breath;
Nervous disease ends in horrible death.
Execrable poison, destroyer of fame,
Subtle in nature, in traffic the same;
Suicide and sin is thy proper name.

J. M.

DEAR SIR,

Drunkenness is disgusting to men, and is an abomination to God. Its effects cannot be looked upon without shuddering; and virtue recoils from the view of it. How numerous are its victims. A drunkard said to me the other day, who the h---I are you? or what are you? I said to him I am not what I ought to be; I am not what I wish to be; but I thank God, that I am not what I once was, viz. a drunkard. My dear reader, art thou a drunkard? Ah! how unfit thou art thou to live! how unprepared to die! And wilt thou sell thy poor soul for a little poisonous drink? Is thy reason so worthless, that thou wilt drown it in inflaming liquor? Did the Almighty bestow on thee this distinguishing gift, by which thou art known from a brute? and wilt thou then destroy it before thy Maker's face, and dare him to do his worst? Oh! my dear reader, if thou art a drunkard, beware lest the Almighty take thee away at a stroke, and then a great ransom cannot deliver thee. To day, thou art among the living---to morrow, thou mayst be among the dead. God grant that thou mayst never be among the damned.---Tee totalism expects every man to do his duty. Let every man be at his post. Let us all work, and be always working. Let us strive to get the poor besotted drunkard into the Ark of total abstinence; for in that Ark only, there is real safety and perfect consistency.

"Let friends arise, or foes despise,
We'll be tee-total still;
Then haste away, without delay,
That blessed Ark to fill."

M. G.

Great Driffield, Sept., 1838.

TO THE COMMITTEES OF THE TEMPERANCE SOCIETIES
IN THE DISTRICT OF HULL ESPECIALLY.

Gentlemen,
Regular Communications from your Corresponding Member detailing your Operations, Important Incidents and General Success, would be thankfully received, and shall have due attention in the Pioneer. The object of this plan is to excite a desire of bringing before the public the practical operations of the cause. Nothing is required to demonstrate the utility of this plan.

I am, Gentlemen,

Your Respectful Servant,

THE EDITOR.

THE TRIUMPH OF TEE-TOTALISM OVER QUACKERY BY A
LADY, IN ANSWER TO THE TRIUMPH OF TEMPERANCE
OVER TEE-TOTALISM.—PISCO. London.

On the receipt of this pamphlet, we were about to peruse a manuscript copy by a Young Lady in answer to I. C. Y. From I. C. Y.'s swelling Title, "a letter addressed to the Right Honourable Earl Stanhope," we naturally expected the display of some effort of reason; but, of all the pitiable, brainless dogmatism androdomatide, of which it has been our lot to waste our time in the perusal, the effort of I. C. Y. is the most ignorant, inconsistent and dogmatic. Bad in taste, as it is flippant in unsubstantiated assertions, it appears more the vain effusion of an egotistical school boy of fifteen years of age than the production of one whom the lady places in the profession. It is well for him, that he has concealed his noisy vanity and dogmatism under an anonymous veil; for had he ventured to appear in the light of day, he would have rendered himself as ridiculous as the sage Doctor Epps with his concentrated nutriment—alias concentrated folly. Big in bombast, and swelling with the names of past philosophers, (as if his pate enshrined the whole of ancient and modern wisdom) he tries to spread his tail to display his feathers, but, unfortunately for himself, he exposes his nakedness. He would wish to be thought a critic, but wanting the qualifications, he emits his bray only to announce his species. Anxious to find argument, what was our disappointment, when we turned over the last page, and found the whole to be a tirade against what he deems the ignorance, assurance and imperfections of tee-totalers; and, forsooth! to crown the whole, fancying he has demolished the bulwarks of tee-totalism, he pretends to set the noble Earl right by a nostrum of disgusting flattery, intimating, that the numerous engagements of his Lordship have no doubt prevented him from investigating those principles which he has so long patronized! Can anything be more nauseous than the fawning sycophancy of I. C. Y.'s allusion to the meetings held at Exeter Hall, over which his Lordship presided? We recommend him to go to school, till he has learned to distinguish between just taste and bombast, before he attempts to gratify again his cacoethes scribendi, but more especially to understand the subject on which he ventures to enlighten the public mind. We cannot recommend it to the attention of any one except those who are disposed to waste their time for want of Locke, Bacon &c. in the knowledge of whose works I. C. Y. professes to be so great an adept. Locke's Logic and Bacon's Inductive Philosophy have met with a sorry disciple; and lamentable indeed must be the state of the moderation society, if it requires such miserable advocates as I. C. Y. He professes "entire abstinence from intoxicating liquors," and yet utters a declamatory philippic against the interference of tee-totalers with established customs; he pretends to philanthropy and christian charity, and yet treats the mass of the people as a herd of swine, pouring upon them the most studied scorn and contempt of his sovereign mightiness. He lays down "his plot" by stating that he intends to "consider the subject chiefly in a moral point of view," but "his moral point" never appears. His points seem invective against tee-total advocates, and a desire to say something big, but "ridiculus mus nascitur;" he raises expectation, but gratifies no desire. The whole is a crude mass of assurance and dogmatism. We have read many moderation attempts at argument, but this precious specimen of profundity out-herods all. The Lady's pamphlet in answer

to this would be defender of intoxicating liquors is the chaste production of an enlightened mind. She conducts her argument skillfully, and gently lashes her opponent. We fancy we see him wincing under the Birch Wand of the fair authoress. The perusal of her pamphlet has highly gratified us, and we can most cordially recommend it to our readers.

The undersigned, being members of the Pocklington Total Abstinence Society, and having been occupied in the harvest field, and at other agricultural labour, feel pleasure in stating, that we never laboured with so much ease and comfort as upon total abstinence; and we believe that our fellow-men, in general, would experience the same benefits were they to try the principle. We in general get milk instead of ale at allowance time.

Names.	Aged.	How long Tee-totalers.
William Dolisworth	33	10 months.
Joseph Abbott	25	10 ditto
George Campbell	24	10 ditto
David Pearson	24	9 ditto
Luke Frankling	50	9 ditto
George Martindale*	17	10 ditto
Edmund Brigham*	21	9 ditto
George Hanley*	23	6 ditto
Archibald Campbell	50	9 ditto

Those marked with an asterisk* are not regular farmers servants, but were employed all the harvest of 1837.

FIRMNESS AND CONSISTENCY REWARDED.—One of our esteemed members was permitted, on account of his sobriety and punctuality, by the master of an oil mill, in this town, to succeed a drunkard, if any of the men would instruct him in the business. The men deemed this a fine opportunity to cause him to break his pledge (hark give and offer friends!) by giving a small sum of money, a shilling or half crown as a footing. He declined but offered to purchase some good substantial food. No, they would have drink. He then offered to give them each a good old English sapper. No, they would have drink or nothing. Then said he, I'll be no oil man! but one of them admiring his noble consistency, said, "he would learn him for half a crown." No! said the tee-totaller, I'll give you a sovereign. Noble example! Give and offer friends, what say you to this? This person is a reformed character.

MINGAYE SYDER.—In reference to the prescription by Mingaye Syder, Esq. given in our last, we beg to correct an inaccuracy and state that MINGAYE SYDER never intended the prescription as a SUBSTITUTE FOR ALCOHOLIC DRINKS, (none being admitted to be necessary by him.) but as an assistant to nature in her exertions to regain her lost power, the invariable result of the use of the poisonous DRINKS.

HULL.—The friends of the Hull Temperance Society held their Hull Fair Meeting on Friday, Oct. 12, in the Freemasons' Lodge, John Wade, Esq. President, in the chair. They were addressed by the Rev. Mr. Dick, Town, Missionary, Mingaye Syder, from London, Rev. J. Winterbottom of Barton, Mr. Kelsey, Market Weighton, and Miss Ann Carr of Leeds. The following Evening the friends took tea together. They were addressed by the Rev. Mr. Accum Town Missionary and other friends; and, on Tuesday Evening Oct. 16th, in the same place, J. Levison Esq. of Doncaster in the chair. These meetings were as intellectual as they were social.

FOUNDED ON FACT.

Moderation men, draw near,
And to my dismal tale give ear,
Enough to make your blood run cold,
As I the dreadful tale unfold.

Some drunkards on a certain day,
Unto a tavern bent their way,
As drunkards say, "to have a roy,"
To fill their souls with glee and joy.

With ale at first they did begin,
And then, of course, would have some gin,
Till reason fled, not to regain
The empire of her sov'reign reign.

When each one thought he'd had his share,
Unto his home he did repair.
Alas! my friends, one went to bed,
But the next morning found him dead!

Oh! yes, a lifeless corpse was he:
His soul was in eternity.
It is the truth, (I know it well);
His name to you I need not tell.

His mates, two more, in drunken state
Had nigh have shared his awful fate;
But yet they live to hear the knell
Of th' passing bell--the sad farewell!

Moderation friends--drunkards all,
Take warning from this solemn call:
And when you've wip'd away your tear
Shed over your companions' bier,

For evermore at once give up
Your darling drops--your little sup;
And with us join Tee-total Band
To drive the monster from our land.

THOMAS SLEIGHT.

Grimsby, Oct. 16, 1838.

GENERAL SUGGESTIONS FOR THE FORMATION AND CONDUCTING OF A TEMPERANCE SOCIETY.

For the information of infant societies, we give the following directions: two individuals are sufficient to commence a society. Procure a book divided into perpendicular columns for date, age, no. name, employment and residence. Get up a meeting. If any sign, form a committee for the time being, and appoint a secretary and treasurer. Should no additional persons sign the first meeting, the two individuals must act for the time being. Immediately commence the visiting system with tracts every Sunday morning. If there is not sufficient strength to hold a public meeting, the members should meet once a week privately for conversation and speaking. The art of speaking cannot be attained without practice, notwithstanding the attempt should be made. It is well for young speakers to confine themselves at first chiefly to matters of fact. Institute, as soon as possible, a weekly, fortnight or monthly meeting—

weekly meeting is the best. In addition to the regular meetings, there ought to be a Members' Meeting once a month, when special business may be transacted and such necessary information and lectures given as would be inappropriate in the weekly meetings. The misconduct of members, slander or injury done to the cause, are subjects for the consideration of a Members' Meeting, when the party found guilty receives reproof or expulsion as circumstances may dictate. We cannot too strongly urge upon every society the propriety of establishing a Members' Meeting. A voluntary subscription of one half-penny or penny per week should be commenced to support the cause. It may be paid at a Members' Meeting. In conducting the regular meetings, a chairman should be chosen. The following rule, written in the books of the society, should be always read: "That no person be allowed to speak without permission from the chairman, and then only so long as the chairman may deem proper." This is necessary to protect the society in a court of law, in case any disorderly person should forcibly obtrude himself upon the meeting, and create disturbance. As persons do not generally understand the business of chairman, it may not be improper to make a few suggestions on his office. A chairman's duty is simply to explain the object of the meeting, to grant a fair hearing to each party in debate, and *unflinchingly enforce order*. No other person has a right to interfere. The chairman's voice in preserving order must, in all cases, be imperative and decisive, and to which all persons, whether members or not, must yield obedience. As the chairman's duty is principally to preserve order, he is not required to make a running comment upon each speaker: to do this is a great defect in a chairman. There may be occasions, when a remark or explanation may be necessary, or when the speaker has made statements of an injurious character. For instance: suppose that in a Temperance Meeting, a speaker introduces politics, sectarian doctrine, personalities, or principles of infidelity, it is the duty of a chairman to apologize to the meeting—but in as few words as possible.—This is a delicate task to perform. It may be done, however, without offending the speaker, if he is a man of proper feeling, and if not he is unfit to advocate the cause, and should not be suffered again, until he is willing to conform to established rules and regulations. One indiscreet speech inflicts more injury than can be remedied by half a dozen good ones. If the chairman at the conclusion thinks fit to make a few remarks, they should be brief and pertinent.

TO CORRESPONDENTS.

Correspondence not noticed, will appear in our next.

Mingay Syder on Reckabitism too late for this no. Shall appear in our next.

J. Pasco, 90, Bartholomew Close, London, is the agent for the Country Societies; H. Walker, 27, Briggate, for Leeds; Bowker, Temperance Hotel, Huddersfield.

ROBERT GARDAM, PRINTER, 16, PARLIAMENT-STREET, HULL.

HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

No. 15.]

SATURDAY, DECEMBER 1, 1838.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discontinue the causes and practices of drinking them."

ARE THERE MORE PLEASURE AND REAL HAPPINESS IN THE EXERCISE OF SELF-DENIAL THAN INDULGENCE IN INTOXICATING LIQUORS?

This question was proposed, some time ago, by an evangelical clergyman for our consideration. It is a most important one, and lies at the foundation of the Temperance Reformation.

Self-denial has been invariably advocated as a christian duty; but, if an affirmative of this question can be demonstrated, we may then add *personal benefit* on the score of real comfort to the motives of self-denial, and hereby convince the public, that their own opponent and real enemy is *their animal appetite*: hence remove the shackles of this quality from them, and they rise into real life, and the free exercise of those attributes which God has given them to establish their solid enjoyment. Our cause will then have a strong claim upon a change in the whole routine of social customs, and a principle recognized which none will dare to dispute but the epicure and debauchee.

It may be necessary to inquire, first, what is gratification or indulgence? It is a creature of circumstance and the result of habit. Nature has her fixed demands, namely, support; but this means of subsistence is so varied in character, that it is difficult to assign what is the one best calculated, when we deviate from the simple path which she appears to have marked out for herself. One person prefers flesh meat, another meat almost in a state of putrefaction; one tobacco, another snuff; one alcoholic liquor, another opium or æther; one train oil, another the blubber of whales. The "likings" of men are indefinite. What is to one a delicious meal, to another produces instantaneous sickness. The history of all nations shews, that man's palate may be habituated almost to anything, but likewise proves that, by banishing the artificial and adhering to the unperverted course of nature, he acquires the best health, and is the least visited by pain and disease. Gratification therefore, being only the excitement produced by indulgence, derives its character from reiterated practices, and is varied as the varying cause: hence, to ascertain its relative quality and value, we have only to

determine on its capability to supply a permanent fountain of pleasure the most in accordance with the real design of man's creation and being. If we assert that animal indulgence is the criterion by which the question is to be determined, then the sensuality of the epicure and bacchanalian is preferable to those lofty emotions and pleasurable delights of him who is free from the dominion of appetite; and animal enjoyment, preferable to man's: for, with few exceptions, animals will not eat to repletion, but their life is not elevated to intellectual nature; and hence their sensual enjoyment is of the same kind, but different in degree, as that of the debauchee. He who is bound in the least to his animal nature, namely his sensual gratifications, is, therefore, so far sunk towards or below the level of a brute; but he who is happy in rising above his sensual delights, lives in a higher discrete sphere of being; and, therefore, the exercise of self-denial is fraught with more real enjoyment and happiness than is gratification.

But the real design of *man's* being is intellectual; and, in order to estimate the real nature and aim of his life, we must fix, as a criterion for our judgement, on what comports, not with the *irrational* but *rational design of his creation*. To perfect this end everything, when used as intended by a merciful providence, contributes. It is not that man may eat and drink and to-morrow die, but, by the blessing of the Almighty, to attain the highest point of his rational existence. This is intended to be the centre of his being, and the pivot of all his motions; and, therefore, to accomplish this design, he has to bring into play such means as are congenial with its nature. Animal nature is one thing, man's another. These are not of the same kind; if so, they could differ only in degree, and man's attributes would be more or less identified with those of the brute. The attributes of the one are the property of instinct; those of the other, of rationality; and, hence in point of state, they differ, if not to the extent, like the soul and the body. The body is the subject of propensities and desires, or rather is the medium of their development, and in which they become seated; the mind of what specially appertain to the highest condition of man's being and destiny; and hence their relative value as the source of genuine happiness is

accordingly determined. "The feast of reason and flow of soul" is perfected by its exercise, and man's intellectual and rational faculties are thereby in progressive advancement; but the indulgence of the lowest condition of our nature, stultifies the soul, till it may, to all human appearance, lose almost every trace of its mental existence. Whilst therefore one rises, the other sinks; and, as what has a tendency to raise man, must harmonize with the highest condition of goodness and intelligence, restraints upon the causes of his depression contribute therefore the most to his happiness. Hence it appears again that self-denial is preferable to gratification or indulgence.

Again the nature of a beast is mortal, but that of man immortal. His principles and qualities partake in part of this character. Everything therefore which does not contribute to the improvement of those qualities, (the perfection of which is consummated only in his immortal destiny) is a subtraction from his full amount of happiness; and, as self-indulgence promotes the influence of his sensual nature, to live by its dictates is to live contrarily to his design. Gratification of our sensual principles cloy with indulgence; and, as soon as experienced, its declension commences, and leaves behind it satiety, and a long train of pains and penalties, the never-failing evils it inflicts upon man's physical existence. Subsequent pain and misery thus induced, destroy not only the continuity of man's enjoyment, but even the remembrance of its past existence becomes a source of regret. This state of mind is opposed to the condition of its immortal bliss, and, therefore, self-denial is preferable to indulgence.

The debauchee lives for himself, and the universe is circumscribed by his skin. Each revel is followed by a long train of physical disease. The moderate man is visited by a train of evils, though less virulent in character. In the latter, self-indulgence cries for more, his organic structure becomes deranged, and an unnatural state is superinduced, and he his left to struggle with the danger of excess on the one hand, and the cravings of a morbid appetite on the other. He imperceptibly sinks into his sensual nature; his feelings and desires gain the ascendancy over his judgement; and, by reiterated wishes to think wrong right, he induces a partial belief in the justness of his actions. Thus his intellectual nature becomes inverted; and, beholding everything connected with his sensual state through a false medium, he is reduced to mental bondage. To be in his real life is to be free from that which interferes with his genuine liberty; and man is thus happy, as he has the power of controlling the inferior desires of his nature. The design of man is to sport in the unbounded freedom of intelligence and goodness; and, like the lambkin, bask in the rays of genuine liberty. He opens his eye to feast upon the beauties of creation, and his ear to receive the song of the birds of the forest. He bounds across the plain like the steed of the desert, and his joys are the sublime emotions on contemplating the vastness of the universe and the wisdom of the Almighty; but, enslaved, his eye and ear are closed

to these Heavenly monitors, and his sphere of existence is circumscribed within the dominions of his sensual nature. From the above, therefore, we may deduce this corollary that, as man indulges his sensual nature, in the same proportion he becomes its slave. This is confirmed by "the liking for the little drop" so universally prevalent. After all the arguments which have been expended in favour of tee-totalism, the reply is generally, "I like my little drop."

Again, when indulgence is restrained by self-denial gratification, instead of becoming a pleasure, is the precursor to disgust; and every tee-totaller of long standing can attest this truth. We can most conscientiously state this to be our own experience. Man's physical existence is so constituted, that he rejects that to which he is unaccustomed, as the North American Indian spit out rum, when he first tasted it and called it "fire water"; the English that were left amongst the snowy regions of the north, who first loathed the fritters of whale blubber, at last lived upon them; the companions of Franklin on their return from their voyage to the north greedily devoured the putrid flesh of the wild animals of the country, and Caspar Hauser who had been confined all his life in a prison, turned sick with the smell of flesh meat. Hence self-denial, as it is denominated when properly understood, means nothing more than the disuse of that which disturbs man's physical and organic condition, hardens his sensibilities and retards his mind in its advancement towards moral and spiritual perfection. To attain then the condition which is the best calculated to promote the free exercise of the mind in pursuing objects of benevolence and christian charity, and secure the possession of the highest degree of happiness, is to study and practise the precepts of self-denial. From the above argumentation, we see that what is called self-denial (which in its proper acceptation means a restraint upon our animal pleasures) is nothing more than attention to those physical laws which, if violated invariably inflict upon the aggressor a corresponding punishment. The drunken debauchee is visited with head-aches, palsies, dropsy and gout; the moderate man with indigestion and its collateral diseases. These are nature's laws, which cannot be infringed with impunity. If a man falls from a ship's main mast, he must expect to break his neck; if he jumps into the sea, to be drowned; if he leaves port with a leaky vessel to meet a watery grave; if he stands in the way of a cannon ball, to be blown to pieces; if he sets fire to his house to see it in ashes. The laws of physical science and nature are constant and, as soon may we expect repulsion charged into gravitation, as that we can take alcoholic liquor into our system with impunity, a liquor opposed to all the operations of our organic nature in a state of health. Where therefore is the much talked of self-denial? It is only another term to predicate our degraded and enslaved habits, as opposed to the unbounded freedom which an old tee-totaller experiences. Instead of self-denial, (as esteemed generally) this exercise of self-denial is nothing more than a common sense regard

to our own personal comforts as rational and intelligent agents. Let us therefore no longer look upon the practice simply as a virtuous exercise, but as necessary to our own happiness, the happiness of our fellow man, the *sobriety of the nation*, and the consequent spread of virtue and goodness.

ADVICE TO BRITISH EMIGRANTS.

Mr. Buckingham has addressed the following letter to the English, Scotch and Irish emigrants, leaving their homes for America, and we readily give publicity to it through our columns, in the hope that it may be extensively read by the emigrants and their friends on both sides of the Atlantic:—
Buffalo, on the Lake Erie, U. S. of America,
August 25, 1838.

MY FRIENDS AND FELLOW COUNTRYMEN,—From across the waters of the wide Atlantic, which it has been my lot to traverse often, but on which many of you are now about to embark for the first time, permit the voice of a British subject, and an exile to reach your ears. I have no ambition to gratify; no political end to accomplish; no selfish purpose to serve in thus addressing you; but am actuated solely by a desire to promote your welfare by placing within your reach the result of that personal experience which is the surest teacher of wisdom, and which neither age nor youth can purchase but by actual intercourse with the world. If you will but give me then, your impartial hearing, and calmly consider what I shall lay before you, I doubt not but that you will deem my counsels both friendly and sincere.

You are about to leave the land of your fathers, because, within its limited extent, you cannot find that adequate reward for your labours which is requisite for the comfortable support of your families or yourselves. Whatever may be the cause of this inadequacy of payment, and unrequited toil, whether, as some suppose, political and ecclesiastical misgovernment, or, as others imagine, the supply of labour beyond its healthy demand, to you the effect is the same; and the remedy is altogether beyond your reach. Your only alternative, therefore, is to remain in your native country, and pine away from want, or to repair to some other land where your labours are more likely to be compensated, and where yourselves and your families may be able to procure, by honest labour, those comforts of life which in your native country are above your means.

The extent of the benefits which you may attain by such a change will depend, of course, on a great variety of circumstances, such as your knowledge or skill, your industry, perseverance, integrity, and prudent improvement of every opportunity of advancement that may present itself. But there is one vice, in which, if you indulge, not all the good qualities enumerated can save you from destruction—and there is one Virtue, which, if you can constantly and rigidly practise, you are almost sure to enjoy health, reputation, and comfort; and may, by time and perseverance, attain even wealth and opulence sufficient to enable you to return to your native country, as independent in fortune, as you are now unhappily destitute of competency.

The vice which will ruin all your hopes if you indulge in it, is, Intemperate Drinking. The virtue that will secure all the accomplishment of your desire, is Sobriety—and if you practise this, rigidly and consistently, all else will be safe, and your prosperity certain.

It would fill a volume, and a very melancholy one it would be, if I were to detail to you all the instances which have fallen within my own individual observation, of young men and middle aged, leaving their homes full of hope and expectation; but by giving way to habits of drinking, becoming in a few weeks the victims of wretchedness and disease, and in a few months the tenants of a premature and unexpected grave. And among no class of persons is this more common than with emigrants. This is the rock on which you are all most likely to split, and, if you once strike upon it, your sinking and destruction are certain.

Let us examine then, for a moment, what are the inducements which lead to the fatal habit of drinking to excess, and see whether they are not all founded in error and delusion.

The first cause that leads the emigrant to drink intoxicating liquor, is, perhaps, a desire to forget, if possible, the painful circumstances that led him into exile, and to drown his cares and sorrows in what is falsely called "the cheerful glass." I

ask you calmly, and let your own heart answer—whether this recourse to drinking does not produce the very opposite effect to what is intended? whether it does not at first quicken all the painful recollections of the past, and make men weep inwardly with sorrow, even when their apparent mirth is most boisterous? and above all, whether, when the momentary excitement occasioned by the drink is over, the heart does not grow heavier instead of lighter, the head more weary with aching than before, and whether the depression and dejection of mind and feeling are not so much greater than ever, that the drinkers are obliged to take more drink to drive away these painful symptoms, which is only adding fuel to the fire that they wish to extinguish? Now if persons were to fall into the mistake of believing that salt water would quench their thirst, but were to find, on drinking it, that it only made them more thirsty than before, would they be guilty of the folly of repeating the experiment a second time? Certainly, none but idiots and madmen would do this. If then, on finding by experiment that drinking after a certain period only makes the wretched more wretched than before, and aggravates all the horrors they wish to avoid, what but madness and idiocy is it for such persons still to have recourse to what, instead of being a remedy, is only a fearful aggravation of original wrong?

The second cause of drinking strong drinks is, perhaps, the false and delusive belief that they will give strength to the body and enable the constitution to resist disease, to repel the effects of climate, or to sustain hard labour better than without them. Now this delusion is as utterly unfounded as the belief that drinking will relieve the mind. On this point the evidence is conclusive, and I ask your particular attention to it.

It happened that during the period in which I was a member of the British Parliament, which extended over six years of time, I was appointed chairman of a parliamentary committee to inquire into this subject, in order to ascertain how far the habits of intemperate drinking were injurious to the population of the country, by destroying their health, corrupting their morals, paralyzing their industry, and reducing them to beggary and wretchedness. This committee, composed of members from England, Scotland, and Ireland, embracing Catholics, as well as Protestants, and persons of each political party in the state, sat for several weeks, during which they examined witnesses of the greatest respectability from all quarters of the kingdom; and from their united testimony these facts were proved to demonstration:—

1. That in the opinion of the most eminent physicians and surgeons of the kingdom, several hundreds of whom had signed a testimonial to this effect, all spirituous liquors were poisons,—that they were never necessary to men in health, or in disease, but always hurtful, and injurious in proportion to the quantity taken into the stomach and brain.

2. That persons who never tasted strong drinks, were less liable to contract diseases from heat or cold, from dryness or moisture, whether infectious or otherwise, than those who drank spirituous liquors; and that tea, coffee, chocolate, milk and even water alone, were far more nutritious and healthy, than any stimulating drinks could be.

3. That the strength of men to perform their labour, of whatever kind, whether agricultural or manufacturing, whether on railroads, canals, by land or by sea, was always lessened, and never increased by the use of strong drinks; and that, in a thousand experiments that had been tried on blacksmiths, carpenters, sawyers, masons, and manufacturers of every class, as well as on men engaged in ploughing, reaping, hedging, ditching, and every other description of agricultural labour, those who drank strong drinks were always soonest fatigued, and most completely exhausted, while those who never used strong drinks held out fresh and vigorous to the last.

4. That loss of character was almost sure to be the result of indulging in drink, as well as loss of health and strength; and therefore that thousands of men, of good skill, of tolerable industry, and possessing every other requisite except sobriety, to ensure them success in life, began, by indulging in the use of strong drink, first to lose strength, then to lose health, then to lose character and reputation, and, lastly, to be reduced to beggary or prison, ending their days in wretchedness and infamy, instead of comfort and honour, which, had they only been sober, they were almost sure to have done.

Let these four cardinal points be therefore considered by you and if you meditate deeply on them as they deserve, you will

be convinced, that to indulge the habit of drinking, is really to prepare the knife, by which you are to cut your own throat, and to commit the worst of suicides, by inflicting on yourself a slow and lingering death, and with your eyes open.

The temptation to which, as emigrants, you will be peculiarly subject, are these:—first, the bad examples of many around you, who will taunt you with sarcasms, entreaties and jeers, if you do not join them in drinking:—next, the cheapness of liquor in the United States:—and, thirdly, the interest which spirit sellers and grog shop keepers have, in making every body drink that they can prevail upon to do so.

Now when these temptations assail you, ask yourself, why you should make yourself a fool and a beast by drinking poison, for the sake of indulging the whim or the humour of those who laugh at you merely because you are not so degraded as themselves? Ask yourself also, why you should drink poisonous spirits because they are cheap, while tea, coffee, chocolate, and milk, are so much cheaper, and while pure and wholesome water can be had for nothing at all? And as to the grog shop keepers, when they tempt you, ask yourself, why you should spend your hard-earned gains in feeding and clothing them, and making their fortunes out of the profits they wring from you; while every shilling that goes to fatten them from your pocket, leaves you and your family the poorer by its loss.

If you thus fortify yourselves against the snares that surround you, your safety may be secured; but if you give way to the first temptation that assails you, you may never have strength or resolution to retrace your steps; and your ruin will then be inevitable.

This brings me to the last point on which I think it necessary to offer you my friendly advice. There are many who think that it is possible to take a small quantity of spirituous liquors, in moderation, and yet retain their self command sufficiently to prevent their ever running into excess.

Alas! this is the quicksand upon which all drunkards have foundered, and been engulfed in the ocean of destruction, never to rise again. Be certain of this, as of your own existence; that no drunkard ever became so all at once; it was by moderate drinking that he began, and then, step by step, he went farther and farther, until the love of drink became so strong, that he could no longer resist it, and thus he sunk deeper and deeper in degradation in spite of himself.

The only safe rule, therefore, is never to taste spirituous liquors, or strong drink of any kind, either spirits, wine, beer, cider, or any other stimulating beverage whatever. For so long as the habit of drinking is ever so little indulged in, so long the taste for it will cling to the palate, and so long there will be danger, —if you never touch it, you will be always safe. And why should you touch it at all? It will not drown your sorrows, but aggravate them. It will not improve your health, but injure it. It will not increase your strength, but diminish it. It will not improve your reputation, or good character, but damage it. It will not put money in your pockets, but empty them. In short, it will produce innumerable evils, without one single benefit; and make you live in wretchedness, die in misery and be buried in disgrace!

If, on the contrary, you never touch or taste any of these stimulating drinks at all, you may, in this country, America, be certain of obtaining immediate, abundant, and well paid employment, whatever your trade or labour may be. You may be certain of saving money every week, either to remit home to those you love, and have left behind, or to lay it up here in Savings' Banks, and other stocks, by which you will have principal and interest constantly accumulating; and if you wish to settle in the country, you may buy a small farm, increase it to a large one, and become the proprietor of corn-fields, houses, cattle, and barns, and have workmen under you, to rise up to be masters like yourselves. Or, if you desire to return home again, you may, in a few years of honest and sober living, lay by sufficient to enable you to revisit your native land, with a comfortable independence.

Choose, then, my friends and fellow countrymen, between these two conditions. If you wish to court ruin of health, character, and condition, drink, and be merry to-day, that you may drink more and be miserable to-morrow, and a few months or weeks of this career will soon carry you to a dishonoured grave. If, on the other hand, you wish to preserve health and reputation, and to acquire comfort for your present state, and competency for the future, then let me conjure you to join,

without delay, before you leave home if possible, or, if not, on board the ship in which you embark, a Temperance Society, upon the principle of "total abstinence from all that can intoxicate." Adopt its motto, sign its pledge, and enter, heart and hand, into the spirit of its laws:—and if you adhere faithfully and consistently to its engagements, the time will soon come when you will rejoice to have read this letter, and when you will consider me as among the best and truest of your friends.

J. S. BUCKINGHAM.

TEMPERANCE MEETING IN THE LONG ROOM OF THE CITY OF LONDON TAVERN.

S. M. GILBERT, ESQ. IN THE CHAIR.

MR. GREEN and DR. TRACEY having addressed the meeting, the Chairman introduced Mr. Beardsall.

MR. BEARDSALL was received with repeated cheers. Having arranged his extensive chemical apparatus, he expressed the diffidence which he felt at appearing before such an audience in the character of an agitator. But he was convinced of the vast importance of the subject, and of its intimate connexion with the honour and prosperity of the British nation, with the physical and moral welfare of the British people. He disavowed any intention to assail private character, though he might find it necessary to expose the system adopted in the manufacture of wines in this country, as well as the injurious effects of the use of those wines on the health and character of a large portion of the population. It was not his object to banish wine, but to show that it might be enjoyed in the character in which God had graciously given it to man. In doing that, it would be necessary to settle the question, whether the simple juice of the grape could properly be denominated wine, as some persons supposed that the term was only properly applied to a kind of drink which had an intoxicating property. He maintained that the term wine was applicable to the unfermented and un-intoxicating juice of the grape, as well as to the fermented and intoxicating liquor to which the term was generally applied; in proof of which he quoted Drs. Rees, Brown, A. Clarke, and other medical and theological writers. According to those writers the term wine was applicable to liquor squeezed or pressed out of the grape. That unfermented juice of the grape was wine to the use of which the Society did not object; that juice, by a proper process, might be preserved for any length of time; and such he fully believed to be the legitimate wine authorised by the Scriptures. It was his decided opinion, that the words used in Scripture generally applied to un-intoxicating wines, though the name might still be retained after they had been changed by circumstances, and even converted into poisons; just as the flesh of the sheep would be called "mutton," whether in a sound or unsound state. The various words used in the Hebrew and Greek to denote wine were then critically examined; and Mr. Beardsall argued from the root, or derivation of those words, that where wine was spoken of in the Scriptures in terms of approbation, reference was made to the unfermented juice of the grape; and where its use was condemned and reprobated, the allusion was to the fermented and intoxicating liquid. To prove that the simple juice of the grape possessed a proportion of alcohol, some ripe grapes were squeezed into a small vessel and exposed to the action of fire; as soon as the steam arose, a lighted taper was applied to it, and instantly extinguished by it. Some Port, which had been sent by a gentleman for the purpose of being tested, was exposed to a similar process, when the steam burnt with a strong blue flame for several minutes. The same results were produced from some Sherry which had been sent for the like purpose. Some specimens of wine were exhibited, preserved after the manner of the ancients, by inspissation, some of which the lecturer had kept for nearly three years, and which exhibited, no signs of fermentation. They resembled syrup as to their consistency, and required water to be added to them when used, when they would have the usual consistency of wine, and contain all the valuable nourishing and refreshing properties of the grape, without any of the intoxicating properties of the liquors usually called wines. He believed it quiet possible so to prepare wines, that they might be preserved in an unfermented state for centuries. After having illustrated these points at some length, Mr. Beardsall next

came to speak on a more delicate subject; namely, *the trade in wines*. In reference to modern wines, he admitted that many persons engaged in the trade believed the wines they received to be genuine, and sold them again as such. Others supposed that wine had valuable properties, and sold it under that impression, without any misgivings or compunctions of conscience. But having maturely investigated the question, he could not regard himself as innocent, if he made or sold intoxicating wines. He had detected large portions of alcohol in wines which were generally supposed to be genuine. He had no hesitation in saying that four-fifths of the wine sold in Great Britain was fictitious, and manufactured *without any portion of the juice of the grape*. In examining into the entries of wine in the Custom-house books, it appeared that the quantity of wine shipped from Oporto to Guernsey, in 1812, was 135 pipes and 20 hogsheads; in the same year there were lauded, in the London docks alone, from Guernsey, professing to be Port Wine, 2545 pipes and 162 hogsheads! In 1826, the number of pipes of wine exported from Oporto to the Channel Islands was 28, and the number sent from thence to London was 293! In 1828, the number was 70, which they had manufactured into 75. In 1829, they received none from Oporto, and shipped to London 90! In 1830, they received none, and shipped to London 247. In 1833, they received none, and shipped to London 862 pipes! Out of 38,479 pipes of wine shipped from Oporto in 1835, no fewer than 32,536 found their way to London! The lecturer then proceeded to read a list of ingredients which were stated, on competent authority, to be used in the manufacture of wine, such as beetroot, brandy, sugar, logwood, rhatany root, &c. &c., many of which were highly deleterious, and which sufficiently accounted for deaths which had ensued at various periods, in consequence of the use of wine. Large wine manufactories existed at Marseilles. Wines made there were shipped to Madeira, and after being well brandied, were dispersed all over the world as Madeira wine, being *minus* merely the juice of the grape! Gypsum, blood, lime, bay salt, oyster-shells, egg-shells, sawdust, arsenic, molasses, brazil wood, dainsens, and a number of other ingredients, the enumeration of which excited great laughter, were stated to be employed in the fabrication of fictitious wines and an anecdote was related of a celebrated wine merchant, who on his death-bed, made the fearful confession that he adulterated his wines by the free use of sugar of lead, which was a deadly poison. The opinions of several eminent medical writers were next cited, for the purpose of showing the injurious consequences resulting from the use of wines; and a long list of diseases occasioned by them was also read. Even by the moderate use of such wines the health was secretly undermined, and many diseases were induced which became hereditary. Some of the evils occurred only during the paroxysms; others, less visible, were painful and fatal; many were made apparent by eruptions, palsy, &c.; while others effected chiefly the mind, and drove the victims to a lunatic asylum. Some drawings were exhibited of the blotched and bloated countenances of drunkards, and of the effects produced upon the brain by apoplexy and madness. Mr. Beardsall concluded his lecture by furnishing a brief account of his recent tour to France, which tour he had undertaken with a view to ascertain how far wines preserved in an unfermented state might be improved in colour and flavour. He had succeeded in a considerable degree, and was fully convinced that the fruit of the beautiful vineyards which he had seen might be converted into wholesome, nutritious, refreshing beverages, without, as by the usual process of fermentation, being changed into injurious, poisonous liquors, so that "the good creatures of God" became the means of disease and death, as well as numerous moral injuries. The Rev. lecturer sat down amid long-continued cheers, after having expressed his willingness to answer any questions which might be proposed to him. Mr. Walker, British Wine Merchant, attempted to oppose the lecturer. Several gentlemen addressed the meeting, among whom was Dr. Oxley of Hackney.

Dr. Oxley said that he had been a tee-totaller ever since he was fifteen years of age. He had been in all climates, had experienced many hardships, and stood before them with a clear understanding and sound constitution, though nearly seventy years of age. He had witnessed many awful consequences resulting from the use of various intoxicating drinks

both in reference to health, property, comfort, and character. Medical men had long been under a delusion, but the light was now diffused, and they would be left altogether without excuse if they continued to recommend those injurious beverages. He was astonished that any reflecting man could stand before an audience, and recommend such things. The Doctor concluded by moving a resolution of thanks to Mr. Beardsall, for his able and useful lecture.—(CHRISTIAN ADVOCATE.)

ANNIVERSARY OF THE BARTON TEMPERANCE SOCIETY.

The friends of this flourishing society, held their first anniversary, Nov. 5th, when about 150 sat down to tea. Several flags adorned the room, and from the ceiling was suspended a beautiful artificial chandelier. The society numbers upwards of 400 staunch members, 53 of whom are reformed characters, and some of these, we understand, have united themselves in christian fellowship. From a calculation made, it is estimated that, by the operations of the Temperance Society, 800£ have been saved, and which has been expended in useful articles of food and clothing. Four beer-shops have closed. Formerly Barton was a proverb for drunkenness, but now men are ashamed of being seen staggering in the street. The most sceptic is obliged to acknowledge the good the society has done, and all the respectable inhabitants rejoice over its success. Opposition from the interested has been great, but it has served to impart a keener edge to the tee-total battle-axe. Tea apparatus having been removed, Mr. John Winship was called to the chair. After congratulating the meeting on the success of the society, and bestowing a tribute of respect on its founders from Hull, he called upon Mr. Firth.—We shall supplant our address by the speeches of the other speakers.

Mr. HARDY, from Barrow,---When I left home I had no conception I should be called upon to address you; and, had I anticipated it, I should in all probability, have not appeared. Wishful of doing some little good, I will, having been called upon, endeavour to say a few words. When Mr. Firth, (whom I call my father) came to Barrow, eleven months ago, I resolved I would not be a tee-totaller; but, on hearing his lecture, I could not go home without joining so noble and good a cause. Since I signed, I have met with much opposition, particularly that of landlords. One said "we shall soon have him: he will not stand a month," but here I am, and have stood firm to my tee-total principle 11 months, and am more confirmed in it than when I first signed. I feel, I can do as much work. If any one were to offer me £5 to drink a cup of liquor I would not take it, except to dash it to the ground; for I should consider it a sin in the sight of God. Many persons say, "you go to extremes: you substitute Temperance for Religion." It is certainly a grand auxiliary to religion, as is evidenced by so many reformed characters united with the Church of Christ. There is one here now, I know well, and I should be glad to hear him bear his testimony. He used to attend a place of worship, but, as soon as he tasted drink, he was seen absent from it; however as soon as he became a tee-totaller, he became a consistent member of a christian society. I wonder how any person can drink intoxicating liquors, when he perceives so much misery and desolation caused by them in the world. According to the statistics of intemperance, we have 45,000 drunkards dying annually. May we not then call upon you to ABSTAIN; the lost in perdition cry ABSTAIN; fatherless children and weeping widows cry ABSTAIN. Shall we see all this in the world, and still drink the inebriating bowl? Some cry, it is a shame you should deprive the labouring class of their pint per day to enable them to do their work. If necessary, there would be point in the argument, but the pint is not; and therefore the argument is fallacious; yea intoxicating liquors have, hundreds of times, been proved

injurious, and therefore to give them to the work people, is inflicting upon them a positive injury. On this account I would not offer them to my dearest brother or sister. Go no farther than Barrow, and nine out of ten do not brew once a year. They get drunk on a Saturday night, but what aid does this render a man in his employment during the week? Mr. Hardy proceeded to urge the claims of tee-totalism upon christian principle, and sat down amidst loud applause.

Mr. FIRBY, reformed character from Hull,---I am not often backward in performing what I conceive to be my duty, but I must confess I feel no small share of diffidence in following the eloquent address of Mr. Firth, and the incontrovertible truths of our friend from Barrow; but though I do not possess the eloquence of the one, or the cogency of the other, no man can speak with more affection for the principle than I do. I shall dwell upon myself; and, for the truth of my positions, I shall draw proofs from my own life, the history of my own experience---and I have met with none, yet whether learned or unlearned, that have been able to drive me away from the truth of our principles. Though with feelings of diffidence, it is with great pleasure then that I appear before you on this most delightful evening. You who have been rescued from the degrading situation of intemperance, you are my friends and companions. To you I first give the right hand of fellowship. With you I rejoice. Here are our excellent friends, the Rev. John Winterbottom and Mr. Firth; but what do they know of the misery, the pangs, the wretchedness, the remorse of conscience, and the horrors of a drunkard?---What do they know of the loaded spirit sinking downwards to the realms of everlasting night? Nothing---literally nothing of what you and I have experienced from intemperance. They know not the feelings which rise in my bosom---they have never been dashed into such floods of sin. We indeed have been the prodigal son; and how many servants had bread to eat, and we perished with hunger. All our efforts proved abortive, till tee-totalism sprang up, and brought us back to our Father.---I have now tried the system, I have been a tee-totaller two years, and I feel as strong, healthy and as able to wield the hammer as I was fifteen years since. By drink I lost my religion, and was driven from the church of God. Now my good friends, this feeling has returned, and I rejoice to feel I enjoy holy privileges and blessings---should we not rejoice, when we hear our Almighty Father say, here! "my son that was dead is alive again, was lost and is found!" ---I bid defiance to any medical man or any set of men to say that the principle of tee-totalism cannot be acted upon.---The heaviest and lightest work are the same to a tee-totaller. Whilst the man who takes his little drops is tired, the tee-totaller is as fresh as a lark. Mr. Firby here related an anecdote which electrified the meeting. I work along with 18 smiths, and I sometimes ask them if I am a "dying" man? I need not give you their reply. Tee-totalism brings to my mind a peace which surpasseth all understanding.---When I first joined, I had intended to be quiet, BUT OTHERS SEEMED RATHER BACKWARD IN ADVOCATING THE GOOD CAUSE, AND I FELT IT MY DUTY TO COME FORWARD. Why need we be ashamed? Men of the first rate talents as workmen attest the truth of our principles, and when I saw so many drunkards perverting their talents to the worst purposes, I could not refrain from doing my utmost to reclaim them. The life of a tee-totaller under the influence of the spirit of God, is the very best life a man can lead. As to the effects produced upon my connexion, I have much lost time to make up to promote the happiness of my fellow creatures, in order that I may repair, if possible, the ruin I have spread around. Moderation first robbed me of my peace and the exercises of religion, but under the mercy of the Almighty, through the instrumentality of tee-totalism, I hope I have my name registered in the Lamb's Book of life, and shall finally enjoy eternal felicity. (Long continued approbation.)

MR. SKINNER of Barrow.---Mr. S. commenced with an

apology for the unusual position in which he then stood of advocating the tee-total cause, and gave a running commentary on the principal events of his life. He looked back fifty years, and stated that, when he was a boy, he was a hard drinker. He continued such a course of intemperance as broke his mother's as well as his father's heart. Though taken to the church regularly, and as regularly instructed in his catechism, when he came into the world, all proved of no avail. I was employed, said he, in coach driving and brewing and my mind was so much poisoned by this intoxicating liquor, that, on one occasion, when my mistress gave me half a crown and a pair of stockings, I got drunk with it, and she called me "A GOOD LAD." I was so bad that my mistress had to see me into my room, before she retired to rest. The devil's craft is in drink. I once earned eighteenpence, and it was so hot in my pocket, that I went to seek out my drunken companions, but because I could not find them, the night being too far advanced, I went quite SAD to bed. At Brigg the devil brought me into a society, that cared for nothing. The wife of one of them, on receiving the week's wages, would buy a few things, and then would call her children together, and said "come we'll have some drink now," and thus would with her children carouse and drink all the rest. On Saturday night we used to drink and play at cards, till the Sabbath morning, when we used to be afraid of the old sooty gentleman coming to take us away. So intemperate had I become, I lost my situation, but a gentleman who, knowing my family said "a bad kitten never comes from a good cat," took pity on me, and I hired with him. When I began to live on a regular diet, I was covered with ulcers, and never recovered till I was twenty years old. Since that time, I have never been drunk for a period of forty years, during which I have borne the heat of the day, and the cold of the night. In twenty years, I began to preach the Gospel of Christ, and I have friends in every direction. They say I must have something after preaching---something comfortable. I used to take a little drop, and my head was distracted, the effect of, as I imagined and told my wife, GREEN TEA! When tee-totalism came up, I determined I would try the system, and I have done so for three months, and I feel strong, healthy and sleep like a roach. Before, I used to be troubled with Mondayishness and Tuesdayishness, but now I am free. I do rejoice over you reformed characters. A gentleman---question?---(a barbarian. Ed.) offered Mr. Parker, of Grimsby, a temptation to break his pledge. He dropped a sovereign into a glass, and promised it Parker, if he would drink. Nay said Mr. Parker if you would give me 10 sows, I would not taste. Such fellows as the above gentleman(?) are fitter for a land of savages than a civilized and virtuous people. (Ed.)

MR. ADDLESHAW of Brigg.---I must confess that it is not often I feel difficulty or diffidence in addressing a public audience, but I cannot avoid complaining that your arrangements have placed me after Mr. Firth. You have heard the silver trumpet, and now you must not feel disappointed if you hear the ram's horn. I need not inform you that I am a tee-totaller---my presence certifies it. I have tested the principle nine months, and when I entered into this society, I did so with as much sincerity as when I established my matrimonial connexion---for better and for worse, and I feel so well satisfied that I do not think of obtaining a bill of divorcement. The more I know the object, the principal and the results, and the more solicitous am I that the principle should be disseminated and benefits enjoyed. The triumphant song of tee-totalism shall be re-echoed in every land. I felt my mind elevated beyond measure, whilst Mr. F. was addressing us. The principle of tee-totalism produces a feeling of fellowship and benevolence. How frigid the heart must be, which does not burn with the principle of tee-totalism. At Brigg we have instances of as splendid triumphs of tee-totalism as are to be found. We have a reformed character who was not in

a place of worship for thirty years previous to his signing our pledge. Such are the recompence of our toil in this our labour and now we can join with the apostle and exclaim: "I live, yet not I, but Christ liveth in me: and the life which now I live in the flesh: I live by the faith of the Son of God, who loved me, and gave himself for me." Such as the above, we know, are regular attendants of a place of worship, and many have joined the church of Christ. We may be too apt to think the work is nearly done; but when we look into the villages the tyrant alcohol extends his sway alarmingly. The evils of alcohol inflicted upon our race, are heart and soul stirring facts notwithstanding by the exertions of tee-total and christian societies reformed drunkards rejoice in our land. Wherever we turn our attention the desolation of alcohol rises into our view. If we look at the poor who have to labour in the sweat of their brow many sink to rise no more who might be respectable; if at the higher circles of society dignified by titles, many are degraded by intemperance. No, nobility does not escape its direful influence. It has entered into every family, and blighted much of female beauty, and many in the highest and best circles have fallen from the heights of their respectability. From the hoary age, it descends to youth, then the habit of drunkenness is formed. Many of the most promising talents and strongest constitution have sunk into the grave, before they attained manhood. Hundreds of the aged follow in this career of vice. When I see those who ought to be examples to the young, one step from the verge of eternity, abandoned to this vice, I am agonized. There is then a capacious field of labour into which we must enter, and must advance to victory and conquest. Poverty and disease and crime and death follow in the train of this dire monster. Men we have seen brought by it to beggary, and ruined body and soul. With regard to the influence of intoxicating liquor upon the mind, it is the destroyer of natural affection. The kind and tender husband and good neighbour by it becomes a mad man and a tyrant. Instead of cherishing the wife of his bosom, the drunkard entails upon her degradation and rags; and, if perchance, alcohol extends its dominion, it operates the same upon the woman. All the lofty feelings of her nature fled, she abandons the children of her own loins. Thus is the principle of natural affection destroyed by a life of drunkenness. Productive of so much distress, it is naked in its character. Of the nature of alcoholic drinks mankind are generally ignorant. Moderation men have raised the flag at the wrong end of drink, but the tee-totallers raised the flag at the commencement for the purpose of discovering and avoiding the dangers. Old poachers make the best gamekeepers, and reformed characters can best describe the causes of intemperance. Some imagine themselves sober if their intellect be not entirely gone, or avoid being taken home in a wheelbarrow, but this is the last stage of intemperance: some are thought sober men, if they get occasionally drunk, and it is considered to be but a little stigma on their character. Men are not alarmed, if they get drunk five or six times a year. Such is the ensnaring and stultifying influence of strong drink. Mr. A. proceeded to argue from christian principle, and urged upon christians the necessity of aiding the work by their example and influence. (Great applause.)

MR. CLAPSON, reformed character.—I was just thinking on the 5th. of November last, I had a shirt without sleeves and two black eyes, but I feel thankful that I am a tee-totaller, and have been faithful to my pledge. I laboured under the temptation 15 years unknown to my class leader! and, like Sampson, I fell shorn of all my strength. At first one son of wisdom said let them alone they will not number 3 at twelve months end. We have upwards of 400 members of whom are 53 reformed characters!! We have made a calculation, and we find that £800 at the very least have been saved this year, and which has been spent in the purchase of useful things! Mr. C. concluded with some droll poetry, which he had composed for the occasion.

MR. SHANN having related an awful anecdote, and MR. CHAPMAN, having made an attack on the *alcoholic* Lion of his sable majesty, the chairman called upon the REV. JOHN WINTERBOTTOM.—As Mr. Chapman has called himself *the whipper in*, I will call myself *the helper of you all*. I came forward on the establishment of this society to do good. You see my friends, that I am as well without intoxicating liquors as with them. But to shew you how people judge, who may not over much admire our principles, I will just relate an anecdote. A friend said, I did not look so well. I said I felt well, and I was quiet sure, I could go through as much ministerial duty. Last week, I attended a missionary meeting. I and a friend entered into conversation about tee-totalism. He said, I never saw you look so well. I can truly say that in the course of twenty three years, I never went through so much work as I have done this year, and I attribute my ability to my abstinence from intoxicating drink. Formerly when I was fatigued, I took a little and was fatigued, but now that I take nothing of the kind, I feel as fresh for my work after a little rest: and this is the case of every one who practises the principle I have conversed with on the subject. I was called upon by my Father in this cause to publish my reasons for becoming a tee-totaller. I had then 11, but I have 53 more reasons (*53 reformed characters*) and now they amount to 64. And shall we not rejoice; yea, we will rejoice! Mr. Winterbottom having addressed the meeting in reference to the good which tee-totalism is calculated to do as the harbinger of happiness and peace, concluded amidst long continued applause.

All the friends entered into the spirit of the meeting which afforded a rich feast of intellectual enjoyment. The day will be long remembered by us as a day which we little anticipated twelve months ago. The astonishing difference on the morality of the people, has attracted the attention of all those whose eyes are not blinded by self interest. We hope the next anniversary the friends will have to announce, that there is no longer a drunkard to be found in the Town of Barton.

TO THE EDITOR.

DEAR SIR,

Some people will ask with an air of ridicule, what has Tee-totalism done?

What has it done? delightful things
Beyond our best imaginings!

The Ethiop's white, the Lion's tam'd,
And hoary drunkards are reclam'd.

I have had the satisfaction of witnessing several instances of good in the town of Driffield. The society here has had to contend hard and long with the moderation system, but it is now happily delivered. The chain which fastened the two vessels together, is broken. Our vessel, I am happy to say, has got fitted up; and, if all be well, she will be launched in the Primitive Methodist Chapel, either on Tuesday or Friday next week, at which it is expected Mr. Greig, and several friends from Bridlington and Pocklington will be present. I should like to see a few from Hull, particularly yourself. We shall have her baptized with the cup that cheers and not inebriates. The number of hands on board at present is thirty, nine of whom are reclaimed characters. She is to be called the Driffield New Temperance Society; and the prayer of my heart is, that she may prosper in all her enterprises, until all within the range of her district shall have entered on board, and all join in one general chorus.

Sound the loud timbrel o'er freedom's fair land,
Tee-total has triumphed—she comes with her band.

They will open a Tent of the Independent Order of Rechabites; and so combine their efforts to assist each other in the time of adversity, affliction and death. Surely their conduct is commendable. How cheering the thought, when adversity stares them in the face, that there are brethren who care for them, and will send them help and deliverance. How animating the idea, when the body is racked with pain that there are those who will sympathize with them in the trying hour, support and relieve them during their afflictions! How reviving at the closing scene, when about to bid a final adieu to all things here below, that they will, when the body is consigned to the tomb, gather round the mortal remains, and pay the last tribute of affection over the grave. Such I perceive is the object of the Independent Order of Rechabites: hence I conclude, their conduct is commendable. I am happy to inform all who think us dead, we are all alive and likely for a long life. That God may speed us in the glorious fight, is the prayer of

Yours truly

T. C. TROTTER, C. S.

Driffield, Nov. 8th, 1838.

DEAR SIR, Beverley.

A Public Lecture on the principle of Total Abstinence, was delivered, at this place, on Tuesday Evening, Nov. 13th, by Mr. Bramhill from Hull. The attendance was good, and at the close twelve signed the pledge. The day following a social meeting was held in the association meeting house, Toll Gavel. The members and other friends met at 5 o'clock; and, after being regaled with a rich tea, Mr. Murgatroyd, from Hull, was called to the chair, and the meeting was addressed, by Messrs. Bramhill, Hanby and J. Andrew Jun. from Leeds. Mr. Andrew spoke with his usual eloquence for nearly two hours, after which twenty two came forward and signed, making in all

an addition of thirty four members to the society at this their first festival. The Meeting broke up shortly after ten o'clock under feelings which will not soon be forgotten in Beverley. The society contains above one hundred members, many of whom are respectable females.

I am, sir,

Yours Respectfully,

M. WATSON, Secy.

DEAR SIR,

It affords me great pleasure in being able to inform you, that I am now a member of the Independent order of Rechabites having been initiated at the same time with the worthy president of the York Tee-total Society, last night. You are aware that at one time, I entertained the same scruples as yourself on this matter. I now feel it my duty to recommend every true tee-totaler to support this good, this benevolent and moral association. No person, whatever may be his religious creed can have any tenable reasons against the principles or objects it has been founded to inculcate and prosecute. The Tee-total cause is going on steadily at this place. Clouds of ignorance and prejudice are fast evaporating into unsubstantial vapour, and the bright luminary "Tee-totalism" surrounded by the glory of gospel truth, begins to shine cheerfully. All I need add is, on! forward on! be not "weary of well doing": whilst God is with us, victory is sure.

In haste,
Yours Faithfully,

MINGATE SYDER.

York, Oct. 20, 1838.

HULL TEMPERANCE HOTEL AND BOARDING-HOUSE, 47, Mytongate, close to the Humber Dock.

W. WARD, SUCCESSOR TO G. WELLS,

BECS most Respectfully to inform Commercial Gentlemen and Friends of the Temperance Society, that to the comfort of those who may patronize his Establishment, (which is Large and Commodious,) every possible Attention shall be paid under his own immediate Inspection.

Beds Clean and Well-aired, and Rooms elegantly Furnished—Reasonable Charges, will, he hopes, be found to characterize his House. Its proximity to the London, the Scotch, the Hamburg and Selby Packets, Coach-offices, Market-place, Exchange, and all other places of Public Resort and Business, render the situation the most convenient of any one in the Town to Travellers of every description. Newspapers, &c.

Sold, the Hull Temperance Pioneer,—Temperance Medals, &c.

TO CORRESPONDENTS.

Correspondence not noticed, will appear in our next.

Obliged to postpone the article on M. Golden's information. Letters post paid, directed to W. WARD'S, TEMPERANCE HOTEL, 47, MYTONGATE.

J. Pasco, 90, Bartholomew Close, London, is the agent for the Country Societies; H. Walker, 27, Briggate, for Leeds; Bowker, Temperance Hotel, Huddersfield.

ROBERT GARDAM, PRINTER, 16, PARLIAMENT-STREET, HULL.

HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

No. 16. Vol. II.]

TUESDAY, JANUARY 1, 1839.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

RETROSPECT OF THE PAST YEAR.

It is now fifteen months, since our PIONEER commenced its operations; and we rejoice over the abundant good, of which it has been productive. The opposition to and secret machinations against our good and noble cause, have shrunk from its approach. It struck out a course peculiar to itself, and thereby had obstacles to remove which beset its path. Through the most trying circumstances it has passed. With less foreign aid than has been rendered to any other Temperance Publication in the country, it has perseveringly, and without diverging a hair's breadth from the object in view, pursued its course. It has neither sacrificed, nor connived at any custom, practice or principle which recognizes intoxicating liquors under any form or shape. It has denounced the traffic in them as sinful in the sight of God, and destructive to the best interests of men. It has honestly, faithfully and conscientiously endeavoured to expose the vile customs of society. Neither the fear of censure, nor the loss of approbation has interfered with its duties. The practices of friends and foes have alike shared the same fate. No truckling to vicious forms, under the name of respectability, has polluted its pages; but, with pure motives and animated with love to the human family, it has studied their real happiness, and, like a second Andrew Marvel unswayed by self-interest, felt that an approving conscience, in having done its duty, is above all price. Moderation men have looked upon it, and deemed it passed their "biding"; personal abstainers that "it goes too far"; and lookers on, who are wishful to do good, did they but know the way, have applauded the dignified sincerity which has characterized its movements. Amidst the diversity of opinions, it has obtained its admirers in every circle of society. Some critics have deemed it full of blemishes, others of beauties, but we have heard of none who have condemned its language or principles as extreme unsupported by sound argument. It has strongly reminded us of the painter, who, imagining his picture perfect, exhibited it publicly with a request to mark every defect. The next time he saw it, it was full of blemishes. He painted another,

and exhibited it likewise, requesting every beauty to be marked. The next time he saw it, it was full of beauties; and he naturally concluded, that to please all tastes is utterly impossible. So with the PIONEER. Instead of pleasing, we strive to please no one. PRINCIPLE IS OUR THEME. Were we to strive to please either the public or tee-totalers, we should deem it a sacrifice of our duty. As soon would we expose the errors of tee-totalers as those of moderation men: witness those of the London Society in our late nos. We had fancied that, as human nature is imperfect, we might be mistaken in some of our points, but the silence of their organ is a confirmatory proof, that our positions are invulnerable, unless the fear of giving offence "to the powers that be," induces them to connive at the best feature of tee-totalism. This is not our motive. By such connivance the evil of the traffic, and of dispensing liquors to friends and families, remains untouched; and nothing but tee-totalism *rightly understood*, constitutes the means of remedy.

From the above diversity of opinions, we infer that the writer who tries to please the public, attempts a futile task; but he who steadily adheres to sterling principle, and principle alone, though he may sacrifice temporary fame, never fails to secure the approbation of the wise and good. To have obtained this in part, is ample recompense for all our labours; and as we know that these labours have been productive of great good in rectifying errors, placing tee-totalism upon its right foundation, and informing the minds of the ignorant, we feel doubly recompensed. In thus steadfastly maintaining our principles in all their integrity, we gladly recognize the exertions of the Leeds Herald.

The vast amount of usefulness attendant on the advocacy of the PIONEER, ought to afford increased incentives to its shareholders to greater efforts to give it a wider circulation. It cuts down the underwood; it levels hills and raises valleys; "it makes crooked places straight, and rough places plain." Founded upon the precepts of the Bible, it marches forth in the strength and majesty of truth. No foe it dreads, and no friend it courts, if at the expense of principle and virtue. Loving all, and endeavouring to do good

to all, it is the vehicle of tee-totalism uncontaminated with moderation errors.

The public have hitherto supported us. The past year affords them the means of judging on its merits. Upon these we ourselves wish to be silent. If the PIONEER has any, the public will appreciate them; but, if none, will soon consign it to merited oblivion. In the long run most works meet with their deserts. When we have kept the field as long as the public deem necessary, we shall resign the labour into other hands; but so long as our opportunities enable us to devote the requisite time, to relax our exertions we should deem a dereliction of duty. At a time when infidelity, licentiousness and intemperance have their vehicles of support, it is highly incumbent on the Good and Wise to patronize every publication which has for its object the happiness of man.

In conclusion, we urge all our friends to renewed exertions in our noble cause. Drunkeries are opened in all directions; the means of intemperance multiplied: men and women must, if the present system be continued, soon have their names changed into carcasses; for they stupify their intellect to such an extent with strong drink, as to make us almost suppose they had never been blessed with reason, the noblest gift of God.

SPIRITS IN THE GAOL.

There is quite a trade made of carrying Spirits into the Gaol, and all the Attorneys in the town know it, at least all those who practise in the Gaol.

JOHNSON, Counsel for the Defendant.—

HULL ROCKINGHAM.

The Government license the sale of spirits, and yet punish the sale of them in the Hull Gaol. Now we contend, there is as much equity in the sale of them in the Gaol as any gin palace in the town. It is an article of general trade patronized by the Government and the people, and raises a great proportion of the finances of the country. If it is right to be used by one portion of her majesty's subjects, it is equally so by another—every one who can purchase it. But it may be stated, that those in the Gaol are for debt or otherwise—how many robbers in the country, and those who live by dishonesty and public fraud do likewise? If dishonesty punished in a Gaol is to be prohibited from purchase, so ought dishonesty out of it, but in neither case can the question be tolerated; and, therefore, those in the Gaol have as much right to purchase this article of trade as those out of the Gaol: hence appears a gross anomaly in our system of legislation, which recognizes, in spite of itself, the necessity of tee-totalism.

But why should spirits be prohibited in the gaol? Because the moral code of discipline requires its prohibition; and thus demonstrates that, whilst law recognizes and feeds upon a criminal traffic, the very place of punishment cannot endure its presence.—The Government is in its favour, but the code of moral discipline against it. This state of things is a bitter satire upon the wisdom of St. Stephens; and yet our legislators sit to deliberate upon this grand pillar of the destinies of our country. Whence should

they derive data to rectify the errors of mis-governme but in our gaols and prisons? There is the calend of crime, the index of good and virtuous legislatio It is thence they are to derive that information whic is requisite to rule the people in equity, general orde comfort and peace. What says prison discipline? Forb the sale and use of spirits. But what as an article. beverage is necessary to be prohibited by prison di cipline to preserve order and morality, surely mu be so for the morality and virtue of the nation.— Prison discipline prohibits the sale and use of spirits and, therefore, national order and law should do like wise. Yet the Government support to the uttermos a traffic, the smallest vestige of which cannot b allowed by the laws of the said Government in gaol, lest it should occasion disorder and immorality Does not this state of our national code present a anomaly and a gross inconsistency. The revenue o the country fattens out of the putrid carcass of genera debauchery, crime, murder and death, and yet the laws of the very Government are enacted to punish its victims. That revenue has to pay the salaries o judges and magistrates, build gaols and prisons, and keep up the complicated machinery of our law establishment—what for? First, in reality, for making a man commit robbery and then transport him; murder, and then hang him. The traffic inflicts upon every municipal town the support of a regular police at the annual expence of some 2000, 3000, 6000, 10,000, and upwards. What to do? to poison the people, or turn them mad; and, after all, this vile traffic receives the patronage of the noble, and the connivance of a great portion of the inhabitants. What other busi- ness is thus upheld? what other business imposes upon the country, nay upon every municipal town, two, three, four or ten thousand pounds' annual expence? none! The honest, the industrious, the good and the virtuous have thus to work and toil to feed, in reality, the most sinful, the deadliest traffic that can curse a nation; yet such is the present state of things that a great share, and, in many cases, the principal power lies in the hand of the said traffic. So crafty is it in its nature, that we have only to cast our eyes over our municipal bodies to see its dominion; whilst the industrious plodding merchant sinks into his office, or retires behind his counter, and leaves our towns to be inundated with beer-shops and public-houses. England's destiny is wrapped up in a cobweb of public licenses. Her proud name is blurred over with the blacking brush of John Barleycorn and alcohol. Her streets groan with drunkeries; right and left they emit their stench. Their recesses form the general temple in which myriads of our population congregate Sunday and week day to sacrifice to Belial or to Bacchus. The revenue cries, hark, forward! The legislators lay their quarterly returns before the public. Their increase is hailed with exultation. Spirituous duty is diminished to increase its revenue; and, over the groans of the chained, the lamentations of despair, the remorse of conscience, the agonies of transportation and the dying speech of the gallowssed villain, the cries of haggard wives, starving children, the imprecations of the maniac, and the wild ravings

of hopeless repentance with a fearful looking for judgement in a future world as the retribution of sin, is borne the prosperity of our finances! Thus to this demon of mammon are immolated the greatness and the glory of our Empire by the arithmetical financier, who sees in his wild ravings, after tinsel gold to support his schemes, nothing but order and system in the universal chaos of character, mind and worth. Prison discipline may well rise up in rebellion against this public alcoholic wholesale murderer; virtue may well shed tears of blood over the general golgotha; the heart of our people may well waft over its physical domain its gasping sighs, whilst nature heaves with convulsive throes over the general wreck. Our laws on the traffic then must either abandon the punishment of the sale in prisons, or confess that they form a mass of inconsistency and sin unequalled in the history of the world. British christians whilst you are labouring to evangelize the Heathen, is not there something to be done at home also to humanize our legislation?

ALLOWANCE TO WORKMEN.

In every department of society, evil customs abound; and it is most strange, all these receive their character from alcoholic liquors! From the throne to the mud walled cottage, these customs send out their ramifications, and manifest their peculiarities in innumerable ways. The ruling principle is one. The peer reclining in the drawing room, and the drunkard staggering from the potatoes given him by his lordship, are precisely alike. The one is under the covert of mis-called *respectability*; the other, under the shameless exposure of public depravity. Could the mask of human life and secrecy be thrown aside, there would, it is to be feared, be such degeneracy as wouldicken the virtuous heart. From such dominant influence in the higher departments of society, customs of EVERY kind receive reinforcement; and, by necessity, what would otherwise be publicly exposed, is connived at. Hence exist innumerable customs which exercise a sapping influence upon the character of the nation, and accelerate its fall. In this article we intend to notice "the custom of masters giving their men 'lowance.'" Let us not be mistaken. We are not now advocating the deprivation of any privilege or prerogative. We would not deprive a labouring man of the fraction of a farthing, but would if possible increase his rights tenfold, if consonant with the interests of all. We do venture however to expose the fallacy of his principles, and the evil of his practices. The man who rectifies errors, and founds wholesome principles in the habits of the people, is their real friend. To prevent a man from walking into the dock basin by averting his step from the path which leads into it, is an act of the sincerest friendship, but to put him into the way of the worst enmity: hence in whatever manner our motives be construed, the end thereof will demonstrate, that our counsel is that of enlightened wisdom, and well calculated to promote contentment of the man, and satisfaction to his employer. We hope therefore our observations will be deemed neither unseasonable nor unsuitable for the present degrading customs among both masters and men.

In unloading a vessel "lowance" time arrives. The foreman sends Tom to the master for "th' lowance." The master gives him an order on a certain public house. The men drink their "lowance," and what better are they? nay, how much worse are they? The master thinks he has done his duty, when he has complied with the conditions of "the bond"—general custom—and seldom troubles his head with a second thought on its propriety or impropriety, and the workman passes on his toil contented. The practice settles into a kind of axiom in the affairs of business. The minds of masters are buried in either self interest or are indifferent to the real comfort of their men. They thus accumulate a load of responsibility of which they are little aware, and involve themselves in the injury and crime which their influence may give to the drinking system. In proportion to the respectability of the masters, their practices and examples exercise an influence over the minds of their men. His word is their text book, especially in things which favour

the thirst for strong drink. He thus models their sentiment, and perpetuates a system pregnant with the greatest evil to society and every individual man. If "our master" argue the men, "thinks it right we should have these things, we should be fools not to accept them". The question of right becomes thus identified with his actions whether good or bad. This principle is carried out in every day's experience; and the men, from the "lowance" given by the master, proceed to the "lowance" which they as their own masters grant, and thus commence an incipient stage of drinking which terminates in systematic intemperance. In this case, whatever apology the master may advance in self defence, he is evidently the efficient cause and promoter in many instances, of the misery and wickedness which attend the paths of drunken servants. Let him not complain of their irregularities their want of punctuality and general inattention to his interests. He has gradually introduced, or at least recognized, in his employ, an enemy and deceiver, which thwarts his own plans, and ruins the character and comfort of the employed. By promoting the use of drink, he debases the character of his men, and thus degrades their physical, intellectual and moral excellence. Could the practice be perpetuated without inducing correlative evils as the lifting up of a pen, it would be harmless, but, inasmuch as it entwines itself into everything which makes the man, like a drop of prussic acid in a glass of water, it extends its baneful influence into all the feelings and sentiments of his life. The situation of master, therefore, imposes relative responsibilities, the neglect of which as much involves his moral duty as personal acts. If on discovery of any evil in the latter, he immediately reforms, so ought he likewise on discovering any in the former. Detection of errors imposes the duty of abandoning them, but continuation necessarily occasions a life of guilt and consequent sin. If then the evil of a custom be known, irrespective of the love of lucre, it is incumbent on a master to reform and no argument of pampering expediency to lull the remorse of his conscience, can atone for the evils which he inflicts upon his work-people. Shall he then change the custom without making an adequate recompense to his men? By no means. The hard earnings of a poor man are at the best not very great, and God forbid that we should propose any system which would curtail them. If to effect a reformation the master institutes efficient measures, he is in duty bound either to raise his men's wages at least to the amount of the "lowance granted," or give a substitute under another form. This plan has been tried with good effect in many instances, even among seamen on board as a substitute for grog. The peace, order and punctuality among sober men are ample recompense, besides the satisfaction which every master must experience on seeing those around him made happy by his own judicious arrangements.

Some masters have said to us, "we can have extra work done, I assure you, for a pint of ale more easily than sixpence." This is a pitiable excuse, and proves most demonstratively the great responsibility of the master, and the greater necessity of changing the drinking customs. Drink is the paradise of a majority of the people; and this misfortune is the greater, inasmuch as they oppose the attempts of benevolence to ameliorate their condition. Were the cry for roast beef and plum pudding, we should have no objection, but alcohol is the undying cry. In the morning it is the theme of their orisons, and vespers in the evening.

Between the masters and the men, it is not a matter of pounds shillings and pence, but a great moral question. If the men have no regard for it, the masters should. The neglect of the one is no justification for that of the other. Were masters to set their faces decidedly against the system and make an ample recompense, they would easily surmount the difficulty. Cases illustrating the evils resulting from the system are innumerable. The system which we now recommend has been tried by a gentleman of our acquaintance for years, and it has resulted in producing the most salutary influence upon his workmen both in mind, body and pocket. The workmen feel it; and there is not another set of men in the town either so systematic or punctual in all their movements. Without trouble in brisk times, they can be depended upon, and he can calculate to a few hours on his ability to meet any unexpected demand. How happy and comfortable men would be, if masters and men co-operated in effecting this most desirable end.

IS OR HAS THE MODERATION SOCIETY BEEN OF ANY USE AS CONNECTED WITH THE ULTIMATE END OF THE TEMPERANCE REFORMATION?

"This is a bold question," we hear the timid and half-informed exclaim, "and you should not interfere with it;" but with all due deference to the timidity and conniving courtesy of the present age, we feel in duty bound to discuss it, and shall endeavour to shew that the moderation society has not only not been of any use, but actually a stumbling block, and one of the most formidable obstacles to the progress of the temperance cause. We are the more desirous to set this subject in its true light, because we have so frequently heard, bestowed upon the moderation society, compliments which it does not deserve; inasmuch as every mode of countenance given to it, is a tacit acknowledgement of the justness of its principle—an acknowledgement which no tee-totaller can make to the use of alcoholic liquors as a beverage. In the first place we premise, that the INTENTION of the moderation society was most undoubtedly good and virtuous; but we make a decided difference between the intention or *motive* and the *means* employed to effect the end. Whilst therefore we are discussing this question, we confine our remarks to the *principle and principle alone* .

On the establishment of the moderation society drunkenness universally prevailed. Every street and alley was defiled by it, and there was scarcely a family, in some of its branches, but was withered by its scorching blast. The Gentleman, Tradesman, Mechanic, Lady, and the Washerwoman were all more or less debased by it. Our Churches, Chapels and Synagogues; our Parliaments, judicial Benches; our Lawyers, Attorneys and Clerks; our Wine Merchants, Brewers, Publicans and Sinners; yea the Parson, Clerk even to the Gravedigger, were general victims to the alcoholic demon. In the midst of this general cry, some good watchmen, moaning over this arid scene of anarchy, "cried, what of the night! and established the moderation society." The good and the excellent of the churches, priests and laymen, M. Ps, judges, lawyers, attorneys' clerks followed by a train of wine-merchants, maltsters, brewers, publicans, and even jerry-lords—all flocked to the standard, and raised one general cry against intemperance. Ammunition was immediately provided. Among the caterers for provision were found wine-merchants, brewers and publicans. Not one note of dissonance was heard in the camp. They went out to battle with shadows. To conquer the drunkard was inscribed upon their battle flag, whilst their army was composed of the seeds of intemperance—but why such general readiness to carry on the Moderation Society? Because of its *ease to practise* . Upon the christian it imposed no restraints. He felt he had been as much a temperance man previously as he was subsequently. Every one could take his Wine and Beer, drink and be merry. To the moderation pledge therefore they were ready to subscribe. It interfered not with their *animal* appetite, because they despised the idea of being a drunkard, as this character would have lost their position in society, and consigned them to public neglect, scorn and contempt. To the Moderation Society, most therefore were wishful to lend a willing hand. Chapels and public places were open to receive the advocates with open arms, sermons were preached in abundance, and collections made: all vied with each other to hasten, under the banner of wine, porter, ale and beer, the conflict with and victory over the drunkards' reserve. The *alpha and omega* of their operations were to CONFIRM men in the use and lawfulness of their little drop; i.e. to confirm them in their own practices and prejudices imbibed and cherished from infancy. To these prejudices they clung with tenfold tenacity, to separate which was to anatomize the skin from the flesh. Scripture was ransacked, our Lord quoted, and the whole tenour of Gospel Revelation made to bend to favour the dandling; the sanctity of Heaven arraigned, and the vengeance of God to thunder; science ransacked; the pages of ancient and modern lore torn from its dusty archives: everything which imagination could conceive summoned to sanction, ratify and confirm men's habits in the lawful use of their darling little drop. Thus in the sincerity of their good intentions, upon a false system, the customs, sentiments and feelings of society received a tenfold confirmation, and prejudice was riveted a thousand times more strongly. In this lies the difficulty—this forms the mighty

barrier to the progress of the temperance cause. To have produced this state of feeling in the public mind, and unbefitted it for the reception of correct principles (though tee-totalism is admitted to be the best even by the assistant secretary of the London Moderation Society, the Rev. Owen Clarke) has been the work of the Moderation Society—an injury which nothing the Moderation Society may have apparently done, can ever atone. But what has it done? mention a town and point out the drunkard reformed—mention names—come to arithmetic—what did Hull—Leeds—York—yea what did BRADFORD with her some 2000*l.* spent in the work? The answer is a death-like yell of drunken imprecation and sabbath desecration in their streets. Point out, we ask, as the fair trial of the system, the number, name, street and place of reformed characters. We can answer for Hull—we never knew one. Leeds, Bradford and York can answer for themselves. These are samples of the moderation society. What has it done? proscribed ardent spirits, and eulogized ale, beer, porter, and wine. The tracts it has published are worthless as general publications, because full of false principles. We could not use them, if we had a waggon load of them. What has it done? It has arrayed the country against the true principle; and now the most formidable obstacle is the opposition of the confirmed moderation man, not in a public capacity but his private and general intercourse. The Moderation Panny Temperance Magazine is by innuendos continually attacking tee-totalism, though the Editor, the Rev. Owen Clarke, calls tee-totalism a good thing. If a moderation society expresses—a natural death—he ascribes it to the over zeal of the tee-totaller, when every person, at all acquainted with the practical operations of the temperance cause, knows that moderation is moonshine; and if the Rev. Gentleman, instead of travelling about the country, was located in some town engaged in visiting, he would soon verify the truth of our words. That magazine is deceiving the public monthly in stating the progress of the temperance cause, as if it was that of the moderation society. We wish to know when the moderation society is in a flourishing condition? If he speaks of London, Bristol, Bath, Liverpool, Manchester, Bolton, Rochdale, Halifax, Bradford, Huddersfield, Leeds, York, Hull and all places of which we have any knowledge, either personal abstinence or tee-totalism is found in them, and in every part of the country, is marching with giant strides into Cumberland, Durham, Edinburgh, Glasgow, and the North. How therefore can the moderation magazine, with any sort of consistency, plume itself in the feathers of tee-totalism. We love candour, and we would recommend the Editor to divide his columns, one for tee-totalism another for moderation. The public would then be able to judge of the respective merits and progress of the two systems. As that magazine is continually attacking tee-totalism, the Editor must not complain, if we expose its proceedings. He boasts of their progress: what says the size of their magazine? At one time, it contained we judge twice the quantity of matter. Now it is not only reduced in size to nearly one-half, but is set up in long primer, of course to occasion less expense. If the society is so prosperous throughout the country, how happens it, that such a reduction in size of its magazine should take place? The public will wish us arrive at one conclusion. The Moderation Society is in reality already defunct. We told the committee the impending consequences, when urging them to unite tee-totalism with their pledge. We stated they would immediately lose the North, if they did not. They did not comply; and, accordingly they lost the North, and now almost every place of any note. "Experientia docet" is tangibly convincing the abettors, and now they feel they are like the "dying swimmer in his last agony." From the above, it will be seen, that the Moderation Society confirms the early prejudices of men in their little drop, perpetuates the practice which leads to intemperance; and therefore, instead of accelerating, actually retards the temperance cause. By innuendos it has endeavoured to marshal the public mind against tee-totalism, as if tee-totalism were neither lawful nor practicable. Consequently, as connected with the ultimate end, it has not only not been of any use, but inflicted a positive injury upon the temperance reformation.

It remains for us now to inquire what would have been the probable state of things, had tee-totalism been originally in-

stituted instead of moderation! The moderation man may urge, that the country was not prepared for the change? We ask, how does he know? Was it tried? if not, how can he presume upon such a conclusion? According to the same logic, we say it was prepared. Who is to decide? Oh! The moderation man may exclaim, you see how unpopular tee-totalism is. We answer, if unpopular, the Moderation Society has rendered it so by its attacks, and not the unprepared state of the country: hence the cause is not in the country but in the Moderation Society. But we deny the charge: tee-totalism was never so popular as it is at the present moment—but more of this anon. That a sudden convulsion would have been produced by the adoption of tee-totalism, in existing habits and sentiments, we readily grant; but it would have been the precursor to inquiry. Good men would have investigated the system as a moral science, in nature and practice, the most adapted to the debased and drunken habits of the nation. Whatever might have been the feelings and previous likings, science would have demonstrated the truth of tee-totalism; the experience of antiquity, combined with that of modern times would have added confirmation; and the fetters with which medical science is now manacled would have been broken. Instead of partially or genteelly conniving at the great cause of disease, medical knowledge would have been enabled to address the intellect instead of the animal. There would have been a general inquiry into the principle. Having once shot her beam across the gloom of ignorance, intellectual darkness would have been dissipated, and the genius of truth would have appeared in all her primitive glory. We should no longer have been satisfied with the dogmatic apothegms of our forefathers respecting the amiable and good qualities of John Barleycorn and fermented juice of the grape. Prejudice would have been supplanted by the light of genuine science; and man, instead of imagining his comforts infringed, would have felt them amazingly promoted by adopting the principles of tee-totalism.—In this case priests, clergymen, laymen, ministers, philanthropists, patriots and all, except the manufacturers and venders of intoxicating liquors, would have mingled in the general jubilee; intemperance have hid her hideous head; the customs of the country been changed; public sentiment set against the traffic; our Sunday schools no longer disgraced by distributing intoxicating liquors at their anniversaries; the rising generation imbued with a detestation to alcohol; young men and young women formed their alliances upon tee-total principles; and thus the period hastened, when every domestic family "might have reclined beneath its vine and its fig tree, none daring to make it afraid." All this state of things would have commenced, and a few years beheld one of the greatest and the most glorious moral revolutions that ever occurred since the days of our progenitors in paradise.

Change the panorama of this scene; drunkeries teeming with drunkards, horrid oaths and blasphemy, desecration of the sabbath, fighting, stealing, robbing, transportation and death; imprisonment, poor houses filled with the objects of drunken penury, mad houses peopled, penitentiaries rearing their heads, poor rates multiplied, beggars going from door to door and leading a vagabond life, idleness, mischief and crime, loss of property by sea and land, pensioned judges, lawyers, attorneys, the paraphernalia of our penal establishments, quarrels between husband, wife and children—all these and numberless other evils flow from the use of those liquors which the moderation society sanctions and justifies. Surely, enough has been said to convince any reasonable mind of the fallacy of the moderation principle. Look at its marked phraseology in its magazines. The evils from spirits are awfully depicted, but not one word against John Barleycorn; and we have been several times puzzled, whether to ascribe the circumstance to dogged obstinacy or sheer ignorance. It is a known fact that, in the manufacturing district, more intemperance arises from fermented drinks than from spirits; but, on reading the Moderation Magazine, we might be led almost to believe (viewing the dogmas as separate from those who pen them) that intemperance is in some measure patronized, when through fermented drinks. In conclusion then, we hope the case is quite clear, that the Moderation Society and its machinery

are not only of no use, but actually injurious to the spread of the temperance cause; and we hope that total abstinens, when they have occasion to drag into their aid the Moderation Society, will ascribe to them Good Motives, but principles *CALCULATED TO DECEIVE THE PUBLIC, AND FRUSTRATE THE GENERAL OBJECT OF THE TEMPERANCE REFORMATION.*

Hull, Nov. 30, 1838.

DEAR SIR,

An article on Rechabitisim appeared in your last number. I was truly gratified to see the principle so ably advocated. Allow me now to call your attention to the following question: can a person be a consistent Rechabite and join a secret order, whose meetings are held at a house where intoxicating drinks are sold? Your opinion on this point will oblige

A RECHABITE.

The inquiry of our correspondent involves a question of vital importance in the cause of Rechabitisim, and also affects the Temperance Question. Our answer is in the negative. On the establishment of Rechabitisim, one reason to prove the necessity of such an institution, was, to provide a substitute for every other kind of secret order for the express purpose of securing more effectually the consistency of Temperance Members by withdrawing them from the precincts of temptation. The principle contained in this provision is, therefore, opposed to the present mode of conducting all other secret orders. Their existence as leading men into temptation, by drawing them to public houses, is hereby recognized as a positive evil, otherwise the reason is a mere false pretence, which no Rechabite will admit to be the motive of the founders of his system. Now every Rechabite must, by virtue of his membership, recognize the validity of the motive urged by the founders of Rechabitisim, and consequently is required to discountenance all other secret orders as at present conducted. He therefore can neither support, nor even countenance them. But if a Rechabite unites himself with them, he does support them. In the full knowledge that their meetings are held at public houses, he wishes them success; and thus propels all the complicated movements of their machinery, not the least of which is, the maintenance of drunkeries. Hence, by joining such societies, he violates one of the primary reasons for the establishment of Rechabitisim. Were there a necessity for their existence, the question would be otherwise determined; but, in the opinion of a Rechabite, that necessity is removed by the existence of his Order. Independent, therefore, of the tee-total pledge, he can by no means connect himself with any other secret order.

Again, his pledge forbids him. It requires him to discountenance the CAUSES and PRACTICES of intemperance. What are the causes and practices of intemperance? No one will dispute that the existence of drunkeries, is one of the causes of intemperance, and to patronize them is to perpetuate those causes. Secret orders do patronize them: each member, by the understood mis-called courtesy of such societies, being expected to spend something for the good of the house. On this every publican calculates, when he is endeavouring to draw a lodge within his vortex; and, therefore, to countenance drunkeries, under these circumstances, is to violate the consistency of the tee-total pledge.

What are the CAUSES and PRACTICES of intemperance? No one will deny that social company over the fumes of John Barleycorn, ranks among the causes. How many become inveterate drunkards by the love of company in the school of alcohol! Secret orders form such company after transacting the business of the lodge, and great numbers, to our own knowledge, return home reeling drunk; and therefore, to support secret orders as at present conducted, is to perpetuate the practices which, in hundreds of instances, end in intemperance: consequently to support these orders, in

the full knowledge of these practices, is to violate the pledge. One of our friends gave up several secret orders, because he could not persuade the members to remove the business of the order to large commodious rooms apart from public houses. Nay so closely do the members cling to drunkeries, that we know of one large Hall with a jerry shop beneath it belonging to the order. Had they wished for a coffee house, they might have converted it into one; but no, John Barley-corn has a spell of his own. We are justified in the inference therefore, judging of the present practices, that, but for the charm which invests public houses, even secret orders themselves would not receive so much encouragement, were their business transacted apart from them. We believe all that know us will give us credit for sincerity to benefit the labouring man; and, from this persuasion and the deep responsibility we are under to endeavour to expound the teetotal principle accurately, we shall, whilst on this branch of the subject, be explicit. This leads us to the consideration of the following question: CAN A TEE-TOTALLER CONSISTENTLY JOIN A SECRET ORDER IN WHICH THE DRINKING SYSTEM IS PRACTISED AT ALL? We answer, no. He thereby countenances the landlord, the brewer, and the maltster; he countenances the system of going to a public house without necessity, A R. CHABITE SOCIETY BEING READY TO RECEIVE HIM, and holding out similar prospective benefits. By assembling with drunkards, his example may become a stumbling block to a weaker brother, besides being within the range of temptation. He may imagine himself above temptation--possibly he may be, and probably not--but though strong, his brother imitating his example may be shorn of all his strength. If therefore to discountenance the causes and practices of intemperance, means anything, he is called upon to avoid even the appearance of these causes: manufacturing, buying, selling, drinking, giving, offering, dispensing, or in any way or form whatsoever countenancing the existence of intoxicating liquors. We hope our friends will digest this article. It is aimed at the root of an evil which we have long lamented; and, if it be the cause of inducing our friends to view teetotalism in a light to which they may not have hitherto been much accustomed, we shall feel amply rewarded in having directed their attention to this view of the question. Whether or not this article convince them, we are persuaded they will give us credit for wishing to give them a correct exposition of the most glorious moral institution that ever graced a civilized people.

TEMPERANCE TEA MEETING ON THE RE-OPENING OF THE HULL TEMPERANCE HOTEL, MYTONGATE, BY W. WARD, SUCCESSOR TO MR. WELLS.—On November 26th, nearly a hundred friends sat down to a most excellent tea in the Freemasons' Lodge, provided by Mr. Ward. The festivity of the evening proved, that alcoholic liquors are by no means indispensable to promote the pleasures of social intercourse. A second meeting was held in the Hotel on the following Wednesday evening, when about sixty assembled, The Hotel being large and commodious, all were rendered very comfortable, and the evening was spent in the most gratifying manner. The style in which the tea, each evening, was got up, reflected the highest credit to the management of Mr. and Mrs. Ward, having given the greatest satisfaction to all present. We most cordially wish them success in the undertaking, and feel a very great pleasure in being able to recommend the Hotel (advertised in our last no.) as one of the most comfortable and every way conveniently situated for commercial gentlemen and travellers that visit this port.

THE DRUNKARD'S TALE OF HORRORS.

By a Member of our Youth's Society.

Ah! whence this thirst---this burning thirst---
Which makes my heart to pant?
I'm sure I've drunk 'till fit to burst,
Yet still more drink I want.

How comes it though, tot after tot
To slake my thirst I take,
Yet still, when all this drink I've got,
It thirstier does me make?

My heart! it burns with deadly heat,
My head is turning round;
And when I get upon my feet,
I'm dash'd upon the ground.

And oh! what misery is here;
How wretched is my lot!
In agony I curse and swear,
Until to bed I'm got.

And when in bed and fast asleep,
How wretched is my slumber!
In dreams I see most hideous forms
Around me without number.

Tormenting demons, blue and black,
Are brought into my view;
And other things are at my back
Of hideous forms and hue.

This is the rest (if rest it is)
Of which I do complain;
I never have a moment's ease
Free from tormenting pain.

The very demons in my sleep,
Who throng around my bed,
Seem to enjoy the misery.
Of my poor tortur'd head.

One monster, uglier than the rest,
The author of my pain,
Asks me if I will be his guest,
And drink his cup again.

I asked the fiend to tell his name!
His looks do me appall;
And now I tell to you the same,
His name is ALCOHOL.

J. B.

To the Rev. J. Winterbottom, Chairman of the Total Abstinence Society, Barton-on-Humber,

MY DEAR SIR,

Allow me to claim your attention for a few moments, whilst I state to you my wounded feelings, and warm indignation at the backwardness evinced by so many members of the Tee-total Society, to advocate that cause they profess to admire. I have long witnessed, with deep regret, the faint and paltry excuses made by many when called upon to address the meeting, and have felt my face crimson with the blush of shame at the pusillanimity of those, who, because they cannot *astonish*, are not content to *please*, and, as they cannot fluster out something that would puzzle the Pope, are afraid they will not be esteemed clever, or, to use the general idea, *qualified*. I question greatly whether nine out of ten, who talk so gravely and largely "about the requisite qualifications for a speaker," are themselves able to judge correctly at least, of either them or the speech. Most people how-

ever can tell what *common sense* should be, and what approaches nearest to it; and it ought to be remembered that speeches are not wished for as specimens of oratorical display, but to shew the good effects of tee-totalism. Those who cannot sound a "silver trumpet" or a "ram's horn," can surely muster breath enough to blow a "penny whistle"—which by the way, is not so despicable an affair, I once having heard "Rule Britannia with the variations" performed on one. I deem that a false modesty coupled with mistaken vanity, which holds back any that have tongues to tell the feelings of their hearts, and that might, if unable to say more than "go on! go on!" shew their approval, and willingness to add their mite, to raise their voice, however feeble, in the support of the cause: they would thereby do their best, and no one can do more.

That man deserves the name of hero who, though a cripple, would shoulder a crutch in defence of his cause, and to oppose an enemy, would assert his right and protect it from invasion, and who, whilst he had an arm to use, would raise it, even in death, that he might not seem a coward.

I do assure you, sir, so much am I grieved on this point, and so mortified to see the weight devolving on the faithful few who have braved the battle and the breeze, that I can no longer refrain expressing my feelings at the indifference, not to say ingratitude of many who cannot spare a word to help them on, or to encourage those who have set them so noble an example: they will not add one leaf to the laurels which ought long ere this, to have crowned the brows of these champions, and which they have so gloriously won. I really have been ready to stand up in the meetings on several occasions, to evince my willingness to do what I could, and to stimulate others to a becoming exertion on behalf of this, (in my estimation,) delightful cause, in the hope to put them to the blush for such inanimate conduct.

Are they afraid of criticism? surely not! their *friends* will spare, and *enemies* they need not care for: are they apprehensive of ridicule? so am not I—is not their language well assorted? I would here repeat an idea of Mr. Grubb's: "that the person who, in giving a detail of a public meeting, could find nothing whereon to animadvert, but slight defects in pronunciation, had a very indifferent idea of his office, and plainly shewed he was in want of a peg on which to hang the littleness of his own nature."

There is no excuse:—I can see none: It may be rather out of place for me as a female, to make such remarks, but I would strive to mend the faults of those who want a little of that impulse which prompts to exertion and effort. I am something like the trumpeter who, when ordered to sound *retreat*, declared he had never learnt it.

Will you, Sir, enforce these or similar ideas of duty, on our friends at the meeting. Rest assured it is only my sex which prevents me urging upon them the importance of such exertion, as evincing that trait, without which, in my humble opinion, any mind is imperfect, "*decision of character*." We must not be supine and lukewarm on tee-totalism: all the nobler

feelings of the human bosom expand on this subject. It is a glorious one; its attributes are philanthropic; its merits unspeakable: and indifference and apathy, in a cause like this, must not be borne in those who have felt its beneficial and happy results, and who ought to shout aloud in its praise. I have extended this to a great length, but hope I have not intruded, as I feel sure you will approve my motives, and second my endeavours in aught that may tend to advance the cause of tee-totalism, a cause which we have espoused, and which must not be suffered to want advocates whilst women can help it. If the *men* will not, the *women* must.

I am sir, yours, in the bonds of total abstinence from *every thing of every name* that can intoxicate.

M. A. F.

P. S. I do not write under excitement from anger, and hope you will acquit me of aught like invective. I love good-will, and bear it to *every tee-totaller* in the kingdom and in the world.

We do not wonder at the regret and holy indignation of our fair correspondent. There is too much reason to complain of men's bashfulness and timidity. We hope the excellent advice of our amiable correspondent will have its effect on our male friends at Hull (Ed.)

On the 28th ult, a meeting was held, in the Methodist Chapel, South Killingholme, for the purpose of advocating the principles of tee-totalism. This place being a central village, distant 10 miles from any market-town, an intense interest was excited, and many persons assembled, who were addressed by members from Barton and Barrow. If their addresses were unadorned with the flowers of rhetoric, they contained important truths which no one durst gainsay or resist. At the conclusion of the meeting, the Rev. Wilkinson Rowe, Baptist Minister, having deplored the baneful effects of drunkenness, solicited the honour of being the first to sign the pledge. His example was followed by several other persons who intend to form themselves into a society immediately with the design of carrying the total abstinence principle into operation, to the utmost of their power.

CAUTION.—Another instance of death from the inconsiderate kindness of friends in giving spirituous liquors to a woman in child-bed, without the sanction of a medical attendant, lately occurred at Barnard Castle. The wife of T. Wouldhave, weaver, had been safely delivered of a fine healthy child, on the Sunday, on which day the friends in their rejoicings had given the mother liquor, under the idea of strengthening her, but which ultimately caused her death. It is somewhat remarkable that the deceased had been twice married in twelve months; her first husband dying on the fifth day after their marriage.

The British Temperance Almanack for the Year of our Lord, 1839. H. W. WALKER, BRIGGATE, LEEDS. —This is a very neat little almanack. It opens with an excellent address to Temperance Societies; and, besides the usual information, contains Herschel's Weather Guide, Increase of Weekly Savings, List of Fairs in Yorkshire, Temperance Hotels, &c., &c. Together with a number of well written articles on Tee-totalism, among which is one on Female Influence.

ON THE FIFTEENTH OF JANUARY, 1839,

WILL BE PUBLISHED,

(To be continued on the 15th day of each succeeding Month,)

**THE BRITISH TEMPERANCE
ADVOCATE & JOURNAL,**

Containing Twelve Pages, similar in Size and Appearance to
The Penny Magazine,

PRICE THREE HALF-PENCE.

In accordance with the twenty-second Resolution passed at the recent Conference in Birmingham, the EXECUTIVE COMMITTEE respectfully inform the Societies connected with the British Association, and the friends of Temperance throughout the kingdom, that they have now made arrangements for issuing the above Periodical, which will be published under their own authority and superintendence, and conducted on those principles of full and consistent TEE-TOTALISM, which have ever distinguished the Association.

The Committee feel that the time has now arrived for a greater
UNION OF EFFORT

Among the Societies, for the spread of the glorious principles of Temperance. It should not be too much to expect that local Committees will devote a portion of their funds to circulate the ADVOCATE among the intelligent and influential in their respective neighbourhoods. Let

THE EXAMPLE OF AMERICA

Be kept in view. It is hoped that the ADVOCATE will be entitled to the support of every friend of the cause, and worthy the perusal of every sincere inquirer after truth. No efforts will be spared to render it a

STANDARD PUBLICATION.

For this purpose engagements will be made with many of the most intelligent and able advocates in the kingdom, for a regular supply of interesting and instructive articles on all subjects connected with the Temperance Cause. And while the advocacy and defence of these great principles will be constantly kept in view, the Committee will also endeavour to supply a great desideratum by furnishing

**AN AMPLE RECORD OF THE PROGRESS OF
THE CAUSE.**

So that this Publication will answer all the purposes of a
TEMPERANCE NEWSPAPER.

This they hope to effect by opening a correspondence with the leading friends in all the districts not only of the North, but also of the South and West, and thus enabling them to place before their readers reports of interesting proceedings, statistical information, authenticated accounts of surprising reformations in health, morals, and social condition, wrought by our principles, and many other evidences of the utility and success of the Temperance Reformation.

In addition to these advantages, the *Advocate* will possess the important privilege of being transmitted, in any quantity,

FREE OF POSTAGE

To any part of the United Kingdom. Individuals may therefore have it addressed to their own residence, and Agents will be saved all the expense of carriage for their parcels.

The Committee have the pleasure to announce that they have made agreements with the Proprietors of the *Leeds Advocate and Herald*, and the *Isle of Man Guardian*, whereby those publications will be discontinued in favour of the new Periodical, in order that a united effort may be made to place it on a high and secure foundation.

As a SUPPLEMENT to the Periodical, the Committee have determined to issue with each Number, 12 Octavo Pages of

THE AMERICAN

PERMANENT TEMPERANCE DOCUMENTS,

(With Notes, by several distinguished friends of the cause,)
PRICE ONE PENNY.

They will be printed on the same sheet as the *ADVOCATE*, and can be forwarded along with it, by post, without any expense. The *ADVOCATE* and the *DOCUMENTS*, may, however be had separately, if required, but the latter cannot be sent post-free, except in connexion with the former.

The value of these PERMANENT DOCUMENTS cannot be fully appreciated by the English public, as very few copies have

found their way into this country. They contain a vast array of facts and arguments, collected with indefatigable assiduity by the Committee of the American Temperance Union, and embodied in their Annual Reports. The publication of these powerful and interesting documents greatly contributed to place the Temperance cause on that pinnacle of eminence which it has reached in that country; and it is hoped that their re-publication here will signally promote the same great object, especially as the notes will bring the statements and arguments of the Americans to bear upon the state of things in this country. When completed they will form a handsome volume, of several hundred pages, and will not cost more than one-fourth of the price which would be charged if printed in the usual way.

Both the *ADVOCATE* and the *DOCUMENTS* will be printed on good type, and will be got up in a manner equal to the best periodicals of the day.

SCALE OF PRICES.

For the *Advocate* and the Permanent Documents.

(Always Paid in Advance)

	Per Month.	Per Year.		Per Month.	Per Year.
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Any person desirous of circulating a number of the periodicals among his friends, must forward his order and remittance accompanied with the addresses of the parties to whom he is desirous of sending them, and they will be transmitted by post direct to their destination.

Persons residing in places where there is no Agent, may collect as many subscriptions to the Periodical as possible, pay the money into a bank, for which they will receive a bank order, which must be forwarded to Mr. EDWD. JOHNSON, Commercial-street, Leeds, or to Mr. R. FARGHER, Douglas, Isle of Man, and accompanied by the addresses of the parties, and the publications will be duly forwarded.

Orders for the *Advocate* and *Documents* will be received by all Temperance Agents; but as it is desirable to simplify the business, the Committee announce only the names of the following, as *District Agents*, to whom Local Agents are requested to send their orders and remittances.

YORKSHIRE - H. W. Walker, Bookseller, 27, Briggate Leeds.

NORTH OF ENGLAND - Newcastle, 103, Side, Newcastle.

LANCASHIRE - Miss Clenning, 22, Oldham-street, Manchester.
W. Grimshaw, 60, Henry-st. Oldham-road, do.
Joseph Livesey, Church-street, Preston.

ISLE OF MAN Robert Fargher, Douglas.

LONDON - Pasco, 90, Bartholomew Close.

Wm. Britain, Queen's Head passage, Paternoster-row.

SCOTLAND - Zeigler, Bookseller, Edinburgh.

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Caldwell and Son, Paisley.

IRELAND - O'Brien, Dublin.

Burne, Belfast.

The Committee will be glad to receive proposals from other parties desiring to undertake the agency of a district.

District Agents are requested to send their Orders and Remittances to Mr. Edward Johnson, Commercial-street, Leeds, or to Mr. Robert Fargher, Douglas, Isle of Man, not later than the 31st of December.

All Communications for the *Advocate* must be addressed to the Editor, Care of Mr. H. W. Walker, Bookseller, No. 27, Briggate, Leeds.

TO CORRESPONDENTS.

We regret exceedingly our inability to insert friend Trotter's Letters and other favours. They shall appear in our next. Our absence from town early in the month obliged us to put the matter into the hands of the Printer.

Letters post paid, directed to W. WARD'S, TEMPERANCE HOTEL, 47, MYTONGATE.

THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

No. 17. Vol. II.]

FRIDAY, FEBRUARY 1, 1839.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, &c, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

SIN OF MALTING AND BREWING.

One of the chief causes which have retarded the progress of the temperance reform in this country, is the low standard at which the principles have been held. The advocates themselves have confined their advocacy chiefly to the evils of intemperance, and the benefits accruing from tee-totalism. In America high ground has been assumed; and the consequence is, that every religious publication except two, and most of the political papers are engaged in advancing the glorious moral reformation. It is far different in England. We have the Temperance Penny Magazine which maintains the right to use intoxicating liquors, and others which appear afraid to tread upon the forbidden ground. If the manufacture of fermented liquors can be shewn a violation of the sabbath, the traffic is sinful; and every one thus engaged is systematically committing sin at the shrine of lucre. This is the question which must determine the point, and ought to decide the practice of every christian.

Malting and Brewing cannot be carried on without employing the sabbath for this purpose. Every floor of malt takes, at the very least, eight days in malting. The floor must be turned about every three hours; and, supposing it to contain thirty quarters (the quantity which one man, on an average, can malt in eight days) we leave every one to judge of the length of time employed everyday, consequently every Sunday. Thus, under the system of malting, the Sunday is devoted to the purpose of lucre and gain in the production of an article intended for the manufacture of strong drink, one of the greatest curses of Great Britain.

ARE MALTING AND BREWING WORKS OF NECESSITY? Some moderation men have asserted—*prove they could not*—that the affirmative of this question is borne out by such argument as the following: vessels at sea must be navigated; and, if in the one case seamen are allowed to work, men surely may in the other. — Therefore, these are works of necessity, and are permitted to be done. This is very fine and ingenious; and, no doubt, administers a balm of gilead to the wounded conscience. It assumes the principle upon which the whole question rests. Who at the present

time will prove STRONG DRINK NECESSARY? Does he who has tried the system: the blacksmith, the foundry-man, the corn-carrier, the oil-man, the seaman, the glass-blower, the mason, the bricklayer, the delver, the miner, the weaver, the spinner, the student, the philosopher, the traveller or the preacher? Every man who has given the system a fair trial, as well as great numbers of medical men negative the question. Had we not medical authority, we should, on this point, be guided by the honest testimony of a working man in preference to theirs. Why? Because five-sixths of medical science, if not the whole, are founded upon inductive philosophy—the evidence of effects imparting a knowledge of the causes.

"Felix qui potuit rerum cognoscere causas."

"Happy he, who studying nature's laws,

From known effects can trace the secret cause."

Was it not this which guided the great Harvey, and all master minds more or less from the time of Celsus to the present, but more especially in modern times? Indeed, we cannot repress a smile, when we happen to cross a medical practitioner who would supplant such evidence by his own dogmas. Nature is constant in her laws, and sends forth her Herald to every degraded part of the system announcing the danger; and thus we are speedily apprised of her exhausted powers. Whether the hardy navigator or the Indian as his light tread brushes the dew from the herbage of the forest, he equally understands her voice and listens to her call. Hence the evidence of nature must outweigh the dogmatic opinions of any one though he may study her laws, as much as the truth of the planetary world surpasses in certainty the flitting dogmas of the astronomer. Who then, in the face of such evidence, will dispute the question, that fermented liquors are *not* necessary either to the body or as comforts or luxuries to unperverted nature. If unnecessary, the manufacture of them cannot be deemed a *work of necessity*; and, therefore, very unlike the ship upon the ocean every moment, if in a storm, in peril of being engulfed. In the argument there is neither parallelism nor point. Malt liquors, instead of being necessary, are the causes of one-half of all the misery, wretchedness, poverty and sin, in

the world; and as malting and brewing furnish the cause and means of these, unless the truth of the Bible is invalidated, they come under its denunciations. In six days God made all things; and, on the seventh, rested from all his labours, and sanctified it, which he inscribed upon the Tables as a monument of instruction and guidance to all future generations: "Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."—Ex. 20 "Chap. 8, 9, 10, and 11 v. Here we have a plain law laid down, which none, though they may pervert, never can deny. Man is not only prohibited from work on the sabbath, but his *son* daughter, *MAN-SERVANT*, *maid-servant*, yea even *CATTLE* and *stranger* within his gate. In the process of malting and brewing, about twenty thousand persons are regularly employed, not in the manufacture of an useful but *pernicious* and *destructive* article to the human family—which has sent millions to perdition, and which is the crying curse of our country in mind, body and estate. The sanctity of the sabbath is advocated by ministers, laymen, M. Ps. and peers of the realm. The history of Sir Andrew Agnew's bill for the better observance of the sabbath, impresses the mind of the reader strongly with the religion of Britain. In some parts of the country, if, in very changeable weather, the farmer reap his corn or make his hay on the sabbath, he is deemed a species of infidel, fearing neither God nor the Devil. Even irreligious men we have known to condemn this practice, so deeply imbued with the sanctity of the sabbath in general is the mind of the English nation. Yet in malting and brewing, the *desecration* of the sabbath is allowable. Maltsters and Brewers will go to the chapel, be very pious, and leave at home their servants to attend the malt-kiln and brewery, preparing, in the former case, an article for the brewer to convert into one of the deadliest foes to the world. Against the farmer the piety of the public revolts, though engaged in the preservation of the staff of life to man and animal; but the brewer and maltster from the Irish Sea to the German Ocean, escape scot free in manufacturing what does not possess *one* redeeming quality. The brewer or maltster will take his seat in the synagogue, and sometimes hold forth from the pulpit against the profanation of the sabbath; or, if nature has confined his mental operations to "the spade and knapping hammer," he puts his band into his pocket, and draws out some thousand pounds to build a new chapel, subscribes his fifty pounds for the spread of the Gospel in foreign parts, his twenty to the anti-slavery committee, and his ten or twenty in aid of the chapel at which he worships. In addition he gets installed into the office of Deacon. His prominent situation, influence

and dependents in the church, render his word an oracle; and his authority frequently muzzles the mouth of the worthy pastor. Such is the anomaly in the public mind generated by ignorance, wealth and influence. The voice of God is hushed; and, instead of making Sinai tremble, it is transformed into the justification, of the horrid traffic in human souls under the specious pretext, forsooth! that "malting and brewing are works of necessity." Heaven cries, on the sabbath thou shalt not do any work, nor thy man-servant; but man, deluded man! exclaims, I must manufacture "liquid fire and distilled damnation:" mine is a work of necessity. How shall such sophistry and perversion of the bible stand before the judgement seat of the eternal, when the hearts of all people shall be revealed, and the *book of life* be opened before their eyes to read their final retribution? God commands thee, O man! to keep holy the sabbath day, because he himself, in six days, created all things, and rested from all his works, hallowed the seventh day and sanctified it." And who art thou that shouldst dare to pervert his holy truth? Hear what he concludes his blessed word with, as if, on giving his last seal to his will and testament, he intended to guard thee from the least infringement of his sacred will: "if any man shall take from the words of the book of this prophecy, God shall take his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Why, therefore, should the Maltster and Brewer continue their trade under the patronage of religion, when the bible denounces the sinfulness of the traffic; when that traffic pauperises and damns a great portion of our fellow creatures; turns virtuous girls into hardened and shameless prostitutes; fills our gaols, prisons and hulks; mad-houses and poor law unions; desecrates our churches, and makes more backsliders than all other causes united? Simply, because the people fall down and worship the God of their own making: *they buy it—they sell it—they drink it—they give it.*

If the people will cease to buy, the malsters and brewers will cease to manufacture;—these do not manufacture for fun, but lucre, gain—if the people cease to drink the liquor, they will cease to want it; and, if they cease to give, offer and dispense it to others, they will cease to buy. Consumption creates the market, and the existence of the market will command production, so long as the world stands as the scribes and pharisees of old turned the Temple of God into a house of merchandise. Remove the cause, and the effect will follow. On whom rests the blame? in whom rests the cause? Not the maltsters and brewers alone, but the people—the people—the people as the creators of the demand! Filthy lucre raises the production; but, as soon as the demand ceases, that lucre will not be the last to notice, that "Othello's occupation's gone," and will fly from the market, like a thief from the tread-mill. Why do monsters in human form peril their lives in the traffic of human bones, marrow and sinews? Because monsters

equally depraved create the demand. What created the Burking system? The demand. There is nothing however degraded, heinous and diabolical, which will not find men ready to embark their capital, when it finds a market. In whom lies the cause, we ask again? The people! the people! and therefore they participate in the guilt incurred by the use and sale of these abominable intoxicating poisons. It is not enough that man is a *personal* moral and religious character. Being *in* the world, he must be necessarily connected *with* the world; and, therefore, his actions, conduct and modes of subsistence intimately influence those with whom he daily associates, and remotely the world at large. Were he in the temple day and night, if he drinks intoxicating liquor, he is thereby involved in the crime of creating a market; and, hence, there is no escape from the general responsibility. In cases of this character, the Almighty is peculiarly pointed, as if he had intended to mark the condemnation of this one sin: "If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or woman; the ox shall be stoned, and his owner shall be put to death."—Ex. 21 Chap. 28, and 29 v. In this law is involved the law of general responsibility, implying that no man is allowed to entertain or practise that which is destructive to his fellow creatures. As if the above was not sufficiently explicit, the Almighty adds also v. 33 and 34. "and if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good; and give money unto the owner of them, and the dead beast shall be his." Does the owner of the ox reply to the Almighty, "but my ox is an article of use and trade?" and is this enough to calm his conscience? It may be so, but does the Almighty change his purposes to suit the convenience of the owner? no, the ox is subject to destroy the people; and, therefore, in the sight of God, subjects itself to be destroyed, and the owner to the penalty of death. Fermented Liquors gore the people, or push them with their horns? Nay, do they not shut out the sun of their moral and intellectual world, and commit physical and spiritual wholesale murder, reducing man's universe into an anarchy of treachery of blasphemy, of crime and of bloodshed? Are not these indeed an ox which pushes with its horn? Injury inflicted is prohibited in the laws; and is it less injury, because the poison is veiled? Does not this indeed form a pit which man diggeth, through which millions of immortal spirits sink into the realms of everlasting night? If the law requires the owner of the pit to fill it up, is not the manufacturer of intoxicating poisons, spirits and fermented liquors, upon the same principle, required to close his distillery and brewery? And if the manufacturer, are not the people also to discontinue buying? What is the ox? the market. What is the pit? The market. How shall the people kill the ox or fill the pit? By ceasing to support the market. The manufacturer is only the people's instrument, which

they can use at pleasure. They can say at once "hitherto shalt thou go, and no farther; and here shall thy" poisonous "waves be stayed." If the people continue to drink the manufacturer's drinks, he is only one amongst the sinners; and they in reality not only sin, but cause *him* to sin, inasmuch as they create the means by which to gratify his avarice, he inflicts upon society wholesale murder. Our streets too teem with crime and prostitution to such an extent, that even the active Superintendent of our Police, Mr. M'Manus, declared to the Mayor, if public-houses were allowed in Mill Street, it would be impossible to preserve public order and decency. Our own town is a specimen of other towns. Who are involved then? The christian public. In whom are supposed to rest the archives of Heaven, and that kind of influence which, when made to bear upon any great question, gives it omnipotence? The christian public. From whom emanate all good societies that have blessed the world? The christian public, as the depositaries of the riches of paradise. Whose duty is to be active, though the world should have relapsed into everlasting stupor? The christian public's. Whose duty then is it to carry on one common crusade against intoxicating liquors? The christian public's. By their present sanction of them, they cause the maltster and brewer to profane the sabbath, and thence, through the long channels which ramify into every department of society, send these deadly poisons. Enpanoplied in the christian's armour, the publicans and sinners whose object is gain by the violation both of the laws of God and man, shroud themselves. Deadening the remorse of conscience, and stifling every emotion of philanthropy and christian charity, the traffic—the emissary of satan—is ever preaching up a little drop and *discourtenancing intemperance*. The christian public teach the venders this lesson; and, on the subject of Gold being apt scholars, they enforce it even on those whom they have rendered bestially drunk. Like satan correcting sin, they assume a garb of moderation; and, whilst expatiating on their moderation philosophy, hand out, without limitation, as long as the poor sot has the fraction of a stiver. Is this state of things to continue? and shall not the christian public, upon whom rests primarily the whole weight of the responsibility, rise out of their slumber of ignorance and animal stupor, and proclaim freedom to the world?

RASH AND IGNORANT OPPOSITION.

Some time ago, we had occasion to notice the ignorant and violent opposition of a Rev. Divine at Gainsborough; and we fain would have thought, that we should hear of no Shepherd of Israel committing himself again in a similar manner, but experience shews that ignorance, (we should be sorry to ascribe the conduct to any other cause) is still seated upon her throne of prejudice and custom. According to the opinion of a Rev. Divine at Nafferton, **TEE-TOTALISM IS NEXT DOOR TO INFIDELITY**. Then thousands of ministers in America, and hundreds in England, Scotland and Wales, (some of whom are the most talented and pious in the land) are serving his satanic majesty most faithfully; for they are very sedulous in promoting the spread of tee-totalism. But

to reason:---What is meant by next door to infidelity? Infidelity is what is directly opposed to FIDELITY TO THE BIBLE: hence to its author, his providence, the work of salvation and redemption; to repentance, prayer; to the exercises of love, charity, philanthropy, benevolence and kindness. In strict accordance with all these, is the true principle of tee-totalism. One of the principal resolutions of the British Association for the suppression of intemperance, contains a recognition of Divine aid to bless all our labour, founded upon this precept, that "Paul may plant and apollo may water, but it is God who giveth the increase." We know of no tee-total publication, no societies in connexion with the British Association, no leading men in those societies that do not recognize this principle: in short, in nearly all the speeches we hear delivered, there is some reference more or less made to the blessing of the Almighty, and tee-totalism is considered as a moral institution, established among the means of His wise and beneficent providence, to promote the happiness of man. Through tee-totalism as a means, thousands have been rescued from intemperance, brought to a place of worship, and by the preaching of his holy word to the feet of Jesus. We shall say no more, but merely recommend the Rev. Divine to repent of his rashness; and, the next time he approaches the altar of his Maker, to remember a certain commandment which says, "thou shalt not bear false witness against thy neighbour." If the Rev. Divine will favour us with his reasons, we promise him an insertion. We shall be glad to be convinced of our PROFOUND ignorance.

THE JOURNAL OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

This publication, no. 2, contains some very valuable articles. The Editors seem wishful, if the present no. be a specimen of their plan, to discuss the principle more at large. We have always deemed the Temperance Publications in this country, with few exceptions, too much occupied with dry details of meetings, and repetition occupying half a page which should be compressed into half a dozen lines. Ignorance is the greatest obstacle to the progress of our good cause. To dissipate this ignorance requires, that much should be said on the principle frequently. One tee-totaller enlightened on the principle, is as effectual as a dozen who sign from excitement or imitation. It is of the utmost importance, that the Editors of each publication dwell frequently on the PRINCIPLE. We are glad to see Temperance Publications rising up in all directions; and we should rejoice, if every large town had its local publication. At a future time, we may suggest a plan by which every town, such as Leeds, Hull, Sheffield, &c. may have its own vehicle of intelligence in addition to the support given to the "Recognized Publication of all the Societies."

THE SCOTTISH TEMPERANCE JOURNAL.---This publication is neatly got up, and contains the germs of excellence. We shall notice it from time to time, as may be deemed necessary, and shall rejoice to find TEMPERANCE RIGHTLY UNDERSTOOD wending its way among the sons of the North.

BRITISH TEMPERANCE ADVOCATE AND JOURNAL, advertised in our last number has made its appearance. Its design, as explained below, is to furnish a COMMON vehicle of intelligence for all the Societies in the country, and furnish disquisitions on the principle in a clear and argumentative style. Intending to supply a desideratum, in England, in temperance publications, it will give a condensed yet comprehensive view, theoretically and practically, of all temperance operations. The present no. contains some good articles; and we hope to see it improve, and realize every advantage held out by the advertisement.

The following is from the introductory address:

The one great object, therefore, which should engage the attention, and direct the energies of Temperance Reformers,

is THE UNIVERSAL DISSEMINATION OF TEMPERANCE KNOWLEDGE. And it is for the purpose of co-operating in this essential labour---of concentrating scattered talent and exertion, and bringing them to bear in the most efficient manner on the understandings and hearts of our countrymen, that the BRITISH TEMPERANCE ADVOCATE AND JOURNAL has been established.

The history of this project may be briefly told. The representatives of a considerable number of large and influential Societies, assembled in Conference at Birmingham, in the month of July last, adopted a resolution declaring the desirableness and utility of a Temperance Journal, which should combine three grand requisites, namely, EFFICIENT ADVOCACY, THE PRIVILEGE OF FREE TRANSMISSION BY POST, AND LOWNESS OF PRICE. The Executive Committee of the British Association were empowered to execute this design; and the present sheet is the first-fruit of their labours. The proprietors of the LEEDS ADVOCATE AND HERALD and the ISLE OF MAN GUARDIAN---publications which have contributed much to the promotion of the great objects of the Temperance Society---promptly acceded to the proposal of the Committee, and relinquished their periodicals in favour of the present publication.

THE BRITISH TEMPERANCE ADVOCATE AND JOURNAL now stands forth to solicit the patronage of all who desire to see our glorious cause triumphant. Its claims on their support, it is humbly submitted, are greater than were ever presented by any journal in this kingdom, since the Temperance Reformation commenced. The concentration of talent which the Committee hope to exhibit in its pages, the copious intelligence it is intended to contain, its enlarged dimensions and reasonable price, and, above all, the invaluable privilege which it possesses of being transmitted to any part of the country free of postage, are advantages, which, it is hoped, will win for it a degree of support such as no other Temperance Periodical has ever experienced.

The Committee prefer that their work should be judged of by its own intrinsic merits, rather than by any professions of theirs. But as some explicit avowal of the principles and objects which are intended to characterise a new publication, is generally expected, a brief statement is submitted. The principles of the *Advocate and Journal* will, of course, be those of the British Association---full, consistent, thorough-going tee-totalism---combining personal abstinence with an avowed determination to discountenance, in all possible ways, the use of the drunkard's drink. Its objects will be---the diffusion of Temperance knowledge, and the illustration and defence of Temperance principles. Its spirit will be---that suggested by the motto they have chosen,---"Speaking the truth, in love." Its pattern---but observing no servile imitation---the American Periodicals, which greatly surpass in scope, talent, and energy, any that have yet issued from the Temperance Press of Britain.

The address proceeds to state: "A first number must not be regarded as an unexceptionable specimen; but what we wish our work to be, we shall endeavour to MAKE it." There is room for improvement; and, being the organ of the British Association, we sincerely hope, it will gratify the anxious desires of the Editors by becoming the most efficient organ of temperance information in the country.

EXAMINER, PASCO, LONDON.---The plan of this temperance publication, is excellently conceived, but it will require the exercise of some little discretion in its execution. It opens the plot well, and contains some searching articles, especially that addressed to the Rev. Owen Clarke. There is also an account of a private mis-named public meeting intended to establish a branch in the midst of a Branch, (the North London Auxiliary,) of the New British and Foreign Temperance Society, apparently to supersede the already formed auxiliary. We feel persuaded that the North London Auxiliary is thorough Tee-total; and we bid them, "God speed." Without entering into the sins of omission or commission committed either by the one side or the other, we plainly perceive, that tee-totalism cannot exist in an atmosphere at all identified either with moderation or what contains one atom of it. There is always an attempt either to stifle its energies, or damp its zeal. This naturally rouses up self-defence. The tyranny of opinion would enslave it; and, so long as it succumbs, it may enjoy peace. In this state it exists by permission---not by right; but, should its brilliancy shed a lustre over the "shades" of moderation, immediately arises Deorum ira, the wrath of false principles. Its forehead is stroked

down, and it is told to be a good child, or Jupiter will frown and shake the Heavens. Tee-totalism, having reigned in all the fulness of its glory, even before the days of Saturn, Jupiter's Father, continues to maintain its empire; and moderation, conscious of governing by usurpation, "the war of elements" succeeds. The *majores* are against the *minores*, and the *superi* against the *inferi* till all things are thrown back again upon their progenitors, *chaos* and *night*. Without council, jury or judge amongst themselves, they then submit their grievances to the course of time. The most unfortunate circumstance, in this conflict is, moderation, right or wrong, lays upon tee-totalism, justly or unjustly, all the blame of rupture, just with as much propriety, connected with the principle, as error and sin reprove truth and righteousness for dethroning the despotism of evil. Everything we have seen (and we have had some little experience in the truth of this averment) establishes the fact. We had not seen the Examiner, when we wrote the above articles on the *Intelligencer* and the *New Journal*. The friends in London must, we imagine, begin to regret the evil which has already flowed and will flow (being impossible to arrest the advancement of tee-total light) from the system of "giving and offer." We have frequently said, and we again affirm, that there can exist no society, any length of time, efficient and harmonious, which recognizes the use of intoxicating liquors as a beverage. Some time ago, a few persons commenced in Hull another Temperance Society, separate from the Hull Temperance Society, containing the moderation and tee-total pledges, in which it was laid down as a fundamental principle binding upon the advocates, that moderation should not oppose tee-totalism, nor tee-totalism moderation. As we shewed in May no. that such a union is incompatible with the existence of any society, the sequel has confirmed our arguments; and some two months ago, that society threw *overboard* the moderation pledge, the blame (if we have been correctly informed) as might be expected resting upon the poor persecuted tee-totalers. We are glad they have done so—may did we say they? we beg pardon, we should have said, *the light of truth*. We recommend then to all our London friends, to persevere in the tee-total course. Were the present tee-totalers "to die off," their progeny or kindred spirits would rise up; and, snatching the lambent flame which last flickered over the dying embers of their forefathers, would brandish it as a torch to rekindle the smouldering ashes of the temperance world. The sooner the true principle is recognized in the London Society, as Mr. Fothergill states, and the better. It must be—it will be—it cannot but be; and as futile will prove the attempts to stifle its rising energies, as to turn a whirlwind from its course with a midge's wing. Go on then, London tee-totalers; and Heaven bless your labours. Invoke the spirits of the North, and inhale the fire which has shot across the broad Atlantic. The one-eyed Polyphemus was disposed of by an Ulysses. The genius of the dead and the cries of the living summon you to action; the frantic demoniacs of the prison house; and angels of darkness that cry for mercy, beseech you to warn their fellow brethren, lest these should come into their place of torment: the tee-total world, upon "the *Tower*," are witnessing your courage and your valour. Hear you not their acclaim already, as you pass in the charge beneath its base? Tee-totalism is their war song. Not the crescent nor the Eagle waves its banner now over the battle plain. Tee-totalism borne by the genius of religion streams in the breeze. With this, against all opposition, you will be able to exclaim, in the language of the ancient conqueror of Germany, Gaul and Britain, "veni, vidi, vici." I came—I saw—I conquered.

CONVERSATION BETWEEN A MINISTER AND A RECLAIMED CHARACTER.

Continued from page 32.

R. C. I have been reflecting upon your last cheering words urging us to go on and Heaven will bless our labour. I understood you to say yesterday that, "if drunkards were to do like you, they would be sober."

Min. Yes. I am sober: I never get drunk; for I never think of taking more than a glass of ale at dinner and one of

wine; and therefore you must admit, if they were to follow my example, they would not and could not become drunkards!

R. C. Your reasoning, sir, is plausible, and therefore the more dangerous in practice. Leaving out of calculation how much you must necessarily be affected by a glass of ale and one of wine, you forget or rather do not, in my opinion, sufficiently reflect on the words "following your example." The weight of your reasoning rests upon the words "if" and "example." I suppose, if a man takes more than you and gets drunk, you will say he then does away both with "if" and "example;" for with respect to "if," you will say *he does not*, and "example," he does not follow it, inasmuch as he goes farther than you. — Were your example not subject to lead to excess, there would be no necessity for "if," and men would be safe; but it is the *ease* to go as far as you, and the *liability* to go farther to drunkenness which constitute the stumbling block to hundreds of thousands of our fellow creatures. The descent to drunkenness increases its gravity (if I may use the expression, so to speak) and like a rolling stone down a declivity, ten to one, the man does not stop until he has reached the abyss of Intemperance. The example of moderation therefore is like a steep hill, but tee-totalism, an even plain. A man may walk along it with safety; and, so long as he keeps upon such even plain without holes and quagmires and such dangerous passes, you must allow he can fall into no deep cavern or precipices. I think, sir, this is plain to be understood, and conclusive against *following your example*. It may be safe for you. You may have much personal piety. I have nothing—and should be sorry even to be thought to say anything against your private and personal character as a professor of religion.

Min. I do not doubt, that there is much truth in what you say. I did not perceive before the precise meaning, at least two-fold meaning which may be attached to that expression. I certainly shall reflect upon it more carefully than I have hitherto done. The evil is confessedly very great; and, as a follower of Christ, I do think that such persons as myself ought not to be in the least degree, even by possibility, a stumbling block to our weaker brethren.

R. C. It rejoices my heart to hear you confess so much; and that, though a plain working man, as I am, you please to converse with me on this subject. With your permission, sir, I will just state what I conceive to be christian charity, and the duty it imposes upon all christians. If I be wrong, I hope you will set me right. I may be wrong; for I profess no learning. I have read my Bible since I signed tee-total (a thing I scarcely ever did before) and I feel more delighted, whilst I draw from the fountain of living water, what I think is unadulterated truth and charity.

Min. I am very much pleased with your remarks, and shall listen no doubt with gratification to what you deem the nature of brotherly love as affecting the duty of promoting the advancement of the Total Abstinence Society.

R. C. Well, sir, I am informed that God is love; and that he loves his creatures. From this love, Jesus Christ suffered and died to save guilty sinners. When he was in the world, he went about doing good." Now this doing good, signified everything he did. He preached and wrought miracles, opened the eyes of the blind, healed the sick, and fed the hungry, and did so many good things that, as we are told, if all he did had been written in books, the world would not have contained them. This was his way of life. Now we are commanded to tread in his steps; and, as far as we are able, to imitate his example under divine guidance and aid; hence, if he engaged in all these charitable deeds to induce wicked and drunken men to return from their wickedness and intemperance, we should do likewise, both by example and precept. If we teach and do not practise, our disciples may say, "physician heal thyself." It is no use preaching moderation to a drunkard. He cannot observe it, I know from my own experience. From these considerations therefore it appears, if we wish to do good to drunkards and prevent moderate men from becoming drunkards, we must preach total abstinence; and, if we preach it, we must, to give our words effect, practise it likewise. Again, "we are taught to love the Lord our God with all our heart: this is the first and great commandment; and 'the second is LIKE unto it, love thy neighbour as thyself.' On these hang all the law and the prophets." Here sir we are commanded to love the Lord our God with all our heart, and our neighbour likewise. Who is our neighbour? I think, sir, you will agree with me in saying

every human being is our neighbour, it matters not whether scythian, barbarian, bond or free. But as I cannot of course be everywhere at the same time, I must exercise that love to the utmost of my power within the sphere in which a kind providence has placed me to move. The question is therefore with me, how shall I do this? I am sensible, that no drunkard can inherit eternal life; and that so long as he is intemperate, he must be a great sinner. The first thing then, in my opinion, is, to make him sober, and then I shall have some hope under divine aid of making him a rational thinking being: (I speak from experience.) This duty will immediately set me to inquire into the means to effect this object. The means I have already shewn you; and, therefore, if I follow up the duty according to this idea of brotherly love, I shall preach and practise the doctrines of total abstinence. Were other sins than those of drunkenness equally as great a stumbling block, I should, I maintain, be under obligation to my utmost, under divine help, to reform him; but as drunkenness is the source of most other sins, this brotherly love urges me to adopt a suitable remedy. Were moderation a more suitable one, then I argue, I ought to adopt it. I have shewn, that this is quite the reverse; and therefore, sir, it appears, in my humble opinion an *imperative* duty on all christians arising from this *brotherly love*, inasmuch as the evil has become *national*—incorporated into our customs, habits and feelings—to stem this deep flood of death. This sir is my view, and how far it is correct, I must leave to men like yourself to judge.

Min. The sin of drunkenness is certainly very great; and, if it can be removed, it is highly desirable. I am sure, my heart frequently drops tears of sorrow over the ruin of character, intellect and fortune, it spreads among hundreds and thousands of families.

R. C. Supposing, sir, a man were to tumble into the Humber, and I being a good swimmer could, though at the hazard of my life, bear him upon my arm to the shore. I might certainly shrink from the task, and doubt my own power, notwithstanding, I see it my duty to make an effort. Should I not, think you, practise that little self-denial, which otherwise might cause me to leave the drowning man to perish? I make a desperate effort, and thereby save a fellow creature from a watery grave. The man thanks me, and calls me his deliverer; and what swellings of gratitude on his part, and rejoicing and pleasure on my part, must alternately succeed in our bosoms. In the same manner, as thousands are ready to perish from intemperance, if by studying a little self denial, I can be the means of reclaiming them, I deem it my duty, arising from the nature of brotherly love, to make the attempt. Many good men sir have done so for the sake of such men as myself, and thus have proved the thing quite practicable, and triumphantly successful. How great therefore is our gratitude, and how deep must be the emotions of these good men on seeing, under the influence of a merciful God, such brands as myself "plucked from the Burning;" for I now feel a delight in living for time and also eternity. Surely sir the heart of a man must be as cold as an iceberg, if it is not warmed at such triumphs of charity, benevolence and love.

Min. It is very delightful to witness the redemption of a drunkard from intemperance; and I greatly admire the motives and sentiments with which you seem to be inspired.

R. C. Yes, sir, what inspired St. Paul to exclaim "come out from among them, and touch not the unclean thing;" "have no connexion with the unfruitful works of darkness, but rather reprove them." It was undoubtedly love to God and love to man, or in other words brotherly love; and therefore, unless drunkenness and all its black catalogue of evils spring from another source than intoxicating liquors, brotherly love bids us follow out the spirit of the above commands: this is done by total abstinence. He moreover says: "add to your virtue knowledge, and to your knowledge temperance. How are we to add temperance? I have shewn you, that tee-totalism is the only certain means. The above is a positive command which we cannot disobey without violating the precepts of Heaven. A command admits of no "shirking." If we fulfil it, we obey God; but, if we disobey it, we must, if the Bible is true, (and I am sure it is) incur the displeasure of the Almighty. From this dilemma, how can any christian extricate himself? In this matter, there is no caprice—it admits of no latitude for fancy—whim—fashion—St. Paul says "add to knowledge temperance;" and, unless we do so,

I cannot myself see but that when Christ is piloting his people into the port of paradise, we shall be found astern. I appeal then sir to you, whether or not tee-totalism is a good cause, and deserving the hearty co-operation of *all good men*.

Min. Your arguments are admirable, and I shall certainly advocate the cause, though I may take a very little occasionally.

R. C. You must sir, if you please, excuse me, when I venture to say, such a course of inconsistency would render all your advocacy abortive. A minister once visited a drunkard to persuade him to be a tee-totaller, as there was nothing else would do for him. The drunkard enquired if he was one. "no" said the minister, "you know I can keep myself sober: I am actuated by the grace of God." Then said the drunkard, you would luxuriate over your wines, your champagne and port, and would deprive me of a little drop of home brewed would you? Go to be d—d. I take my drop: that suits me; you take yours: that suits you; and where is the difference? "This, sir, without one word of comment from me, reads volumes on the inconsistency of the course you are thinking on. To be consistent you must practise what you preach, otherwise drunkards and scoffers will sneeringly jibe you with "physician heal thyself."

Min. You reason well, my man. I see the subject is beset with difficulties, unless it be tee-total and tee-total only.

R. C. Yes sir, I can truly say with respect to moderation, what Brutus said respecting the wrong motives imputed to him:

"I am armed so strong in honesty,
That they pass by me, like the idle winds,
Which I respect not;"

So does everything, which can be said bordering in the least on moderation. Were ministers and christians universally to take up the question, as they ought, the fell monster would be wounded in his vitals, and soon he would return into that world of sin, from which the common deceiver of mankind spawned him. Christianity would flourish, and there would not be such universal wailings in our streets. The moral feelings would re-ascend their lost throne; and man would become wiser, better and happier.

Min. I thank you for your interesting statements; and faithfully promise you, that I will henceforth give the subject a candid, serious and prayerful examination.

R. C. I am glad to hear you say so much; and, if by the few plain things I have advanced, you adopt our principle, I shall consider it the proudest day of my life, and the best day's work I ever did, that I who was once a poor degraded drunkard—who was lost and am found again—was the humble means of leading you to reflect on the subject. May the Lord in the plenitude of his love and mercy, bless you and make you tenfold more useful in your day and generation.

DEAR SIR,

I once more devote a few moments to my favourite study, the good and welfare of the temperance question. I have watched closely its movements in the various operations connected with human life, and have proved, by practical experience and general observation, that the system answers well in every season, and at all kinds of labour. I am a stonemason, and have tried it for upwards of three years, winter and summer without intermission, and have performed my work better without than with alcoholic drinks. There are other tradesmen, in this quarter, who give the same testimony: such as blacksmiths, joiners, saddlers, cord-wainers, tailors, and labourers of various sorts, who have to work both hard and long. The statistic accounts of last harvest, are decidedly favourable. Some have tried the principle who have not signed the pledge, and who give their testimony in favour of it, as well as a great number of pledged members. Elijah Fields, cord-wainer, with his two sons, Bainton, says, I have been engaged six weeks and five days binding after two mowers, one of my sons five weeks and three days, and the other four weeks and three days without taking any intoxicating liquor; and we have been able to perform our work better in every sense of the word without than with such liquor. This has been the third harvest we have tried it. We have drank less, sweat less, and have been less thirsty. We have been engaged at Mr. Topham's, Bainton, and Mr. Topham's, Mouthorpe.—John Fallow Hudson, tailor, Bainton, aged 15. I have performed harvest-work with Mr. Simson, Bainton-field, bound after one mower, and taken for my regular beverage milk or water. This has been the first year

have acted on the principle. I tried it seven weeks, and it answered well. The following individuals give the same testimony. Thomas Wright, blacksmith, Bridlington; Thos. and Richard Pinder, labourers, Bridlington; Abraham Hutty, labourer, Kirkburn near Driffield; John Body, labourer, Octon near Driffield; Robert Rowntree, labourer, Quay.—These however are only a few out of the many whose conduct is worthy of imitation, and whose example, I hope, will be followed by the whole community. Then shall peace and prosperity prevail, and misery, wretchedness and woe, in a great measure be unknown. Praying for its speedy consummation,

I remain Yours, Respectfully,
Bridlington, Dec. 20th 1838. T. C. TROTTER.

PROFESSOR EDGAR AND DR. EPPS.

SIR,

The above two champions of moderation, who have lately gained to themselves a degree of celebrity for their opposition to the progress of tee-totalism, appear to be of the same class, and possessed of the same characteristics---both clever men but infected with a certain sort of Jim Crowism on the temperance question. The facility with which the Professor can "eat his own words," was fully exposed in the *Intelligencer* of March 24th; and the existence of a similar propensity in the "gin and tobacco" gentleman, is finely exhibited in the following extracts which I have taken from a lecture published by him in 1836, on drinks; and which should be compared with his late memorable declarations respecting concentrated nutriment! "Water," says Dr. E. "every one must be aware is the most simple, the most natural, and the most universally employed of all liquids; since the immense variety of liquid substances that we have consists merely of modifications of water. Water too, it must be allowed, is most suitable to the human constitution, since the great object of taking liquids seems to be not so much the supplying of nutriment as the affording of that material which is necessary to confer the proper fluidity on the blood." He then speaks of the useful qualities of demulcent drinks, as toast and water, barley water and gruel and thus proceeds: "Under the division of stimulant drinks alcohol, or spirit of wine commonly named under all its modifications, forms the prominent example. Such are whiskey, brandy, rum, hollands, gin, spirits of wine, all these being comprehended under the name "ardent spirits." To these undiluted, except when used medicinally, every well wisher to his fellow creatures must have a decided dislike, on account of the evils they have produced. They have been the nourisher of every vice---the destroyer of every virtue; they excite, they inflame, they elevate but not for a continuance; they produce a war of passion." And yet they are nothing more than a concentration of nutriment! He then treats of some medicinal virtues supposed to reside in these liquids, but shews their destructive influence on the healthy frame, and closes his lecture with the following passage. "There are men in the world, who glory in their power of taking an immense quantity of spirits; who in the language of inspiration are said to be "strong to drink strong drink." These men advocate a very injurious proposition, which they urge as their defence, viz. that "drink" (referring to spirituous liquors &c.) "if poison is a very slow one;" and the enunciation of this sentence of deluded intellect, is accompanied with the disgusting chorus of a horse-laugh. But after having attained the meridian of life, the collection of water in the cavity of the chest from diseased heart, or in the cavity of the abdomen from diseased liver, tells them when for their recovery it is too late, that spirits drank habitually and in quantities so as to keep the body in a state of perpetual fever form one of the highways to death." Thus it appears to me that although Dr. Epps has avoided one general error, that of drawing an important line of distinction between fermented and distilled liquors, he has fallen into an inconsistency the most palpable and monstrous by endeavouring to encourage,

in one lecture, the use of that which in another he denounces as "the nourisher of every vice---the destroyer of every virtue."

Yours Respectfully

B. C.

Reading.

The shareholders of the Hull Temperance Pioneer, and the members of the Hull Temperance Society are informed, that a special meeting will be held in the Freemasons' Lodge, Mytongate, on Thursday, Feb. 14, J. Wade Esq. president, will take the chair. All are urgently requested to attend,—chair to be taken at half-past 7 o'clock.

REHABILITISM.—On Friday, 16th. of Nov. the Good Resolution Tent, No. 111, was opened at Driffield under very auspicious circumstances by the C. R. and Secretary from the Tee-totalers Refuge Tent, No. 97 in the No. 9 District Salford Unity. After the usual ceremony the officers and brothers present in their full regalia, preceeded with a large banner, the Independent Order of Rechabites, the Victoria Tee-total Brass Band, from Bridlington, with two small banners, whose motto is Total Abstinence, the only sure foundation, Peace on earth and good will towards men, a very splendid banner with the Temperance Coat of Arms, and followed by a large banner with the Prodigal's Return, paraded the principle streets, and appeared to command universal respect. Mr. Alcohol was rather irritated at the sight, and made an attempt to break up the band, but met with such a repulse from cold water as he will not soon forget, and retired after receiving ample recompense. The Band played off "with his helmet on his brow" in regular order, and proceeded to the Primitive Methodist School, where the members and friends of Temperance and Rechabitism partook of an excellent tea. After tea a public meeting was held, Mr. West, Primitive Methodist Preacher, in the chair. Having delivered a very appropriate address, the meeting was highly entertained by the impressive speeches delivered by Messrs. Walker, Trotter, Storey, Wilson, Coulson and Wilkinson from Bridlington and Quay. Mr. Burton, Sailor's Missionary from London, and Mr. Field, from Bainton. At the close of the meeting two came forward and signed the pledge making the number of members at present 36 adults, 6 juveniles, 12 of whom are reformed drunkards.

TEE-TOTAL ADVOCATE.—Our friends will perceive from the advertisement, in another page, that this newspaper is devoted, in an especial manner, to the cause of tee-totalism, excluding advertisements for the sale of intoxicating liquors. This is a decided step; and we hope it will receive the patronage of our friends. The newspaper press has not as yet sufficiently advocated the tee-total cause. In America this has been done extensively. Symptoms of this spirit are, we rejoice to find, beginning to appear in England. The effort deserves the countenance of all friends of the temperance society.

HOWDEN.—December 21. R. Firth, addressed a small audience at this place. This society is in a languishing state, but we hope, by better organization, it will revive its energies. Howden is inundated with spirit merchants, maltsters and brewers. In this small town, there are about 25 Inns and public houses, and the connexions of self interests so interwoven as to present an almost invulnerable bulwark to the progress of the cause. In this society there are three reformed drunkards.

HULL FEMALE TEMPERANCE SOCIETY.—On New Year's Day, the females held a most interesting Tea Meeting in the Freemasons' Lodge, Mytongate. The meeting was addressed by Mr. Wilbe, chairman, two reformed females, other female friends and two juvenile members. A deep impression was made, and the interest was sustained till the close. Many of the audience shed tears of joy, on hearing the blessings which tee-totalism had conferred on the two reformed females.

MARCH OF INTELLECT.—A Lady who, a short time ago in a large party, was expatiating on the excellences of the little drop, among the many eulogies et cetera good things with which she also favoured tee-totalism, said, "that tee-totalism is a very good thing for *proclaiming* drunkards. Indeed she was sure, every one must be pleased on seeing so many *proclaimed* drunkards."

TRIUMPH OF PRINCIPLE IN LONDON!

THE NEW BRITISH AND FOREIGN TEMPERANCE INTELLIGENCER EMANCIPATED!!

In September number, shewing the necessity of union between the New British and Foreign Temperance Society and the British Association, we state: "Again, supposing that the Executive Committee at London were not to accede to the proposition of the British Association, are they certain that they can continue long upon their present constitution of *not discountenancing the causes and practises of intemperance?*" We proceed to shew in that no. they cannot. Our reasoning has been confirmed even earlier than we anticipated by circumstances which have already transpired in London. The Editor, in his reasons now made public, quotes our remarks twice. He proceeds: "More than once has he been publicly accused of "being silent on questions of vital importance from "fear of giving offence to the powers that be;" which "fear, it was intimated, induced him to connive at the "sacrifice of the best features of tee-totalism." He was influenced by no such fear; nor had he the least intention of making such sacrifice. This course however, he states, exposed him to be unscathed. The consequence has been the establishment of another periodical, which we have noticed in this number.—We rejoice to find this *advancement*, and that its spirit is inhaled by the societies generally, country as well as London. Tee-totalism will prosper! It cannot do otherwise under the fostering hand of divine providence!! We congratulate the London Intelligencer; and, were we allowed to baptize it afresh, we would name it "THE LONDON INTELLIGENCER emancipated!" We have no sympathy with the tyranny of error. "A free stage and fair play" is the motto for truth. To arrest the progress of tee-totalism by any means than those founded upon truth and argument, is as impossible as to fillip the sun out of the universe and put a whirling comet in its place! Such proceedings may momentarily dim its lustre, but the embers will burst forth afresh, as if fanned by a tempest. Great broad conventional principles breathe in the atmosphere of freedom, and freedom only; and, though they may slumber for a time, the grasping power of bold and enterprising genius will snatch them from their bed, and brandish them before the eyes of an applauding universe, whilst error quail and stand aghast petrified

with its valour and intrepidity. The country will rejoice to know, that the London Intelligencer is now a TEE-TOTAL publication. We have noticed in this no. the publication which the New British and Foreign Temperance Society has issued for the very purpose of shewing its conductors, that we have no narrow-mindedness to subserve, and have spoken of its articles in no. 2 abstractedly from the "give and offer system"; but we venture to prophesy that, unless they admit into its pages tee-totalism *rightly understood*, either it will sink or no small share of private *needful* will sink in it.

A STAMPED TEMPERANCE NEWSPAPER, PRICE FIVE-PENCE.

On Monday, Jan. 7, 1839, will be Published, No. 1 of
THE TEE-TOTAL ADVOCATE,
For the Suppression and Prevention of Drunkenness.

TO BE CONTINUED WEEKLY.

THE TEE-TOTAL ADVOCATE will form a distinct part of the *Christian Advocate* Newspaper, and as the title imports, will be conducted on the principles of Total Abstinence from all Intoxicating Drinks, as the only means of putting an end to drunkenness, with the numerous destructive consequences, National, Social and Personal, Temporal and Eternal, of that dreadful vice.

The following Advantages will flow from this arrangement:
1. Being under a Stamp, the **TEE-TOTAL ADVOCATE** will circulate (post-free) to all parts of the Kingdom, and from any one part of the Kingdom to another.

2. As it will be published Weekly, and conveyed through the post, it will afford the means of diffusing Temperance Intelligence throughout the United Kingdom, without loss of time.

3. As it will be combined with the *Christian Advocate*, the proceedings of Temperance Societies will become known to the existing Readers of that Journal, while those Tee-totalers who may subscribe to it on account of the new feature will have the advantage of reading the other contents of the sheet.

To identify the **TEE-TOTAL ADVOCATE** honestly and completely with the cause whose name it will bear, all Advertisements offering Intoxicating Drinks for sale will be respectfully declined. The cause of Temperance involves so deeply the peace and prosperity of Nations, that, here, as in America, it ought to have the countenance of the entire Newspaper Press; instead of which, the **TEE-TOTAL ADVOCATE** is the first and only **STAMPED** Journal to take it up. If, however, this Periodical receive the cordial and united support of the hundreds of thousands of Tee-totalers, it cannot fail, though single-handed, to prove of great service, besides in all probability, provoking its contemporaries to the same good work. Let then, the friends of Temperance come forward to its assistance:—first, by becoming Subscribers; secondly, by sending Intelligence (duly authenticated and post-paid;) and, thirdly, by selecting the Sheet, on which the **TEETOTAL-ADVOCATE** will be Printed as their Advertising medium.

Office for Advertisements, 5, Peterborough-court, Fleet-street, London.

Orders executed by all News-venders and Booksellers in the United Kingdom.

TO CORRESPONDENTS.

J. Paso, 90, Bartholomew Close, London, is the agent for the Country Societies; H. Walker, 27, Briggate, for Leeds; Bowker, Temperance Hotel, Huddersfield.

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ROBERT GARDAM, PRINTER, 16, PARLIAMENT-STREET, HULL

HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

SECRETARY OF THE HULL TEMPERANCE SOCIETY.

[No. 18. Vol. II.]

FRIDAY, MARCH 1, 1839.

PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

"I do hereby declare, that I will abstain from all intoxicating drinks: such as Rum, Brandy, Gin, Whiskey, Ale, Porter, Wine, Cider, and Spirit Cordials, except for Medicinal and Sacramental purposes, and discountenance the causes and practices of drinking them."

EVILS OF FAIRS, WAKES, &c.

Among the numerous sources of evils, those arising from Fairs and Wakes stand pre-eminent. These evils do not stand isolated. Time gathers around them prejudice and a phalanx of self-interest, and thus presents a mighty obstacle to their removal. In the Guild-Hall, we had lately a striking instance of this kind on discussing the propriety or impropriety of establishing a spring Fair in this town. The combination of interest in the traffic of intoxicating liquors with the total misrepresentation of part of its proceedings by a venal press, proves that there is no vicious practice, which has not its tool and advocate.

This circumstance demonstrates the necessity of union among all good men, to put down every public nuisance by the force of reason, and the influence of public sentiment. *We undertake to shew, that instead of promoting the prosperity of a town, such as the Hull Fairs, not only impoverish but demoralize its inhabitants to a most awful extent.*

In the Guild-Hall, it was stated as an illustration of other shops, that a certain house of business in this town turned over £500 in the Hull Fair week, more than the average weekly sale. Upon this data, a certain alderman contended that at least an additional £20,000 flowed into the channels of the town trade. This calculation was, however, questioned by a tradesman, who testified that instead of an increase, his sales suffered a considerable decrease during this season. The alderman's position was therefore, invalidated. Granting, however, for the sake of argument, the correctness both of data and calculation, the withdrawal of capital by other means from the coffers of the people, leaves the trade of the town in a worse condition than the Fair finds it.

In the first place, the shows, exhibitions, mountebanks and the whole routine of vanity fair, on these occasions, run away with the capital of the poor, the probable amount of which can only be conceived by the immense concourse of people they always attract. Several thousand pounds are thus pocketed by strolling players, mountebanks and the rest of the tribes. Mark, his cash does not flow into the commercial channels, it is literally a dead loss. In addition, contemplate the number of public houses, gin palaces and beershops. These on Fair days are teeming full, both early and late

Every pint of ale costing threepence, of gin, rum, brandy or whiskey sixpence or more, and the number of votaries that flock to these temples of sin, being innumerable, the amount almost exceeds calculation. Some drinking, others drunk and half seas over, bespeak the immense consumption of intoxicating liquors. The poor man spends his half crown, five shillings, guinea, and more. If he makes an effort, at any time, to raise the *needful*, it is then, though he plunge himself into the greatest misery and wretchedness for six months afterwards. Drink he wants, and drink he will have, though at the forfeiture of all his goods and chattels, or the shame of sending them to the pawn shop. Supposing there are 12,000 labouring men in the town, or that we may not exceed a reasonable probability, 10,000; & that each of these, on an average, spends 10s. at the Fair, then £5000 is expended in the purchase of intoxicating liquors. Some of them, as we have been assured spend several pounds, and involve themselves in trouble, which occasions considerable expense. The wives and sweethearts too must have their little drops, the amount of which we do not presume to estimate. This money, let it be observed, finds its way into the pockets of the landlords, keepers of gin palaces and beershops—not the coffers of the regular tradesman, who be it remembered gives in useful merchandise a value equivalent to the receipt. The variety of monies, in the aggregate thus expended and among strolling players and mountebanks, we have no hesitation in declaring amount to £20,000: this, too, in the purchase and securing of that which brings no marketable return. The argument of the alderman, then, thus stands: that by the Fair, there is spent in regular trade £20,000; whilst according to the above reasoning, there is an actual abstraction from the wages and income of the poor, an equal amount of money; in other words, that amount of actual loss to the general prosperity of the town; for when we speak of general prosperity, the expression of course relates to the mass of the population. Again how many persons acquire drinking habits on these occasions; and thence commence an incipient course of intemperance? Instead of spending their money, as formerly at the shop of the cheesemonger, grocer & draper, they carry it to the public house daily and weekly: hence arises another source of aggravation to the poverty of the poor. Supposing, whilst sober, a man to spend 16s, 18 or 20s with the dealers of the domestic articles of food and clothing; but, in consequence of the habits thus

contracted, only 12s or 14s, and frequently less, it is evident the year round, that instead of Fairs increasing the trade of the town, they increase and multiply, in the hands of the dealers in intoxicating liquors, the means of impoverishing more effectually the inhabitants. Two shillings weekly amount to £5 4s; four shillings to £10 8s; six shillings to £15 12s. Frequently ten, twelve, fourteen, sixteen, & we have known cases in which 20 out of 24s weekly, have thus been wasted. All this necessarily forces the shopkeepers to trust. Bankruptcy on the one side, & bad debts on the other are occasioned. Trade is thus paralyzed, and none gain ultimately, but those who give no useful commodities in return—the venders of intoxicating liquors. Were the evils to cease with the Fairs, they would wear a more mitigated aspect—but do they? Men and women must eat and drink after all. Food and clothing must be bought; but, if the money be wasted, as we have shewn, the consequence is destitution and misery. Hence Fairs in addition to the money expended, during their existence, entail upon the trade of the town a weekly loss to the amount expended out of the poor man's wages, in poisonous drinks. The alderman's argument is, therefore, desitute of truth. His data, too, being contradicted by other tradesmen, his sophistry can have no bearing except some two or three shops, such as he mentioned; and, therefore, related as little to the general prosperity of the town as the inhabitants of the moon. The idea, however, of some persons is, that, if a few tradesmen flourish, therefore it is a sign of a healthy trade. Nothing can be more fallacious. The prosperity of the mass of the people, the great body of consumers, must determine the question. No town can be said to be in a flourishing state which is filled with poverty stricken huts and dirty hovels. If the gorgeous display of landlords, keepers of gin palaces and beershops, is implied, then we grant the conclusiveness of the alderman's logic; but it ought ever to be remembered that *their* affluence is the people's poverty. The miller and the grocer give their flour, sugars, &c., &c., for the money which they receive from the public, and the draper clothing; but the venders of intoxicating liquor give that which is injurious to man, mentally and physically, entailing on him a long series of diseases and calamities. Hence, as we intend to shew, (D. V.) in a separate article, all monies which are thus spent are a real subtraction from general comfort and happiness.

But when we view the moral evils which invariably attend Fairs, were their advantages ever so great, these are immeasurably counterbalanced in the estimation of all that desire to see the happiness and virtue of the people. Let us briefly view the scenes of Fair time. On our right is a number of public houses and beershops. Contemplate the scene in one of them as a specimen of the rest. Every room is full of the devotees to Bacchus. One half seas over, is hiccuping all sorts of obscenity and vice; another, breathing curses against the country and every one but himself; another, bragging and to display his valour, "picks up a quarrel" with his neighbour, who is peaceably disposed; a third is determined to be a man, and kicks over the table. Battle follows. Bottles and glasses fly in all directions. The strife becomes riper. Curses and imprecations, loud and deep, are mingled with cries, yells, and groans. All is turmoil. Physical strength is the ruling power. Broken limbs and black eyes follow up the rear, police comes,

and puts the belligerents into quod. The time of the mayor and magistrates is thus wasted in punishing the evils inflicted by Master Alcohol. In another part of the house, all kinds of games are played; cards, dominoes, puff and dart, &c., &c., Swindling is the order of the day. He who is the biggest rogue, is the cleverest fellow. One poor wretch gets all his money filched from him; and, in despair, drinks till his senses are steeped in idiotcy and under the influence of the maddening draught, he straggles into the dock either wilfully or accidentally, & leaves a family of children to lament his fate. The house presents the appearance of an ant-hill. Young females are taken into it by their sweethearts & are ruined for life. Discretion gone, all is gone. Drinking, excitement, music, singing obscene songs, all forming a motley which baffles description, hardening the heart, and blunting that sense of shame, in modest and virtuous females they experience on their first becoming familiarized with such scenes. The day hastens, and night begins to throw her sable mantle over the orgies of night. Females who live on wickedness mingle in the throng, and pickpockets and robbers commence their game. The innocent are entrapped, and the unwary beguiled into the meshes of sin and iniquity. The house is their rendezvous, from which they issue to poison the very atmosphere they breathe. Young and old in groups blend their common impurities and corrupt the minds of all within the sphere of their influence. Public morality is depraved; and that feeling of delicacy, which is outraged by witnessing the scenes of such vice and infamy, destroyed, begetting indifference and insensibility. At night drunkards, male and female, rush forth, fight, and profane the name of the living God. The very streets are polluted with the offscouring of John Barleycorn, rum, brandy and gin. The pen of an angel is inadequate to draw a correct outline of all the evils that follow. During the day the mountebanks, peddling players, & harlequins strive to outvie each other in mendacity and deception. Punch and Judy draw their thousands, buffoons sport, music play, and painted syrens dance: all contributing to greater evils and greater outrages on public morality. Public houses, beershops and gin palaces, using every art to draw every passenger within the vortex of their ruin, send forth staggering drunkards and prostitutes. The lanes and the streets, like Sodom and Gomorrah, cry aloud to Heaven against the general wickedness. These are only a few of the evils which result from Fairs and Wakes as at present conducted. What is the professed object of Fairs? TO INCREASE THE TRADE OF THE PORT, forsooth! and sink the inhabitants to the lowest degrees of degradation and misery.

If there is a moral and a religious feeling in the breast of our readers, (and to them we are now writing) we, with some degree of confidence ask, can you support such a system; and are you not, by all the motives of christian duty, urged to discountenance such a state of things? It was well said in Guild-Hall, by the Rev. Mr. King, "that righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14c. 34v. And if so, are the principles of the selfish one-eyed worldly economist to tarnish the lustre of bible truth. We will yield to none in our anxiety to promote the prosperity of the town; but, in doing so, we would not sacrifice those broad general principles of united interests, which form the life and soul of prosperous trade and commerce.

Providing that Fairs and Wakes were advantageous to trade, are they of so great magnitude as to stifle the remonstrance of moral principle and social virtue? However beneficial they profess to be, unless we scatter principle to the wind, such Fairs ought to receive no countenance; otherwise gain becomes our God, before whose altar we pour the oblation of all our prayers. Lucre then governs all our thoughts, and regulates our actions.

In our churches and chapels, prayers are regularly raised to bless the commerce and greatness of our land. To him we are taught to look: "He setteth up Kings and pulleth down Kings." "The cattle upon a thousand hills are His"; and we are only his stewards in the distribution; hence is recognized one great principle, which ought to form the great foundation of all our secular engagements; but to this principle, the support given to such Fairs and Wakes, is diametrically opposed. Mark the mockery and derision of the supporters of the Fair at the scripture quotation by the Rev. Mr. King. That support said, give me a Fair, "a Fair I want, and a Fair I will have, come what may." What then is the sum and substance of this matter? Fairs, Wakes, &c., draw capital from the town through the medium of peddling players, mountebanks and harlequins; they cause the labouring classes to spend their money at ale houses, instead of the butcher, baker and grocer's; and, consequently, such money is literally wasted: finally, they entail upon the town an incalculable mass of intemperance, misery and crime. The evils stop not here: they cause men to contract drinking habits, which become the source of annual expense in liquors and numberless attendant evils. Who, therefore, that pretends to live for the good of man and the glory of God, will for a moment counteract such a prolific source of complicated sin and wretchedness? The public are beginning to see, that the abandonment of Fairs and Wakes would greatly contribute, not only to the morality, but the secular and social comfort of the inhabitants. They sprang up in the days of partial barbarism, and remain as so many indications of the ignorance and superstition, which prevailed in those dark ages. With the course of time, we ought to rise in social improvement and true civilization; and, not because our forefathers held bull and bear baits, to argue that therefore we should imitate their example. Superstition is fast waning; and, among the rest none more so than that on the supposed virtues of intoxicating liquors. Men of England, the spell which has bound you, is broken; the chain which fettered you, is scattered into fragments: you begin to feel that you are men. Let no interested syrens deude you any longer. You have learnt the grand secret of domestic economy and happiness. Go on, and God bless you; and may you continue in your career of goodness, till every drunkenery be closed for ever!

FEMALE TEMPERANCE SOCIETIES IN LIVERPOOL.

We rejoice to see the public sanctioning and supporting Female Temperance Societies. To us it is matter of astonishment that any person, connected with teetotalism, should have raised one objection to these most excellent and useful institutions. Sunk and degraded, as a great portion of the female sex are, and the means of approaching the evil being limited, whilst the remedy lies in the hands of the male sex exclusively, their redemption from intemperance, if at all within the range of human effort, however varied in character or degree, is exceedingly desirable. Under the term man is understood the human family. When "God said, let us make man into our image and after our likeness," he blended the dispensations of his providence into the interests of both sexes; for it is said, "Male and female created he them." Unless therefore it can be shewn that the female is legitimately incapacitated by defects in mental properties and moral agency, or in some strange mysterious way not identified with the happiness of man, assertion and objection only prove the ignorance of the objector in the constitution, design and end of the softer and more retiring sex. Every one accustomed to female society, will readily concede to her both mental and moral influence: nay, take her from social intercourse, and we pluck the sun out of the

moral universe, and make creation a blank of darkness. Without attempting to decide the rivalry for the honour of intellectual supremacy between the two sexes, it would be both folly and impiety to deny her usefulness in every thing to which her attention has been directed. As if the Almighty, in her formation, had intended to widen her sphere of action to its utmost extent, he expressed her complicated usefulness in general terms, and made "her to be an helpmeet unto man." In this is contained the stamped recognition of the eternal on all human agency, however diversified. The ends, causes and effects pertaining to the general design of providence, in the creation of man, through all the multifarious mutations of human life, are blended together; and, from this general law, plainly point out that, even in the regions of fancy, reason, judgement and practical utility, the endeavours of the female, though more modest and less obtrusive than those of the male, hold their rightful claim to be brought forth into active usefulness.

To assert that she is not identified with the interests of the male sex, would be to deny her connexion in any way with her own. As man rises in true civilization, he will be ready to bring into play all her energies. See the M. P. on his election, as he passes from door to door, how he bows and scrapes to win the favour of the mistress of the house, knowing well that, in spite of the sterile pride of man's boasted intellectual superiority she sways, in a great measure, the sceptre which points his destiny. To multiply arguments on this head, is, indeed, a work of supererogation, inasmuch as her influence is felt in every spring of civilized life. In days of yore, a Helen wrapped the walls of Troy in flames; the fair one's gaze inspired the Knight at joust and tournament; kings and emperors have each vied in deadly strife to win the garland of her smiles; poets have swept their lyres to celebrate her victories; and philosophers offered incense upon her altar. If then her influence has in all ages directed the destinies of the human family, whether for good or evil, shall we, in the nineteenth century, having in view the redemption of man from debauchery and crime, slight her agency, reject her usefulness, and disown her as the helpmeet to our labour of love? Those who, in the fulness of their vanity, delight to prate over their own little greatness, may foist their dogmas upon the unwilling ear, but a discerning public will cast them into Lethe's streams. If there is anything truly great, it is the *virtuous love of the female sex*. Like a monument rising above the storm, her firmness becomes the more stable, the fiercer the danger.

The World's an ev'r fitting scene
Of circumstance and time;
But woman's love, pure and serene,
Unchang'd in every clime.

The winter's frost succeeds the spring,
The yellow leaf the flower;
But woman's faith on virtue's wing,
Wafts sweetness ev'ry hour.

The hireling fawns on pow'r and pelf,
The worldling stultifies gain;
But woman's love is natu'e's self—
Breathes warmth in ev'ry vein.

The sun with vivifying ray,
Which ripens autumn's fruit,

Hastens the period of decay
Of verdure, man and brute ;
But woman—virtuous woman's breast,
E'er constant, faithful, true,
Chill'd by no frosts, no hills repress'd,
Warms e'en her last adieu.
The storm and tempest sweep the skies,
Destruction hurling round,
With resignation she defies
To hear her lover's sound.
Upon the raging cat'ract's wave
In gasping death she plies,
Heroic, calm, contented, brave,
The oar—if with him dies.
When nature's wasted all her store,
And all things living fled ;
When hope is gone, and earth's no more
Asylum to the dead.
To mingle with his gasping breath,
To meet his soul in Heav'n,
Is her eternity in death—
Her halcyon, and her Hav'n.
Then say not, woman's love's untrue,
Her constancy is vain ;
Say not, her heart e'er bids adieu,
While life and thought remain :
Upon the pinions of her love,
In future worlds, she'll fly
With him to golden seats above
Mong seraphs of the sky.

If God has thus constituted the identity of reciprocal interests in the human sexes, does it not therefore become a matter of duty to enlist, on our side, the virtuous energies of females in prosecuting the labours of the Temperance Society? We rejoice to see the principle we have advocated, in the Hull Star, and its successor, The Hull Temperance Pioneer, gaining general prevalence; and we hope the time is not far distant, when every male society will have its *helpmeet*.

ADDITIONAL EVILS TO THOSE GENERALLY ASSIGNED ATTENDING THE SALE OF INTOXICATING LIQUORS.

Some men, in the exercise of their refined charity, feelingly ask, what are landlords to do, if teetotalism becomes general? We answer, in the brief but emphatic language of Tom Johnson, one of our reformed characters, "They must work as I do." This is the honest expression of one who looks at things as they should be. It is amazing to observe what sympathy some of these charitable folks profess for the landlords. We fancy, however, it is used merely as a sophistical reply to hoodwink their liking for the little drop, rank the traffic amongst the numerous honest callings of our land, and throw around it the mantle of respectability. The traffic is not honest, and no one can deem it respectable. It lives by robbing the poor man of all the comforts of life. It is continually killing by stealth; and the anomalous elements of our law, instead of awarding punishment, afford it every protection, because the revenue is supported by its offerings. If a poacher lays a gin to catch a hare, or a person poisons the water of a fish pond, the law immediately seizes and punishes the culprit; but the manufacturer and vender of intoxicating liquors, poisons the mountain spring, the beverage of nature, not only by fermentation, but an actual admixture of large quantities of poisons. Yet these escape the law which punishes him who

throws poison into a fish-pond. In this case, fishes are concerned; but, in the other, man: As if the lives of fishes were indeed of more importance than those of men. But it may be said, were the fish to be poisoned, men might probably be so too. Such a case is probable; but, granting this, the crime ends in the death of man; and, therefore, if the manufacturer and vender escape punishment; by the very same system of logic, the poisoner of the fish pond, should not only be justified, but have a posse of police to protect him in his vocation of murder. If however it is thought that, because men might die in consequence of eating poisoned fish, the poisoner of the fish pond should be prosecuted, so therefore should the manufacturer and the vender of intoxicating liquors be likewise. Both finish their career in causing death; and, consequently, are equally amenable to the retribution of a righteous and an indignant violated law. Such law we have not. While some nefarious actions meet with the severest punishment, others, ten thousand times worse, the manufacturing and vending of intoxicating liquors, are dandled, pampered, fed, nourished and protected by the monstrous statutes of our enlightened realm.

But the subject, to which we intend to advert specially, in this article is to shew the dead loss resulting to the country, equivalent to the sustenance and clothing required by all that are supported by the traffic. This may be a startling proposition to some; but, we trust, we shall be able to demonstrate its truth.

We may lay it down as a proposition in political economy, that every consumer should be a producer either in that talent or labor, which administers to the prosperity and happiness of all. The shoemaker wears clothes, and thus creates work for the tailor; and the tailor wears shoes, and furnishes work for the shoemaker. Both contribute their proportionate stock of labour towards supplying the market of trade and commerce. In this way the whole system of manual labour is carried on in every department of industry. Others are employed in design, the advancement of science, and the promotion of all useful improvements in the arts; and thus form a cradle in which are nourished new inventions to lessen labour and increase production. The market of the world is thus supplied; and, were society upon its right foundation, all persons would be respectively employed in the advancement of the arts, and the extension of trade and commerce. Thus, all either by capital or labour, are engaged and make a part of the industrial family of man. The manufacturers and venders of intoxicating liquors make no part of this family; and therefore the interests of industry suffer by the quantity of food and clothing consumed by them. How is this, enquiry may be? They draw capital from the market by the sale of their liquors. These liquors have no value, and do nothing but positive injury, mentally and physically; hence, as the liquors occasion all kinds of evils without one redeeming virtue, such persons do not add to the stock of either human industry or happiness, but, like drones, they live on the soil cultivated by others. Now, we have shewn that every person should contribute his share of industrial labour for the supply of the market. If he does not, then he raises the price of provisions and clothing, because he consumes the fruit of labour, but produces nothing. Thus, if the tailor sits idle, and depends upon the produce of his friend, he necessarily limits the extent of subsistence procured by the shoemaker's industry, and consequently both suffer more or less from want. The principle, in this instance, is exactly that which is involved in the traffic of intoxicating liquors in respect to the produce of labour and skill. The manufacturers and venders consume, but produce nothing in return. By their consumption, they lessen the stock of human productions; and consequently raise their price. The tailor and shoemaker have therefore to pay 5s for what they might purchase for 4s 6d, provided the manufacturers and venders, instead of their intoxicating liquors, were to bring to the market articles of an honest trade. Diminution of production is accompanied by an increase in the price of the article; consequently the food and clothing required by them, are a dead loss to the productive power of labour, and therefore to the country. But it may be said, these persons invest

their capital in the country, and therefore supply labour to others. Were they not to drain the market of industry of its wealth, that wealth would be similarly employed. If the capital of the manufacturers and venders of intoxicating liquors were possessed by others, these would multiply their own means of production; and, therefore, instead of suffering a loss, the country would be immense gainers. So long as capital is possessed, men will strive to invest it in profitable speculation; and, as we have shewn that, as the manufacturers and venders of intoxicating liquors bring no industry to the market, they tend to impoverish it. Their abstraction from society would be no loss in this point; for it is production which increases wealth: industry being the only real wealth of the country. Take industry from the field, the field becomes a wilderness overrun with weeds and wild underwood; and take labour from the manufacturer, and we are rendered as destitute as the wild savage, who clothes himself, when he can, with the skins of the beasts of the chase, being subject to all the casualties of the seasons. Industry is the soul of national commerce. Upon it is based the princely fortune of the nobleman and the pittance of the cottager. It hence appears evident, that the quantity of food, clothing and other articles, consumed by the manufacturers and venders of intoxicating liquors, is an actual subtraction from the amount of the stock of human industry without return; and consequently is a dead loss to the country. The wisdom of our reformed character is therefore peculiarly applicable to them; and we hope the time will come, when we shall have the pleasure of seeing them industriously and honestly engaged like the rest of mankind. In this respect, we are their REAL friends.

SIR, February 12, 1839.

The excitement produced in this town by the meetings recently held, at which we were favoured with the services of Messrs. Greig and Hewitt of Leeds, the Rev. J. M. Holt, of Fulstow, and Rev. F. Beardall, of Manchester, has not subsided. On Monday, February 11th we held a most delightful meeting in the Trinity school, at which I had the honour to preside. At this meeting Messrs. John Finley and Fryer, of Pontefract, and Mr. Geo. Speight, of Knottingley, who, after spending many years in the dungeons of intemperance, have been restored by the labours of this society to their proper position amongst men, related in a very modest and telling style, the blessings they had experienced by the adoption of our principle. We also had a spirit-stirring speech from our zealous friend Mr. John Robertshaw, draper of this town, Messrs. James Shackleton, T. Parkin and Samuel Taylor of Ferrybridge delivered delightful addresses. The speech of Mr. T. Taylor gave satisfactory proof, that God has blessed him with talents, which, if properly improved, will render him a highly useful advocate. O! it was gratifying indeed to see such young persons as the two last mentioned, consecrating their physical and mental energies to a cause which aims at the conversion of

“ This carnival of death
And vintage of the grave ”

into a fruitful field. May they abide faithful; and may the work in which we are engaged progress with increased rapidity, until the Demon of Intemperance is driven from God's world, and the whole earth becomes a Theatre, bright with his glory, and vocal to his praise.

With great respect yours very truly,

T. J. MESSER,

Secretary to Pontefract Temperance Society.

Bridlington, February 8th. 1839.

SIR,

We are going on well in this quarter. We held a meeting at Bridlington, last night, in the Friends' Meeting-house, which was well attended, and a very impressive speech as delivered by Mr. Gant, the unwearied advocate of teetotalism, whose heartrending experience made a very powerful

impression on the minds and hearts of all present. At Rudstone, a small village, we very recently held a meeting, and good was done. Nine came forward at the close and signed the pledge, two of whom have been great drunkards; and, I was informed the next morning, two boys whose fathers had signed the night before, came to sign the pledge, because their fathers had signed. Such is the influence of parents' conduct on their children. I would to God that every parent would follow their example. The general cry, in this neighbourhood, appears to be come over and help us.

Oh 'tis pleasant, 'tis reviving
To our hearts to hear each day,
Joyful news from far arriving,
How pure temperance wins its way.
Still go on thrice blessed temperance;
Fight and conquer, never fear.

I remain yours in the bonds of teetotalism,
H. TROTTER.

At a Public Meeting held in the Temperance Hall, on Thursday, Jan. 31, 1839, the following Petition to each House of Parliament, was unanimously agreed to.

The Petition of the Members and Friends of the Temperance Society of the Borough of Preston, humbly sheweth—

That the notorious practice of keeping open Public Houses, Beer Shops, Dram Shops, and other places for the sale of intoxicating liquors on the Sabbath day, is attended with the most demoralizing effects upon a large portion of Her Majesty's subjects.

That your petitioners are assured, that most of the misery, poverty, and crime, under which many of the inhabitants of this country groan, is the result of an indulgence in intoxicating drinks.

That the sale of those articles on the Sabbath day, is a breach of a positive divine command—“ Remember the Sabbath day to keep it holy.”

We, your petitioners, therefore, humbly, yet earnestly entreat your Honourable House, that you would make a law, prohibiting for ever, the sale of intoxicating liquors on the Sabbath day; and attaching such a penalty to the violation of that law as shall secure its most rigid observance, by this means, you will confer an ever-lasting obligation on the friends of religion, temperance, virtue, and good order, and

Your Petitioners, as in duty bound, will ever pray, &c.

Every society in the country should immediately Petition Parliament to close these haunts of vice. ED.

THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

We are credibly informed, that the Committee of the New British and Foreign Temperance Society have most judiciously and wisely taken into consideration the propriety of adopting, as their only pledge, that of the American Union, which is as follows: “ We the undersigned do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community.” This is a pledge, to which, in our opinion, every thorough Teetotaler can conscientiously subscribe. It is the freest from objection of all pledges we have seen; and, in this respect, considering the unjustifiably circumscribed latitude which some persons have given to the term discountenance, is preferable to that generally adopted by Teetotalers. The committee's recommendation to adopt this pledge, will shew to the country that, with the progress of events, they are desirous to keep pace in this country, as in America, nothing short of “ TOTAL REPEAL ” will meet the direful evil. What a most delightful consummation it will be, to see, in this country, a Temperance Society united and founded upon correct principles.

How to arrange with servants. A gentleman, connected with the Total Abstinence Society, in London, allows instead of intoxicating liquors, to each of his female servants two guineas and to his man servant four guineas annually.

Sour Ale. One of our Teetotalers, looking out for a house, took occasion to examine all papers he saw in the windows, and he counted no less than 17 of these papers, announcing good sour ale to sell.

The Liverpool Teetotal Times Newspaper. For our last No. we had prepared an article, which we had put into the hands of the printer, but other matter excluded it. His paper promises to be of great importance to the Temperance cause, provided it be properly supported. The leading articles are written with considerable spirit, and in a popular style. It contains some well written letters also, and a weekly record of Temperance intelligence. Liverpool may justly be deemed the Metropolis of teetotalism at present, numbering, according to the statement of the Times, 50,000 teetotalers. We rejoice to see so large and wealthy a town take up the cause. There is no ill-fated genius of the moderation family presiding in its councils. The principles being understood and adapted, the cause is flourishing amazingly. Had we no indication but the Teetotal Times Newspaper, it alone would be decisive confirmation. The Journal deserves the encouragement of all friends who are able to take it. A more acceptable companion, during half an hour after tea to a teetotal family, can not be found than a Teetotal Times in the midst of the drunken times in which we live.

Brewers' moral language and sympathy with Teetotalers. Two brewers in this town were heard holding a confab on the SLACKNESS of their trade. The one said to the other. D—m it, I do not know how it is? and whether it is these d—d Teetotalers I cannot tell, but I do not brew above half as much as I used to do.

Three Lectures were delivered by Mr. Hart, of London, on teetotalism, Feb. 17, 18 and 19th, in Hull. In the course of his Lectures he gave an account of the origin of total abstinence in the Metropolis. So strong were the prejudices in favour of John barleycorn, that the friends were under the necessity of being escorted from the meetings by police to protect them from assault. He gave a lively picture of the progress of the cause, and described it as making its way among the influential circles of society. He stated that the friends in the North, had hitherto regarded the Metropolis with a degree of apathy, but he hoped that in a few months, all the societies in the country would be united in carrying on the principles of teetotalism through every part of the country. The last evening in the Freemasons' Lodge, the meeting was overflowing, 8 signed the pledge, 6 of whom were drunkards.

New Year's Day.—We are much gratified to hear that one or two distinguished clergymen earnestly conjured their congregations on the last Sabbath, not to mingle intoxicating drinks with the congratulatory expressions of this day, it being an uncivil, unchristian, and most ruinous custom. This is ministerial fidelity much to be admired.—American Temperance Union Paper.

INFIDEL ADDRESS OF THE MYTONGATE JUGGERNAUT LAMP TO A REFORMED CHARACTER WITH HIS REPLY.

LAMP.—The Temple of Bliss I now light,
Through the shades and darkness of night;
Both the rich and the poor,
That will visit my door,

May enliven their hearts and perfect their joys,
Exchange for liquors their trinkets and toys,
Elate their spirit, and drive away care
From the scenes of grief and haunts of despair.

Too true! human life is a game
Of chance, which to lose is no blame
To the men-haunt wight,
Though repentance contrite

He may foolishly think worth reflection;
Since mankind, in one fate, by connexion,
Their doom must meet in one common grave,
The high and the low, the timid and brave.

Life is all the good we can prize;
Life makes us both merry and wise:
How foolish then to think
Teetotally of drink.

The parson may roar, and satan may bawl;
Teetotal may prate, in the Temperance Hall,
On the poison of gin, and all else amiss,
From poor men to fish, whate'er it may wish;

He vainly seeks for contentment
From the "old book," a commandment,
While he pulls a long face
To make out a plain case;

Yea spin out his yarn, and drone out his tale
Against rum and gin, beer, brandy and ale;
As if wine and drink form'd no good creature
In the image of our bible feature.

Again, be both merry and wise:
I will, while I see with my eyes;
I'll bid merry adieu

To all foes, friends and you;

For there is nothing like ale, gin and brandy;
They are bright, they are clear—and so handy—
As if by magic they conjure a spell,
Which none but the gay and merry can tell.

Then, come along with me old friend,
As hitherto, so to the end

We'll take an odd glass,

A dull moment to pass;

We'll sing of the bold, and the abject slave,
Who pledges his word himself to behave;
Like men, at all times, who know how they can
Gov'n their life without a teetotal plan.

Farewell! then ye moody dull cares;
Farewell! your wild freaks and your airs!
In the temple of time

Where life's midnight shall chime

The knell of death, with which nature has bless'd
Mankind as a refuge of peace and rest;
Where lie entomb'd, in eternal sleep,
The joys they sing, the sorrows they weep.

REFORMED CHARACTER.

Shall I trace thy recreant face,
Thou Golgotha of bones;
And not thy image bloody trace
In beggar'd wives and homes?
Thou preachest up the bliss of man
With pelf and lucre's voice;
The giddy thoughtless to trepan,
And pervert nature's choice.

Thy words are daggers, spears and swords;
Thy charity is hate;
Exhaling death richly affords
A feast thy soul to sate.
Thy name is sin, thy temple hell,
Thy body's effigy;
Thy eyes are basilisks—death's knell,
Thy syren's lullaby.

Thy jaws are the wide ocean's yaw;
Thy tongue the tempest's rage;
The music of thy song, the groan
And curse of ev'ry age;
The glaring of thy flaming eye
Is the wild maniac's stare;
Thy praise, the last fearful cry
Of demoniac despair.

Thy realms, the empire of the grave,
Peop'd by demons blue;
A prison to the good and brave,
Such as none ever knew.
Thou art a fiery rolling wave;
Thy breath the scorching blast;
Thy burning streams all kingdoms lave,
Of evils first, and last.

Regardless both of earth and heav'n,
 Thou spurnest the most high ;
 Thou frownest at the bible given,
 Our holiest best ally.
 The widow's tears to thee are seen
 As objects of thy hate ;
 The orphan's cry thy spleen
 Doth not one tittle bate.
 Thou feedest on the broken heart,
 And desolated hom's ;
 Thy traffic is the burning mart
 Of sin among the tombs.
 Then hide thy face, and cease to blaze,
 In colours of ev'ry hue ;
 Least men aloud conspire to raise
 A LIGHT O'ER THY URN TOO.
 Fly, friends, this Lamp of Juggernaut,
 And the fell poisons he has brought
 To take away your life
 By discord and by strife ;
 To fill your wretched homes with anguish, sorrow,
 The grief of the past, and fear of tomorrow :
 Your babes shall snifle, and your wives shall rejoice
 At a husband's step, and a father's voice.
 Think on this lamp of Juggernaut,
 And all the poisons he has bought.
 When want is on his throne,
 You vow you will atone
 Again, and again, your folly that's past,
 And try to reform in moments the last :
 The furies of drink, and demons of sin,
 Will teach you how the reform to begin.
 Haste, friends, to the temperance hall ;
 The friends of humanity call :
 Their affection and love
 They're waiting to prove ;
 Unite with the hearts that battle our cause
 Amidst friends or foes, disgrace or applause :
 Then come on, lads, and end all your quarrels :
 TEETOTAL FOR EV'Y 'GAINST BOTTLES AND BARRELS.

The Christian Advocate and Teetotal Advocate, London. There are few features in the history of teetotalism, in this country, more pleasing, than that of a weekly Newspaper employing a portion of its columns to the advocacy of teetotalism. This paper, advertised in our last number, has adopted the above plan ; and, from its talented editor, promises to be a most efficient organ in spreading the principles of our Godlike cause. Many papers will introduce teetotal articles, but rather as a grace or favour, than as communicating intelligence. Each paper is wishful to secure as much of the needful as possible ; and, hence, advertisement for wines, brandy, gin and porter are eagerly sought after. These the Christian Advocate reject for conscience sake. This is a noble recognition of the sterling solidity of our principles ; and hence the effort deserves the patronage of all teetotalers in the country. A Newspaper finds its way into the hands of hundreds who would not condescend to notice a temperance Publication ; and, perchance, such persons' wisdom may be improved by a hasty glance over the columns of the Teetotal Advocate. Ignorance is one thing but prejudice another ; and, could the minds of men be divested of their early and long standing prejudices, there would be little left to be done but the imparting of that information, which is as necessary to a correct judgement on teetotalism, as on every other subject. The Teetotal Advocate is eminently adapted to impart this knowledge ; and, therefore, is a noble ally in our warfare against the forces of ale, rum, gin and brandy.

TEMPERANCE FESTIVAL, BRADFORD.

The anniversary of the opening of the Temperance Hall in this town has this week been celebrated with the usual eclat. The proceedings have been of a highly interesting character. They commenced on Monday evening, Feb. 10, with a lecture by Mr. Beard-sall, a Baptist minister, from Manchester, on Ancient and Modern Wines. The attendance was numerous and highly respectable. By a very simple experiment he proved that the quantity of alcohol was so great in both port and sherry, that although it was unfit for nutriment it might be turned to good account in the shape of portable gas. In illustration of that passage of Scripture which saith, "wine

is a mocker, strong drink is raging," he shewed that it referred clearly to an article possessing the intoxicating principle, whilst others, as "the wine on the lees well refined," and "the fruit of the vine," and also the passage respecting the "wine press," all referred to an article of wine which did not possess the intoxicating principle. By another simple experiment he proved that the expressed juice of the grape did not possess any portion of alcohol. This he proved by first pressing the juice from the grapes and afterwards boiling it over a spirit lamp, the steam from which extinguished the ignited paper which was exposed to it. And, on the contrary, on boiling a portion of port wine in the same manner, the steam issuing therefrom immediately ignited, on the fire being applied to it. He then produced various samples of unfermented wine for the purpose of showing that it might be preserved for any length of time, without any other process than that of boiling. He next exhibited specimens, the result of experiment, to shew the proportion of nutriment contained in manufactured wine and in wine simply pressed from the grape, which was as twenty to one in favour of the simple article, and inferred that it was this sort of wine which was spoken of in terms of commendation and praise in various parts of the Scriptures. The latter part of the lecture consisted of an expose of the manufacture of wine, a large portion of which was made from damsons and other fruits of our own country, and in the composition of which the most deleterious drugs and refuse were used. In the colouring department the chief article was logwood, and in that article the wine manufacturer was the chief competitor with the dyer in the market. The sloe was also an article in much request ; in fact the sloe tree was useful in another species of manufacture he meant in the article of tea. Its virtues were celebrated in the following lines :

"China and Porto, now farewell,
 Let others buy what you've to sell,
 Your port and your Bohea ;
 For we've our native sloe divine,
 Whose fruit yields all our Porto wine,
 Whose leaves make all our tea."

Here we get at the meaning of that remark of our doctors, wine and tea are sloe poisons. The lecturer then proceeded to shew from statistical documents, that the island of Guernsey was noted for its manufactory of wines. There the knowledge of the business had increased amazingly, for whereas in 1812 they imported 135 pipes, and 20 hogsheds from Oporto, and exported only 200 and odd pipes and 62 hogsheds into England. In 1829 they imported none, and exported 147. And in 1833 they imported none, and exported 862 pipes. This proved that they had attained the NE PLUS ULTRA of the art. The lecturer concluded by taking a physiological view of the subject and his conclusion was, that all the wines of commerce were in a greater or less degree injurious to the human frame. During the progress of the lecture the process of distillation was going on of two equal portions of wine purchased in this town—port and sherry—to shew the quantity of alcohol contained therein. The result proved, that out of a wine glass full of each there was little else besides alcohol, for each glass was nearly filled with pure spirit, which was set fire to and consumed. The proportion of alcohol was nearly equal—the sherry contained the most. The lecture was received with marked approbation, and although the lecturer invited discussion and questioning, yet none took place.

The celebrated Mr. John Hockings, the Birmingham blacksmith, concluded the business of the evening, and drew forth thunders of applause.

TEA PARTY.

On Tuesday evening there was a tea party in the Hall, to which about 500 sat down to an excellent entertainment, provided gratis by the ladies, who each furnished a tray. The proceeds of the tickets, which were 1s. each, are appropriated to the funds of the Society.

The meeting was addressed by the president Rev. W. Morgan ; Rev. J. Bardsley of Bierley ; Mr. Joseph Andrew, Leeds ; Mr. Lovett, Nottingham ; John Hockings, of Birmingham ; and Mr. Hart, of London.

Meetings were held during the week, and a powerful effect was produced in favour of teetotalism.

SOUTH CAROLINA.—On the 8th of November, the Court of General Sessions pleas was held at Lexington, Judge O'Neil presiding. When the grand jury of the county had assembled, he addressed them in a short but eloquent speech ; told them that drunkenness was the cause of much business which comes before that court, and advised them to present RETAILING as a NUISANCE, and gamblers as a common pest to the country ; which was done by the jury.

IRISH TEMPERANCE UNION.—The following are the objects of the Union:—*Firstly*—To establish an efficient travelling agency of tried and upright individuals who shall be instructed to avoid polemics and party politics; whose duty it shall be to establish societies where they do not already exist, and whose movements shall be arranged so that every society in connexion with the Union, shall receive a periodical visit as frequently as possible. *Secondly*—To open a correspondence with every society in Ireland, for the purpose of ascertaining its condition, its need of such assistance, and the nature of its rules; and of communicating any information its members may require. *Thirdly*—To collect funds, with the assistance of the several societies, in order to give the greatest possible efficiency to the operations of the Union. *Fourthly*—To procure statistical details respecting prisons, penitentiaries, police offices, hospitals, &c., with a view to exhibit the ravages of intemperance. *Fifthly*—To expose the state of the laws respecting the traffic in intoxicating liquors. *Sixthly*—To take suitable opportunities of laying before persons in authority, statements which may convince them of the value of our principles and the necessity for their general adoption. *Seventhly*—To keep the cause prominently before the public, by obtaining the assistance of the press; and to urge the necessity of extending the circulation of the Weekly Herald and other temperance periodicals. *Eighthly*—To make arrangements for an annual meeting of temperance delegates in Dublin.

THREE GREAT PHYSICIANS.—The bedside of the celebrated Dumoulin, a few hours before he breathed his last, was surrounded by the most eminent physicians of Paris, who affected to think that his death would be an irreparable loss to the profession. "Gentlemen," said Dumoulin, "you are in error; I shall leave behind me three distinguished physicians." Being pressed to name them, as each expected to be included in the trio, he answered, "*Water, Exercise, and Diet.*"

In the Sandwich Islands, a temperance society is established on the tee-total principle, styled, "A company to put out the drinking of rum." The pledge when literally translated runs as follows:—"1. Not we to drink rum for pleasure. 2. Not we to buy rum for property. 3. Not we to make rum. 4. Not we to give drink of rum to relations, neighbours, or strangers, without the direction of the doctor not drinking. 5. Not we to give rum to a company during work for their work." It is only necessary to observe, that rum was almost the only intoxicating liquor with which these simple and otherwise happy islanders were acquainted, and, that the effects of parting with rum was equivalent to introducing tee-totalism. The Sandwich Isles are in the North Pacific Ocean, distant from Hull, in a straight line, 7500 miles. Captain Cooke was killed at Owhyhee, one of these Islands. The inhabitants then were cannibals; but now on the principles of temperance, are setting an example to the christian world worthy of imitation (ED.)

THE DRUNKARD.—What misery is inflicted by drink, nightly, through our country population?—how many a wife shivering before her petty drunken tyrant?—how many a child weeping in vain before its maniac father?—a maudlin ruffian, who, perhaps, charges the lightning of his arm against the weak and innocent that ought to have nestled in his bosom, and around whom that arm should have been as the flaming sword of the cherubim. Place one of these before your maid's eye, and what a

melancholy picture of our nature! The physical frame a wreck; the human face divine shorn of all light from heaven; the passions raging, and the reason gone.

THE HULL RINGERS' LAST FINE.—In the summer of 1815, while passing along the High Street, Hull, the bells of the Trinity Church were ringing a merry peal on account of the memorable victory gained on the plains of Waterloo. Curiosity led me to the belfry, where I found ten or a dozen men in their shirt sleeves, pulling the ropes that were appended to the bells nodding significantly at each other, by which they regulated the changes. On looking round, I saw a large sheet of paper attached to the wall containing a set of rules and regulations, with fines annexed to each.—Ignorant of the result, with my hat on, I read them from beginning to end, and, to my surprise, found the last rule ran thus:—"That any one who reads these Rules and Regulations, with his hat on, shall be fined sixpence." At that time I was acting on the principles of total abstinence; and, knowing the money would be spent in the public-house, I regretted the circumstance, and endeavoured to withdraw without being noticed; but was stopped at the door by one of the ringers, and was obliged to submit to the Strong Beer Act.

From accounts I have received from private friends, and particularly from the Hull Pioneer, of the extensive progress of teetotalism in that town, I hope its influence has reached the belfry of the trinity church, and that the ringers have, in consequence, set aside their inebriating rules, and adopted others in due accordance with temperance principles.—"Journal of the New British and Foreign Temperance Society."

GIN PALACE LAMP.—We have a splendid new Gin Palace here, and, as a matter of course, a splendid new Lamp at the door, which quite astonishes the natives here—a poor fellow was looking up at it and exclaimed, "My brass has helped to pay for that, I'll away sign teetotal, and pay for no more such Lamps as that however."

ILLINOIS.—The fifth anniversary of the State Society was held in Alton on the 29th of November, the President Dr. B. F. Edwards, in the chair. The reports of the secretary and treasurer were read, and the meeting was ably addressed by the Rev. Theron Baldwin, Alfred Cowles, Esq. Rev. Mr. Cunningham, and Mr. Turner. The following resolutions were the subject of the addresses, and were adopted:—Resolved, that all laws licensing the retailing of intoxicating liquor as a beverage, are blot upon the statute book of any community professing to be christian or civilized, and that it is the duty of every good citizen to use his influence to have them repealed. Resolved, that in promoting the temperance reformation, the means used should keep pace with those principles which the light of truth and experience has brought out. Sixteen of the thirty now in Illinois State Prison, ascribe their crimes and imprisonment directly to the influence of intoxicating liquor. Twenty three were in the habit of getting drunk, four were moderate drinkers, and only three were not addicted to drinking at all.

The Editor of the Examiner is informed, that the terms "the most glorious institution which ever graced a civilized people" contained in our article on Rechabatism, are predicated of the Temperance Society and not of Rechabatism. Though the Independent Order of Rechabites possesses many advantages, we rank it beneath the Temperance Society.

HULL TEMPERANCE TEA MEETING.

JOHN WADE, ESQ., IN THE CHAIR.

The friends of the Hull Temperance Society will hold their Annual Tea Meeting in the Freemasons' Lodge, Mytongate, on Good Friday. Messrs. Joseph Andrew, Leeds. J. Messer, Pontefract and other Friends will address the meeting.

THE TEMPERANCE BAND WILL BE IN ATTENDANCE.

Tea at Five o'clock Tickets, price one Shilling, to be had of W. Ward, Temperance Hotel, 47, Mytongate, Leonard West, Silver-street, and B. Barnby, Market-place.

TO CORRESPONDENTS.

J. Pasco, 60, Bartholomew Close, London, is agent for the Country Societies; H. Walker, 27, Briggate, for Leeds

Letters post paid, directed to W. WARD'S, TEMPERANCE HOTEL, 47, MYTONGATE.

WESTON HOWE, PRINTER, LOWGATE, HULL.

HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH.

SECRETARY OF THE HULL TEMPERANCE SOCIETY.

[No. 19. Vol. II.]

MONDAY, APRIL 1, 1839.

PRICE ONE PENNY.]

THE HULL TEMPERANCE SOCIETY HAVE ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION.

"We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community."

PLEDGE OF THE AMERICAN UNION AND ANNIVERSARY OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

AMERICAN UNION PLEDGE.—We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community.

The pledge of the Temperance Society has been the subject of much debate. The diversity of phraseology and existing opinion have all arisen either from ignorance, appetite, interest or a desire to compromise our principles with the vicious practices and customs of the world. Wherever this has been the case, the society has had to struggle with endless difficulty; and this difficulty will ever exist so long as the sanction of the society is extended to the iniquitous traffic—the manufacture and sale of intoxicating liquors—This, we trust, we shall be able to demonstrate. If we succeed in the proof, then we most respectfully submit our arguments to the respectful attention of the delegates who may assemble at the May Anniversary of the New British and Foreign Temperance Society, in Exeter Hall, urging them to adopt, for reasons hereafter assigned, the pledge of the American Union, AS THE GRAND RECOGNIZED COMMON PRINCIPLE OF UNITED ACTION.

All members, whether teetotallers or personal abstinents, testify that abstinence is good. If for us, it must be for others; and, therefore, for all: consequently, were intoxicating liquors banished from the world, mankind would be better, wiser and happier. This is the true principle of teetotalism. Whatever may be our notions of expediency, we acknowledge this truth; and, hence, we ought to express its development in practice in the simplest and most unobjectionable language. But it is objected, "that the circumstances of society and those in which we ourselves are placed, negative, in some measure, our best concerted plans; and we are therefore under the necessity of compromising our principle. We cannot surmount the difficulty of giving, offering and sanctioning. If we could, we would do so most willingly; for we are of opinion, that teetotalism, if universal, would, under the Divine blessing, moralize and regenerate the world." We do not now attempt to controvert these objections, but merely

state them to shew, that this compromise introduces a difference into the practical operations of the temperance cause. To carry out this compromise, necessarily requires men to be of the same mind, to have the same views, to be under the same circumstances, to read equally as much, to grow up equally in the knowledge of temperance principles, to have convictions equally strong, to be equally active and zealous in propagating the principles. Were mankind thus circumstanced and actuated, there would be some probability in the prosperity of such a compromise. There would be unity of sentiment, and no cause could arise which would urge any advocate to express his sentiments more strongly than would be congenial to the feelings of his brother member. All would be harmony and peace. But are men thus circumstanced; equally studious in acquiring a knowledge of the principles; and as extensively engaged in prosecuting the work? Nay, are not the minds of men as diversified as their faces? Are not some persons supine; others lazy? Some avaricious; others liberal? Some of enlarged judgement; others limited? some timid; others bold and decisive? This being the case, nothing but truth itself, unmixed with error, implied or sanctioned, can suit all. To meet the varying views of all, is impossible. If so, pledges must be as numerous as opinions. Hence, if one set of circumstances is to be accommodated, why not another? Consequently, if the society legislate at all for one class of men, it is bound to legislate for all classes. This is impossible; and, therefore, the introduction of favour towards any class of men, by the compromise of our principle, is the introduction of error and disorder. We must then, if we wish for safety, adhere rigidly to teetotalism without admixture of error.

Suppose the most enlightened and liberal, in the exercise of forbearance, were willing to surrender partially their discountenancing of intoxicating liquors, can they guarantee similar conduct from the less informed, and daily accession of new members? can they too, or would they even wish to cool the flashing ardour of a poor emancipated drunkard, whilst his unsophisticated nature is teeming forth floods of native eloquence against that which bound and enslaved him; rendered his life a scene of unmitigated misery, and his existence a hell upon earth? Is it likely that the heart of a kind-hearted christian, whilst it swells fit to burst its confines, on hearing his tale of woe, will still sanction and hold, in the path of the reformed

character, a gilded bait—a bait gilded by law—by custom—by mistaken respectability—by courtesy—by the peerage—by the throne? No: in the fulness of his soul, he enraptured exclaims, may all intoxicating liquors, which thus make a hell upon earth, be banished to their native perdition, from which they were spawned to destroy mankind! He hereby fixes his determination to wield his sword, and never to return it to its scabbard, till the babel of the world be crumbled, and its builders put to flight. His first desire to please by a partial compromise of "discountenancing," vanishes instantaneously; and he rises like a giant renewed in strength for the combat against bottles and barrels, tuns and decanters. His feelings of philanthropy have attained the heights of his theoretical convictions; and he stands upon the summit of teetotalism, and proclaims an eternity of war against the deadly foe of his country and the world! Thus are men influenced, and to this point are all men naturally led, (because impelled by truth) who engage zealously in the good work. What has been, will be again, and continue to be; and, consequently, so long as the sanction is given to intoxicating liquors, in any form, so long may we expect division in the Temperance Society. There is one thing which will of necessity bind and direct all, viz, a total & immediate banishment of intoxicating liquors from our cellars, our tables, our houses, our habits and our customs, in all their ramifications into society. From the above argumentation, we see that, unless we can change temperance men and make them act, think and feel as one man, it is impossible to establish permanent unity and harmony upon any pledge than that which is as near the truth, as our language can express it. What gives certainty to mathematics? The universally admitted truths of their axioms. What occasions so much diversity in opinion? because it is not founded upon universally admitted truths. If therefore, we allow teetotalism to flow upon the tide of opinion, it will be borne into the ocean of doubt and uncertainty. But teetotalism is not opinion. It is as great a certainty, as that a whole is greater than a part, or that the plague is infectious; and, therefore, its truth being an admitted fact, we can sanction no mincing, no garbling to accommodate appetite and self-interest. It is too glorious to be dimmed by the clouds of such infernal mists, too free to be fettered—it is as expansive as the unbounded element—and will waft its breezes over our globe in spite of all the barriers that depraved ingenuity may erect to arrest its progress! We challenge the world to overturn these arguments. We shall most gladly open our columns, if any personal abstainers are desirous to controvert these positions.

We trust, therefore, we have satisfactorily demonstrated the futility of ever expecting united action, so long as we refuse to adopt a union pledge, as the pledge of the National Temperance Society. Auxiliaries cannot, nor would we wish them to be coerced; but the National Society can adopt a union pledge, and engage no advocates but thorough teetotalers. By this means, the country societies will be modelled. Indeed all auxiliaries would use every effort to be assimilated to the American and European union pledge. What has sustained the lingering death of the moderation society? Their advocates, who, against the light of their own experience, advocate the little drop. Who fashion and mould the opinions of our society? The

advocates. Error may reign for a time, but the light of truth will dissipate it, as the rising sun the morning dew.

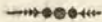
The Hull Temperance Society than whom, as a whole, there are few societies in the country better informed, have adopted the pledge of the American union. The pledge is thorough teetotal, and the least objectionable of any we have seen. What a glorious "consummation, devoutly to be wished," to have a pledge like the cherubim over the mercy seat, stretching its wings over America and Europe across the broad Atlantic, brooding upon our embryo teetotal world. It will warm our hearts, and enkindle livelier joys. The dark shades of evil and prejudice will quail in its presence; with its tornado of moral influence, the blessings of the good, the acclamations of the wise, the testimony of the emancipated, and the shouts of a united universe will stamp the traffic with the seal of eternal infamy! The gin palace and the brewery, the alehouses and beer-shops will be alike avoided, as the pests of our country, and the ruin of our people; and, when the good, the wise and the great have held them in derision, to seal their eternal abhorrence, the execrations of the dying drunkard, and the perishing prostitute shall accumulate upon their heads, such a load of guilt and infamy as shall sink them into everlasting oblivion!

Whatever, therefore, has a tendency to cement and consolidate our operations should be adopted; and nothing is better calculated to effect this object than the adoption of a union pledge. Why should there be so great a diversity in the pledges? because those who have carried on the movements in the temperance society, were either not sufficiently informed or courageous to adopt the truth. They recommend this modification and that modification, till the pledge is nibbled down to its present state in many places; and, had it not been for the decided advocacy of a few teetotalers, it would now have been shorn of its glory. The cause never shone with so much lustre as at present. The principles are progressing in all directions. From man to boy, and from the boy to the lisping babe, teetotalism is the song. Our nation is roused to reflection. Our patriots are warmed; our politicians, amazed; Massachusetts and Tennessee have by law prohibited the traffic; and New York and other states of America, are making a grand effort to imitate their example. Beholding such glorious efforts in the western hemisphere, is it not, high time for England to assimilate her operations, and marshal them in one common field of action? Adopt the pledge of the American Union, and we may exclaim:

"Now is the winter of our discontent
Made glorious summer by "Teetotalism,"
And all the clouds, that low'd upon our "cause,"
In the deep bosom of the ocean bury'd."

We can truly testify, that we never went to form a society anywhere, which declined the adoption of teetotalism, having heard the principles expounded. Hence, from our own experience, and that of others the objection, "that the country is not prepared" is groundless. The testimony of E. C. Delavan, Esq., from America, settles the question as to the inconsistency involved in the mere personal abstinence pledge. It is most important, therefore, that the delegates decide on a rational and consistent pledge. The teetotal pledge of the British Association is as extensive as the American, but

its phraseology may be more objectionable to some minds. FOR THE PURPOSE OF UNITY THEN LET US ADOPT THE PLEDGE OF THE AMERICAN TEMPERANCE UNION.



TO ALL COUNTRY SOCIETIES.

We urge upon them, the propriety of adopting at once the pledge of the American Temperance Union. By their decisive conduct, in this respect, they would assist materially the ultimate establishment of this pledge throughout the country. They must remember that, in doing so, they are, in all respects, one with America.

PRESUMPTUOUS CONFIDENCE.

Dear Sir, Howden, Feb 23, 1839.

I read with pleasure the article on malting and brewing, in the Hull Pioneer for February. I think it is one of the best written articles on the subject I ever met with, I hope it will be the means of doing much good. I send you an account of a young man, who was too self-confident.

Last Monday night a young man, a member of a christian body and lately a member of the temperance society in this town, but who had taken his name out, and boasted that his religion would preserve him from drunkenness, went into a public-house, just to take a single glass of ale; but mark the result, the one glass led to more: he drank till reason lost her sway; eventually took a part at dice, and went home in a state of intoxication.

Yours truly, AMICUS.

FREEMASONS' LODGE, MYTONGATE.

MR. FIRBY,—The influence of prejudice is very great; and, as an instance to shew how perseverance in the same consistent course may tire out the opposition of prejudice and ignorance, I will, with your permission, mention the following instance. A friend of mine was formerly offended at me for mentioning teetotalism. We could converse upon any thing else; but, as soon as I mentioned teetotalism, he would fly off like a Lucifer match. I still persevered in confuting his errors; and I have the satisfaction of knowing, that he has at last adopted the principle. He has tried it two weeks; and he declares, if he finds it to answer as well as he has already found it, he will sign. He would not read any publication, but I have lent him our Pioneer for February, and, on reading the leading article on the sin of malting and brewing, he was astonished. That article I especially request you will all read, if you wish to see clearly demonstrated the sin of malting and brewing. Indeed, if maltsters and brewers are allowed to malt and brew on the sabbath, why should not smiths, weavers and all other artizans work on the Sabbath? If the dram-shops and public-houses, are allowed to be open, why not shops for works and sale? But if contrary to divine truth, why should they be countenanced and supported, as they are, by every class of society? This friend of mine went to a public-house, and the landlady, being a relation, brought him a glass of ale. He said, he was a teetotaller; and, therefore, did not take any. While the landlady was bringing him a

bottle of ginger beer, he went and looked into the rooms to see, if there were any customers, but found all empty. He inquired into the cause, and found it in the spread of the principles of teetotalism. The landlady said we are not, however, alone. There is a man in Whitefriargate, who had six or eight regular customers, but most of whom now are teetotallers, and those who are not, drink scarcely anything, following the example of the others to a great extent." She moreover added, that they could not make rent and taxes; and, I hope you, working men, will carry your money to your wives instead of the landlady. The only punishment I wish you to inflict on the venders of intoxicating liquors, is, to take your money to your families. To illustrate how the feelings of men are hardened, I will just mention the following instance, which was observed by my friend. Having to go to a public-house, he found two young men binged up; and, to raise a little cash, one suggested to the other, that he should go home to his mother, a poor old washer-woman, and tell her, some one had pushed him into a window. In consequence he had been taken up by a policeman, and the magistrates had sentenced him to pay eight shillings or go to prison that very noon. He was going home, but was met by his poor mother, to whom he related this abominable falsehood. She in a hurry, to prevent her wicked son from being sent to prison, among friends contrived to raise the money, which she handed over to her son, who with his companion went back to the ale-house, and both got beastly drunk. Oh! my friends, when shall we have an end of this abominable system of drinking? The landlady was remonstrated with, but she replied, "she might as well have the money as others; for, if she would not sell, others would."

MR. KELSEY, Ladies and gentlemen, It is with thanks to God, that I embrace this opportunity of making a few broken remarks on the subject of teetotalism. I owe my present existence to its blessed influence; for, had it not been for it, I should not have been here now. I came at first into this room promiscuously at a temperance tea meeting; and, the following day, I signed the pledge, being two years since last Hull fair. I drank and drank to the very depths of intemperance. I was indeed, I am sorry to say, a great drunkard and a great spender. I sent my children to the public-house, till at last my boy returned with empty pitcher. But it is not so now. I can speak of the praise of teetotalism, but drunkenness has no praise. Instead of sending my son to the public-house, I now send him to Mr Firth to receive a sound education, and those habits which will make him comfortable and happy in future life. Though I went on in such an awful career, I had a "bonnyish" trade. I had several apprentices, but my credit was so bad, that I could not get on trust, a penn'orth of thread, (Here a drunkard stepped up to sign, and exclaimed "come, there's no more "brust.") Before I came to Hull a gentleman offered to lend me a considerable sum of money. This friends is through teetotalism. I used to see my own sons following my examples, but I could not reprove them; for I trained them to drink, but now three out of four are staunch teetotallers. Such persons we want to gather into the arms of teetotalism, most of my pot-companions are now tee-totallers. Last Tuesday, I & twenty more went to a temperance tea meeting at Pocklington. About 200 took tea. So notorious had I rendered my-

self, that now they have pleased to honour me with the title of king of reformed characters. It only cost me a penny to be made king, but before it cost me pounds to be a "lord." I was once a moderation man, but, by little and little, I became a drunkard: teetotalism made me at once a sober man. Formerly, when I came to Hull, I soon went about penniless, until I got into "Lee's park," and it cost me no little money. It is only two years since I signed, and it is surprising how I have come on in trade. I have less work from publicans to be sure, but I get more money for it. I have not to work so hard now, yet I have more money, besides the indescribable peace with it. I have now work from persons, who have arraigned me before the magistrates, and got me fined for ill treatment. A place of worship I now regularly attend with my family—instead of, as formerly, a public-house. I once told my wife, if she

went to a class, I would fetch her back quickly; but now both I and my son meet in class meeting. Though a drunkard, my heart ached to see him at a public-house: now he is as staunch a teetotaller as I am. Friends, follow my course; do as I have done!—(This speech is full of data, from which the reflecting christian cannot fail to draw most important practical lessons for serious meditation. Were we asked, why we signed teetotalism? we should reply, not because our head is enveloped in a cloud of Hebrew and Greek roots and derivatives on the fumes of Mr. Alcohol, but to do such men as the above good by example and precept. That man little understands the nature of christian duty, who pertinaciously stickles for the little drop in the full blaze of truth as graphically exhibited by our friend Kelsey. Ed)

CRIMINAL STATISTICS.

"I believe that if persons could be dissuaded from getting drunk, the office of a Judge at the assizes throughout the kingdom would be almost a sinecure."—MR. BARON WILLIAMS.

1837.

Population under surveillance	Police establishments	Num. taken in to custody	Num. discharged by Magis. without any punishment.	Num. summarily convicted, held to bail or committed.
1,600,000	London	64,416 or 8 in every 200	33,043, or about one half	31,378 or about one half
60,000	Hull	2,794 or 9 in every 200	1,879 or 2 in every 3	819 or 1 in every 3

Of the whole summarily convicted at Hull.

56 in every 200 were for drunkenness	7 " 100 " vagrants
15 " 200 " disorderly characters	2 " 10 " common assaults
5 " 100 " disorderly prostitutes	7 " 200 " smuggling.
9 " 200 " suspicious characters	

By the Act to regulate the granting of Licences to keepers of Inns, Alehouses, and Victualling houses in England, 15th July, 1828.

SEC. 5. No Justice, who shall himself be, or shall be in partnership with a common brewer, distiller, maker of malt for sale, or retailer of malt or any exciseable liquor, or who shall be owner, manager, or agent of a house about to be licensed, or who shall be by blood or marriage the father, son, or brother, or partner in any other trade of any brewer, distiller, &c., to whom the house about to be licensed shall in the whole or in part belong shall act—Every justice offending herein shall forfeit £100.

SEC. 19. In cases of riot, &c., any two justices may order licensed houses within their jurisdiction to be closed.

SEC. 20. Every person licensed under this act convicted before any two justices of any offence against the tenor of his license, shall, for the first offence, forfeit not more than £5, for the second offence, not more than £10, and for the third offence, not more than £50.

SEC. 25. The justice may order not more than one moiety of the penalty to the prosecutor, and the remainder to the treasurer of the county.

By the act to permit the general sale of beer and cider by retail in England. July 23rd, 1830.

SEC. 4. The party applying for a license shall enter into a bond with sureties for payment of penalties.

SEC. 13. Retailers permitting drunkenness or disorderly conduct in their houses, liable, for the first offence to a penalty of not less than 40s nor more than £5, for the second offence, not less than £5 nor more than £10, for the third offence, not less than £20 nor more than £50. Licensed persons mixing drugs in beer, or adulterating beer, shall be liable, for the first offence, to a penalty of not less than £10 nor more than £20; for the second offence, to be disqualified from selling beer for two years: or to pay a penalty of not less than £20 nor more than £50.

SEC. 14. Retailers' houses shall not be open before four in the morning, nor after ten in the evening, nor on Sundays, between ten & one, or three and five in the day.

SEC. 15. All penalties imposed on retailers of beer, by this act to be recoverable before two justices in petty sessions within three months after the offence committed.

SEC. 19. On default of payment of penalties, proceedings may be had against the sureties.

Unfortunately the increase and support of the revenue have become an object to government of superior importance to the preservation of the morals of the people: and, when a nation is far gone in the habits of excess, no summary laws, no accumulation of impost on intoxicating liquors, can bring them back to moderation and self-denial. "Huxter's history of London, page 364."

By the same work however, it appears that the number of taverns within the city and liberties had been lately limited; but houses of vulgar entertainment, had multiplied to such a degree, and with such pernicious influence, as to attract the attention of government. Lord Chancellor Bacon, among other nuisances which challenged suppression, made a minute of the

extraordinary increase of superfluous ale-houses, which he communicated to the Lord Mayor, with a request that with the assistance of the proper officers he would purge the city and neighbourhood of this plague. Having consulted with the magistrates of Southwark and Lambeth, it was found necessary to put down no less than 200 of those haunts of idleness and vice, within their several jurisdictions; and the example was immediately followed by the city of Westminster, the duchy of Lancaster court, the liberty of the Tower hamlets, and other places contiguous to the Metropolis.

Such at this time was the vigilance of the magistracy, and such the concurrence and support given by administration, that at the London assizes for 1571 there was not a single criminal to be brought upon trial.

In 1837 there were in the Hull Town Council 15 merchants, 5 shipowners, 10 respectable individuals belonging to trades, 5 shopkeepers, 4 gentlemen, 2 doctors of physic, 2 artists and 9 brewers and spirit dealers.

The police force consisted of 94 persons in all, at a cost to the public of £5,700.

We have shewn, on the authority of a learned judge, the cause of crime; proved the truth of that authority by a comparison of its extent in this borough and London; shewn some of the powers which the Guardians of the Public virtue have of checking so great an evil in its bud, (a precedent for their consideration and imitation,) and, lastly, the great respectability and influence of the Council whose duty it is to restrain vice.

It will be seen, there is much more to be done than to punish crime when committed. The cause ought no longer to be pandered with, nor ought the rate payers any longer delay a petition to the mayor, aldermen, and council, praying them as the guardians of the public morals, to take the three last reports of the Police Superintendent into consideration and to recommend to the magistrates the best course for the prevention of drunkenness and crime.

RECHABITISM.

We have silently watched the movements of the tent of this order in connexion with the Hull Temperance Society, held at Mr. Ward's Temperance Hotel, Mytougate; and so far as our observation has extended, we most cheerfully bear testimony to the regularity and philanthropic interests of the members. Time and experience have introduced improvement, and the members are fully convinced, that equanimity, free from invidious distinctions, are identical with the prosperity both of their own order and that of the Temperance Society. Some time ago, we wrote an article on recharitism. It was deemed by some too graphic of the low states of fallen humanity; in others, it created astonishment, but, though invited to reply to our arguments, they have not thought fit to do so. Every day's experience confirms our position therein taken; and, considering the absolute necessity of a mutual benefit institution for relief in sickness or death, among the operative classes, either a Recharite tent or a benefit club, based upon teetotalism, ought to be commenced in every Temperance Society. Secret orders spring up and spread throughout the land. These have their rules and regulations. Members are thereby compelled to go more or less to their rooms. These rooms are mostly held at public-houses. The teetotal members are thereby led into temptation, and consequently in danger of forfeiting their pledge. Some persons make light of this; but "can a man take fire into his bosom, and not be burnt?" Experience which decides all theory, demonstrates the utility of a Recharite order. The Good Design tent, at Ward's Temperance Hotel, consists principally of young men; and consequently, its funds stand under less probability of being called upon. If our teetotalers think of joining any order, we do most sincerely recommend them to unite with the Recharite order. If our Recharite friends, who of course are better acquainted with the minutiae, will write an article on the subject, we shall be glad to give it insertion. Our motto is truth and utility against error and evil throughout the world.

DRINKING CUSTOMS OF PUBLIC BODIES.

TO THE EDITOR OF THE ROCKINGHAM.

"In the report of the proceedings at the annual dinner of the Guardian Society it is stated that 'Mr. West proposed the health of the magistrates for the borough.' I beg to state that I am not the individual there alluded to. I would further take the liberty of earnestly pressing upon the attention of the respectable body who form that association, whether they would not act a wise part by discarding a practice which in no small degree tends to countenance the sin of intemperance, a sin which entails more crime and misery than almost any other. If so, are we not loudly called upon to form ourselves into Guardian Societies against the spread of such an evil." I remain respectfully,

LEONARD WEST.

We are glad to see this public protest against being identified with one of the relics of a barbarous age. The custom of drinking healths took its rise from the following incident: Edward, the son of Edgar, ascended the throne, A. D. 975. Hunting one day near Corfe Castle, where his mother-in-law Elfrida, resided, and being thirsty, he called for some liquor; and, whilst holding the cup to his head, by order of Elfrida, he was stabbed by one of her domestics. Afterwards it became a custom, that the individual, whose health was drunk, was bound in honour to protect the life of him who was drinking it. To the present times it has continued, and is practised by thousands; as a senseless ceremony, who are ignorant of its meaning and the circumstances which gave it birth. In all public duers and most public festivals, is this foolish relic of a dark age perpetuated—foolish? we should have said, though simple and apparently harmless, one of the WORST of those customs that promote intemperance at seasons of festive excitement. As a specimen of some of these meetings, let us glance at one which not long ago, was held in Hull.

The room was full of "Gentlemen" of all shades, from the man of intellect to that of the beetle instinct. After the repast, wines of the finest flavour, which "nine host" would, had he been asked, have pronounced to be of the true Falernian vintage, were ushered upon the table. If a man has not a "thimble-full" of patriotism in a year, he will, at the sight of the sparkling champagne and red port, have a Butt on these occasions. Accordingly healths began to call forth bumpers. From Her Majesty to the Mechanic, healths were drunk and speeches made; and, as if the stomachs of these patriots, had been each a Tun, bumpers were merrily quaffed. Eloquence, such as never dropped from the lips of Demosthenes, was spouted. Like froth upon a beer barrel, it served to shew most clearly the impurities of the elements over which it floated. Noise and rant vied for supremacy; and they required only a few external appendages to render their devotees perfect Satyrs. The Chairman, instead of preserving the dignity of the meeting, was the personification of Bacchus in propria persona. Wielding a glass of the sparkling nectar, with his hip! hip! he completed the picture of his nightly orgy. While one was attempting to move a resolution, with as much importance as "my lord," and as little sense as that of a driver of Irish long-eared quadrupeds, another was bawling out, and pulling him down by the coat lap, declaring "their object was not going to be frustrated by side winds in that way." Sitting down, he quaffed his glass. The Chairman, truly John Bull-like, contributing, as he fancied, to the hilarity of his audience, waved his glass, hiccupped half broken sentences and proved, beyond doubt, his credentials to the discipleship of the "Jolly God." Bawling, shouting, grinning, squeaking maiden speeches, formed a scene, which would have baffled the pen of Cruikshanks. Excitement, mirth, intermingled with anger, disappointment and mortified vanity flashed alternately across their dusky visages, presenting the appearance of flying embers from a crater. Men from whose standing and influence in Society we might have hoped to see better things, contributed to this scene of Babel: as if in this modern Elusian rite, unbounded licentiousness had thrown off the restraints of moral propriety and virtuous example to satyrize christian profession and the dignity of the English character. This is the season, when the loose passions of animal propensities, in their grossest form, ex-

hibit themselves. Directing or influencing public sentiment, the example affects the children; and these rise up to be educated in the tactics of the wine bottle or the foaming tankard. What contributes and perpetuates scenes such as are here described? Drinking healths, against which we are glad to see one Gentleman have the fortitude to protest, lest he should be identified with the custom. Were all to follow his example, we should not hear of so many drunken chairmen, and drunken spouters as they return from these nightly orgies. The gentle hint of Mr. West to the Guardian Society of this town is quite in season. On the establishment of a Hull Fair, some of them dwell largely upon the morality of the town. If they hold the office of Guardians, they would do well to extend their fostering care over the morals of the people. But there are other public dinners, which we shall not designate by name, to whose festive board very many professing christians are called. We would respectfully ask, how much do they contribute to sanction the practices of the devoted Bacchanalian? He drinks and sees them drink. Their drinking is his helmet and coat of armour. He measures his appetite with theirs, and thinks the only difference between them consists in his ability to take "a whee drop more than they." From this he contends that they equally enjoy themselves; and, so long as Mr. Sober and Mr. Virtue think it lawful to enjoy a stiff glass, surely he, who does not profess to be a descendant from Joseph of Arimathea, may be allowed to take his drop. Thus the example of christians becomes the tool of Satan, by which he propagates his evils, and destroys both the souls and bodies of millions of immortal beings. Think as little as they may about such "trifles," christians who follow such practices, are involved in the sin of neglected responsibility. Public Customs, such as Mr. West reprobates, enter into all the habits of public acts, model the ruling quality of public life; and thus, in spite of the reprobation of Heaven and the warnings of our holy religion, prop up the DRUNKEN usages of the age. And can he who has devoted himself to God, retire to his evening altar, reflecting over the deeds of the day, to ask fervently the Almighty for a blessing upon this recognition and sanction of customs which perpetuate more forcibly than any other the sin of intemperance?

Drinking healths! What does the custom mean, and what sense is there in it? How long shall we see men of intelligence bow to its sceptre? As if without knowledge to direct their judgment, they bend with courteous reverence to this Goddess of intemperance. In their anxiety to be polite, they forget they are men, and the duty of sustaining a christian bearing against all such vicious practices and evil customs. We should rejoice to see the suggestion of Mr. West carried out by the Guardian Society in becoming the Guardians of public morality.

ON THE VISITING SYSTEM.—TO THE MEMBERS OF THE HULL TEMPERANCE SOCIETY.

MY ESTEEMED FRIENDS,

According to a request made at a members' meeting, I beg to direct your attention to the system of visiting. This sphere of temperance labour may appear of little importance to you, if you have not directed your attention much to it; but allow one who has carefully watched the progress of its usefulness to point out its utility. Were you to ask me, what I thought of the most importance in the temperance operations? I should reply VISITING POOR DRUNKARDS. Weekly meetings are of great use; public addresses are very important; attendance at committee meetings is very good, but visiting is more important and more useful than any other branch of temperance labour. Every one has neither that volubility of speech nor self-command which is requisite to address a public audience; but every person can be useful in the visiting system. The effects of visiting are manifold. A visitor on a Sunday morning is a living advertisement the most effectual, from door to door, to make known your meetings, and to summon the lost and the destitute to a city of refuge; but the most important service of visiting, is that of convincing the poor degraded drunkards, you wish to do them good. What is the greatest ob-

stacle to a drunkard's signing the pledge? Generally speaking he thinks all persons despise his conduct, and therefore he feels neglected; and the little attention which has hitherto been paid to persons in his situation, abandons his mind to despair, induces a feeling of misanthropy against religion and every other good society. Neglect and indifference to his unhappy lot cause him to think, that charity is out of the world; and as to pure love to man, he deems it a species of trade practised by those whose object is ulterior gain, the acquisition of a name in the religious world; hence the system from beginning to end is in his estimation SELF based upon priestcraft and "the money getting system." According to his notions, were these plucked from the prospective scenes of the professors, they would be deprived of their ruling life and spring of action. If you point out to higher ends and spiritual causes, he rejects all you can say on this head as the A. B. C., of what he deems parsonic rant and religious cant. Hence his mind is closed to the reception of better, loftier and holier principles; and he seeks relief from the reflection at the beer-shop or tap-room. This state of mental depravity, my esteemed friends, you will say, is horrible to contemplate. Truly, it is so; and how shall it be remedied? The drunkard's state is one thing; the hopes and happiness of a spirit destined for immortality, another. You may wonder the mind of man can be thus sunk and degraded; and you naturally inquire, how shall it be elevated? Some persons would advise you to retire to your closet and pray for him, night and morning. So would we; but to stop here, is the mere threshold of your labour. Divine means are, at all times, coupled with human instrumentality; and, if you wish to be successful in administering comfort and consolation to such a benighted sinner, you must DESCEND to his mind, and sympathize with his sorrows, griefs & complaints; when you meet him in the street, take a little notice of him, and on a Sunday morning visit him at his own home, when his soul is susceptible of the better feelings of his nature, and eye open to view the long dreary procession of evils, as they march from the past up to his present stage of existence. The sluices of his affections are then open, a few transitory moments, to the tide of domestic feeling and love; his ill-treated partner, and the tears bedewing the few tattered rags of his little ones, float upon his bosom like shattered planks in a flood; he bemoans the fatality which overhangs his destiny; and in the whirlpool of the softer emotions of his soul, the big tear trickles down his cheek to tell the silent spectator, that humanity has yet one ember of natural affection left to be rekindled into a bright and purer flame. To turn the ebbings of his real manhood into his own bosom, is the GRAND OBJECT OF VISITING. By this you conquer the sternness of his rougher nature; lull his vicious elements asleep; and thus open his mind to receive the light of truth, and recognize the influence of brotherly love. What is it which opposes the progress of truth, virtue and religion? is it not the man's sinful principles and propensities? if you exterminate or, in some measure, render quiescent these gross parts of his nature, have you not achieved your victory? What makes a man virtuous? is it not that which is peculiar to goodness? All men must subsist on the bounties of the earth; but what constitutes the difference between the mind of a drunkard and that of a good man? is it not the implantation of Heavenly goodness? Hence to appeal to the softer and better feelings of his nature, must be the most effectual means, under the divine blessing of restoring him to civil, social and domestic society. This cannot be done effectually and generally without carrying out, to the utmost extent, the VISITING SYSTEM. Without an approach you cannot storm a city—nor a drunkard's mind. The intellectual part of his conduct, he understands better than you. The desideratum to him, is kindness and gentleness. Gentleness and kindness are the most powerful battery you can use. To employ this force you must APPROACH him; to approach him, you must go where he is to be found, NAMELY HIS HOME ON A SUNDAY MORNING, whilst he is labouring under the tortures of the horrors. The very nature of the case, therefore, pre-supposes the necessity of the visiting system; and all temperance operations must be radically defective, in which visiting

is not generally and assiduously practised. I trust, therefore, my friends, I have shown you clearly the necessity of the visiting system, as one of the principal means to spread the knowledge and influence of the temperance society. Let me now inquire as to whether or not each member is under any responsibility to carry into effect the objects of visiting? A public body like the temperance society, is only a counterpart of individual duty on a more extended scale. As citizens of the world, we are instructed to love our neighbour as ourselves. Individual labour, however, from its isolated capacity, is necessarily circumscribed within very narrow limits; and, therefore, to concentrate action public bodies are instituted. Hence a public body is nothing more or less than a concentration of united effort; and a desire to become a member of it, is to join in this labour, and to carry out to its full extent, all its means and duties. Hence membership entails upon each the duty to do what he can to promote the spread of the principles he has adopted. It is a matter of vast importance to have a just conception of our duties; for, without this, the work may be left to any one, and thus nothing will be effectually done. The head cannot say to the body, I have no need of thee; nor the eye to the ear I have no need of thee. As the members of the body administer to each other's uses, so does every member of the temperance society to the prosperity of the cause. Each member, therefore, by virtue of the duties of private citizenship, and especially of those of the society, is under the obligation of doing every thing in his power. It is a very wrong conception to imagine that, because others may be industriously engaged, there is no need of our help. "Grains form mountains, atoms our globe, and systems worlds." Allow me therefore to urge upon you the necessity of visiting on the Sunday morning, or any other convenient season. Much is to be done. The traffic of intoxicating liquors is great. Its influence is felt in every department of our commerce, and extends through every branch of our national, civil and social relations. Any person, wishing to engage as visitor, is respectfully requested to give his name to the Secretary. I am, my highly esteemed friends,

Your very respectful fellow-labourer,

R. FIRTH, Secretary.

Report of our Anniversary will appear in our next, being too late in the month for the present number.

We beg to direct the attention of the Delegates, who will meet in London, this month, to discuss the present state of the temperance question in this country, and adopt suitable measures, to the leading article of this No. We hope all societies will individually adopt the American union pledge. *Cœteris paribus*, the pledge of the British association and that of the American union being equal, were it merely for the sake of uniformity and oneness, we would give preference to the American.

SANDWICH ISLANDS.—In a recent address by Mr. Spalding a Missionary to the Sandwich Islands, he says, "In 1823, when Mr. Richards landed at these islands, there were twenty-three grog shops. In 1835 the new governor went about and proclaimed new laws, one of which was the entire prohibition of the sale of ardent spirits. The first man that broke this law was fined 125 dollars, and paid it in sandal wood: and in every instance of transgression, the delinquent has been either fined or flogged; and this has put an effectual check upon the sale. At one place twelve grog shops surrounded the seamen's chapel, bearing their flags to lure the sailor away from the house of God. But to the joy of our hearts, within a few days, intelligence has been received, that the king has suppressed ten out of the twelve, so that now, in the whole of the Sandwich Islands, there are but two grog shops. One pull more, and we have the whole ground."

LOUISIANA.—A Grand Jury in New Orleans have very recently presented the grog system as an intolerable nuisance, notwithstanding that they bring an apparent revenue to the city of more than one hundred thousand dollars a year.

The Cherokees are the most temperate of any tribe of Indians on our borders. The origin of their temperate habits is thus related by a correspondent of a South Carolina paper:—

"Until the year 1830 the Cherokees were as intemperate as any other Indians on our frontier.—About that time the principal chief of the above settlement, by the name of Drowning Bear, (or You-nag-us-ka) becoming convinced that intemperance would destroy himself and people, determined to live temperately, and persuade his

people to follow his example. I was present when he assembled them. On that occasion he informed them that he had been considering and devising ways to promote their happiness in future. He said he had become convinced of the cause of the extermination of the Indian tribes situated in the neighbourhood of the whites; referred them to the present and previous situation of the Catawba (or Inchtáquo) Indians with whom they were acquainted, as an evidence of the injurious effects of intemperance. He directed his clerk to write as follows:—'The undersigned Cherokees, belonging to the town of Qualla, agree to abandon the use of spirituous liquors.' It was immediately signed by the old Chief, and followed by the whole town."

Watchman tell us of the night,
What it's signs of promise are,
Traveller? o'er yon mountain's height,
See that glorious temperance star!—
Watchman! does it's beauteous ray
Aught of hope or joy foretell;
Traveller! yes; it brings the day—
Wrested from the tyrant's spell.

Watchman! tell us of the night,
Higher yet that star ascends,—
Traveller! blessedness and light,
Peace and truth it's course portends.—
Watchman! will its beams alone
Gild the spot that gave them birth!
Traveller! ages are it's own,
See, it bursts o'er all the earth!

DREADFUL DEATH FROM INTOXICATION.—A short time ago, a man named John Phillips, who had lately been paid off from the ship *Regina*, at Hull, and who went to bed about half past seven o'clock in a beastly state of intoxication, was found dead by his landlord at twelve o'clock. Phillips was a remarkably tall, well-formed man, a native of Devonshire, and had formerly been in the navy. On Sunday morning he met with a mate of a ship in the river, and remained in his company nearly all the day, calling at several public houses, and drinking vast quantities of rum and gin. At one place he swallowed six glasses of gin in succession, at another he partook of a half-pint of rum, making but one draught of it. He next called at the *Three Cups in Lower Shadwell*, the landlord of which refused to supply him with any more drink. About half-past seven o'clock he reached his lodgings at the house of Mr. J. Roos, No. 19, Wapping-wall. He then appeared in a state of madness from drinking so excessively, called for more liquor, uttered the most dreadful oaths, and threatened every one near him. With great difficulty the landlord got him to bed, and he laid down with his head in an elevated position, cursing and blaspheming, and calling for rum. He soon fell asleep, and the landlord left him. At twelve o'clock, when Mr. Roos again went into the room, he found that the man's head had rolled off the pillow, & that he was perfectly lifeless. He made known the circumstance to a policeman named Shaw, No. 73 K, who immediately called in Dr. Bird, of Shadwell, who, on seeing the man, said the liquor had suffocated him, and that he had been dead more than an hour. The deceased was 52 years of age.

PROFESSOR EDGAR'S ORIGINAL PRINCIPLE AS THE FOUNDATION OF HIS TEMPERANCE OPERATIONS.

"Eagerly seizing on its grand principles (that is the American Temperance Society) and the grand Principle of all moral Reformation, viz. Voluntary Abstinence from doing evil, as an essential pre-requisite to doing well; and Voluntary Associations, exhibiting this Principle in practice, as the grand means of effecting it; he (Dr. Edgar) embodied his thoughts, and published them in Belfast Papers on the 14th of August, 1829."—American Temperance Documents.

This was the principle which originally Dr. Edgar seized on, and used as an axiom not only in his temperance but all other movements to promote the advancement of general sobriety and happiness. It is our principle—it is the principle of all good men—and when the temperance society has raised its lofty arch over our world, this principle will be the key stone. In this principle there is no etymological reference either to Hebrew or Greek terms for wines. By it neither strong beer nor weak beer, black beer, small beer nor strong drink is favoured. A general principle is laid down, intended as a moral axiom to form the basis of temperance operations. The

words are not found in scripture, but the principle abounds every where, and is argued and enforced in numberless ways. It is the soul of christian duty; and no man can deny its truth without incurring the unqualified condemnation of the christian world and the judgement of Heaven. Dr. Edgar in this agrees with all teetotalers, unless he has shifted his ground. This he cannot do without throwing away his bible, however he may talk about learned words. It is not by names but principles, we can settle the great Temperance Question; not by intellectuals, but living acts—acts of charity and love. Without this doctrine of LIFE, we shall "be quite out at sea, nor see the shore." Let us briefly examine the above principle as touching the Temperance Question: "Abstinence from doing evil as a pre-requisite to doing well, and voluntary associations, exhibiting this principle in practice, as the grand means of effecting it."

To remove evil is the object enforced. What is that evil? the sin of intemperance. From what does intemperance spring? Alcoholic liquors. What are alcoholic liquors? Rum, Gin, Brandy, Whiskey, Wine, Porter, Ale and Beer. Are we sure of this? Yes. How do we know? Because, we see drunkards from the use of each, or several combined. But are there drunkards from wine? Yes. There always were, and always will be. What creates the drunken appetite? Alcohol. But is not the influence of alcohol destroyed in these liquors by other substances with which it is combined? No. How do we know? because we see drunkards made by them. If drunkenness is an evil, and alcohol is that alone which occasions drunkenness, on what rests the sin? Alcohol, certainly. Hence it appears, that, if we prescribe one kind of alcoholic drinks, we must another, acting upon Dr. Edgar's scriptural moral axiom. It matters not, whether the liquors be weak brandy or strong brandy, weak wines or strong wines, weak ale or strong ale. There is a national evil, and that evil is intemperance. To effect its extirpation, we must therefore abandon all alcoholic liquors, and practise Dr. Edgar's axiom, viz. abstain from the cause of the evil: rum, brandy, gin, whiskey, wine, beer, porter and ale. Well might Dr. Edgar under the influence of his first love, advocate total abstinence. If Dr. Edgar, is at present sincere in advocating the use of wine (and who doubts his sincerity?) he must throw away his grand principle—and it is truly a grand one!—of "abstinence from doing evil, as an essential pre-requisite to doing well." But it may be said, he has changed his views. True, and rejected his axiom too; but does this change imply a consequent improvement? Having destroyed the books, he first wrote, advocating total abstinence, demonstrates the certainty of change; and he has had the boldness to make the announcement. This change proves that he is liable to error like the rest of his mortal brethren. If he has erred once, why may he not err twice? and therefore, may not he have erred in his opposition to teetotalism? Having changed his views, we cannot look to any portion of his sentiments as infallible truths to test his opinions. We must therefore at last be under the necessity of placing him under the same ordeal as the rest of mankind. That ordeal is, "Total Abstinence from doing evil, as an essential pre-requisite to doing well; and voluntary associations, exhibiting this principle in practice, as the grand means of effecting it." This sentiment is not Dr. Edgar's but the Bible's. The bible cannot err, and therefore is not like the mutations and hallucinations of Dr. Edgar. To it after all our gropings, we must come at last.

But Dr. Edgar, having seen cause to change his opinions once, may again feel the necessity of taking a similar step. He illustrates the adage, "no man ought to be too old to learn or too stupid to practise!" Having boldly propagated his late dogmas, he will, we trust, be equally so to publish his recantation. Longinus describes Homer in his glory, when he wrote the Iliad; but shorn of his beams, when he composed the Odyssey in old age. Even our immortal Milton neglected his Paradise Lost, and awarded the balm of honour to his Paradise Regained. It appears, that like comets, the judgment of great men wanders occasionally in an eccentric course from the orbit of truth. Their genius we admire and gaze at in the distance; but, in the midst of our reverie, like a falling star, something occurs which bursts the spell, and leaves us reflecting on the frailty and imperfections of finite crippling man. Dr. Edgar at first advocated teetotalism when the world opposed it. In England he stood almost alone in his glory. Now he opposes it, and the world are advocating it. The change, we trust, is for the best. If the moderation society has committed him, we pity his crucifixion. Do what he will, he is involved in the greatest inconsistency. If he embrace moderation, he is inconsistent; if teetotalism, he is inconsistent. He cannot escape the pass; and, were we in his place, we

should seriously and dispassionately examine the whole question. We have no doubt of the result.

It is greatly to be regretted, that men, holding conspicuous stations in society, should use all their talents and influence in the support of intoxicating liquors, productive as these are of so much evil and crime. The time will come—it must come—it cannot but come—when intoxicating liquors shall meet with their retribution in the loud and deep execrations of a ruined and murdered community. We intend to draw up a few articles on the wine question, and to place it in an unobjectionable light to the mind of the serious christian, who is wishful to do good by the best and most rational means.

Sir.

Skipsea, March 18, 1839

About two years and a half ago, six or eight persons in Skipsea signed the moderation pledge, but we soon found our expectation disappointed. Soon after six signed the total abstinence pledge. We went on, a short time, with both the pledges; but, by investigating the subject and the advocacy of some able teetotalers many that had signed the moderation pledge, became teetotalers. We have now 110 members in the parish of Skipsea, and 30 in the one adjoining. In that of Skipsea we have 5 or 6 reclaimed drunkards who attend the house of God in their right minds, inquiring what they must do to be saved. It has been acknowledged by our opponents, that a wonderful change has been effected, seen especially on the Sabbath-day. Formerly it was dangerous, especially for females, to go to a place of worship on Sabbath-evenings, but now there are no rioting and drunkenness in the village. We may truly say, what has God wrought. Our last meeting was on Friday evening, the 8th inst. Mr. Wm. Woodhead, a local preacher, in the Wesleyan connexion, who much opposed total abstinence at first, came forward, as a teetotaler, and gave three reasons for so doing: first, seeing the wonderful change which had been effected, he believed it to be the work of God; second, his duty to endeavour to support God's work; third, his fear, lest he should be found fighting against God. About 20 of our friends went to hold a temperance meeting at Bewholm, (a village, about three miles from Skipsea,) on Monday evening, the 4th inst. They assembled in the Wesleyan Chapel, which was well filled. After the meeting, 14 signed the teetotal pledge.

I remain, Sir, yours truly,

G. PORTER.

TEMPERANCE FESTIVAL. BOSTON.—The friends held their Festival on Wednesday, Feb. 27th. The Theatre was crowded to excess, great numbers, (Boxes, 6d. Pit, 3d. Gallery, 2d.) being unable to gain admittance. The advocates were Ralph Holker, Liverpool; Miss Moseley, and those excellent devoted females, Miss Ann Carr and Miss Martha Williams, Leeds. We regret exceedingly, we did not receive the account earlier, as we should otherwise have given a full report of those most animated and soul stirring proceedings. Miss Moseley, a fresh female advocate in the female interest and our highly esteemed friends, from Leeds, were truly in the spirit, and imparted an interest to the cause, at Boston, which will be felt till the next anniversary, 100 signed and more were expected when the friends brought in their returns.

NOTICE OF REMOVAL.

MR W. T. HOWE,
PRINTER, BOOKBINDER, & PRINT
SELLER,

With the utmost respect tenders thanks for the liberal patronage he has received, and most respectfully announces to the Public Generally, that he intends removing from the Shop, Lowgate, to his old Establishment, 36, opposite No. 3, Scale-lane, early in April, and hopes to receive a continuance of support which is over his study to merit.

AN EXTENSIVE CIRCULATING LIBRARY,
Containing upwards of 5000 of the most popular Novels, Romances, Magazines, &c., of the most popular Authors, and lent to read at One Penny per Vol.

TO CORRESPONDENTS.

Ellen Received.

Paseo, 60, Bartholomew Close, London, is agent for the Country Societies; H. Walker, 27, Brigate, for Leeds. Letters post paid, directed to W. WARD'S, TEMPERANCE HOTEL, 47, MYTONGATE.

WESTON HOWE, PRINTER, LOWGATE, HULL.

HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,
SECRETARY OF THE HULL TEMPERANCE SOCIETY.

No. 20. Vol. II.]

WEDNESDAY, MAY 1, 1839.

PRICE ONE PENNY.]

THE HULL TEMPERANCE SOCIETY ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION
March 1st, 1839.

"We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community."

ANNIVERSARY OF THE HULL TEMPERANCE SOCIETY.

This Society commenced its fourth Anniversary, since the introduction of teetotalism into Hull, on Sunday, March, 24th, with a sermon preached, in the Court of Requests, by the Rev. W. R. Baker, (Agent of the new British and Foreign Temperance Society,) from 1 c. 17v, James: "To him that knoweth to do good, and doeth it not, to him it is sin." The Rev. gentleman introduced his subject by showing the importance of it as connected with the happiness of countless millions, present and future. He expatiated largely on the evils of intemperance, and then divided his discourse into the following heads: first, that special means should be employed for the removal of drunkenness; secondly, the duty of christians to co-operate with those means; thirdly that every person has the power to adopt those means with safety and comfort to himself; fourthly, that those means are total abstinence from all intoxicating liquors. In the course of his sermon, he shewed most powerfully the necessity & duty of christians to discountenance the use of intoxicating liquors, under every form, in agreement with the general principle contained in the text; and that, unless he did so, having had his eyes opened to the evils inflicted by them, "to him it would be sin." The sermon throughout was pointed, clear, and impressive. The evils of moderate drinking, by ably exposing the pernicious tendency of the drinking customs in christian churches were admirably, faithfully & correctly portrayed. On the following Tuesday evening, a public meeting was held, in the Freemasons'-lodge, J. Wade, Esq. president, in the chair.

My Friends—I am thankful to Divine Providence, that I have been spared to witness another Anniversary of this society—a society which has for its object the putting down of one of the greatest, if not the greatest, evil that afflicts suffering humanity. It is cheering to see such a goodly company banded together in this holy war against the Monster Intemperance, many of you being urged on by bitter experience, and all of you by a decided conviction of the misery it inflicts. Our excellent friends, the Reverend Messrs. Baker and Beardsall, having kindly visited us on this occasion, I shall content myself with introducing them to your notice. I am sure I need not bespeak for them your attentive hearing; for that you cannot fail to give on a subject in which you are all so much interested. Our

worthy secretary will now read the report for the past year.

REPORT OF THE HULL TEMPERANCE SOCIETY.

In presenting their annual report, the committee rejoice in being able to state that the society is in a very prosperous condition. The weekly meeting, in the Freemasons'-lodge, is regularly attended by an orderly, attentive and numerous audience. Upwards of 2000 signatures are on the books; but the exact number of staunch members, on account of their change of residence, though an attempt has been made, cannot be ascertained. Of these some hundreds are reformed characters: many of whom have joined christian churches. Notwithstanding the granting of fresh Licenses at the last brewers' sessions, the influence of the temperance society has been strongly felt in the diminished number of criminal returns, as exhibited by the police report.

"Total number of persons in custody of the police.

In the year 1837.....	2794	
" 1838.....	2555	
Less in 1838 than 1837.....	239	
Cases of drunkenness in the two years.		
	Male	Females
In the year 1837..	847	134
" 1838..	674	106
	173	28
	28	
	201 Total diminution.	

Thus in 1838, there has been a decrease of cases of drunkenness of 21 per cent, male and female, respectively, or nearly one fourth of the whole.

This decrease of intemperance effected by the Hull temperance society, as evinced by the detailed experience of reformed characters, demonstrates that teetotalism, under the Divine blessing is equally effective in spreading sobriety among the intemperate of both sexes. Amidst the studied misrepresentations, which have been industriously circulated, this fact holds stronger incentive to perseverance, and loudly calls upon the good and virtuous to bestow their patronage and influence upon a principle which in its practical operation, applies immediately a remedy to the disease of intemperance.

The labours of the Hull Temperance Society in the country, have been chiefly individual during the last year. Deficiency of funds has greatly cramped the energies of the committee. Had they the means, they could easily find men who would volunteer their services. The whole amount of subscriptions and donations for the past year, is only about £10. It is unnecessary to state the inadequacy of this sum to meet the numerous current expenses and the purchase of tracts.

During the last year, a Youth's Society was formed which is in a prosperous state. There are 101 members. The committee feel thankful to the Great Giver of all good and perfect gifts—to whom be ascribed all praise for the blessings which have rested upon their labours in the reformation of drunkards, and the prevention of moderate drinkers from becoming drunkards. Great numbers of both sexes, who were pests to society, have become sober and steady, their homes rendered comfortable, and children happy. The family altar is raised in many houses, which were formerly corrupted with all the vices of drunkenness. The committee beg to submit these facts to the attention of the public in preference to any lengthened argument, and hope that those who deem facts the test of a society's usefulness, will render it not only their patronage but their support and co-operation.

REPORT OF THE BARTON TEMPERANCE SOCIETY, BRANCH OF THE HULL TEMPERANCE SOCIETY.

This Society has made rapid progress since its establishment, (October 31, 1837) and now numbers on its pledge book upwards of five hundred members, pledged to teetotalism; of this number sixty individuals are reclaimed from the degrading vice of drunkenness, and now rendered valuable and efficient in the services of the Society. That one eighth part of the whole population should have espoused the genuine principle of temperance is matter of gratitude and joy to the Committee; and they rejoice in the greatly improved state of morals and religion throughout the town.

Several of the above number have not only been emancipated from the dire slavery, in which drinking habits long held them through the instrumentality of the temperance society, but, having thought upon their ways, have turned their feet unto the divine testimonies and are walking in the paths of peace: the Committee also feel happy to state, that public opinion preponderates in favour of the society and its operations; prejudices are yielding before ocular demonstration in the steadfastness and consistency of the reclaimed characters, the quiet, orderly state of the streets as contrasted with the frequent midnight revels and disturbances which formerly disgraced the town. Calumny and slander are nearly silenced; and all ranks of society unite in the testimony, that great things have been done; and such as they could not have indulged a hope to witness.

The distribution of Temperance Tracts and Publications, has been lately commenced in Barton and its vicinity; and the Committee indulge sanguine hopes of the beneficial results arising from an increased dissemination of their principles, and the blessings which have a ready accrued to this nation and to other countries. During the past year, meetings have been held

at Barrow, East-Halton and Killingholme, in which societies have been established with a prospect of the most happy results; and it is in contemplation to hold meetings in other places and form societies.

On the 8th. of May last, a tent of the "Independent Order of Rechabites" was opened, which is in a flourishing state, and has upwards of fifty members, who have bound themselves under a solemn obligation firmly to unite, sincerely to love, and inflexibly to stand by each other in sickness and in health, in prosperity, and in adversity.

In the firm conviction that a work has commenced which will only terminate in the final consummation of the Divine counsels, the committee are encouraged to continue their exertions, spreading their fundamental principle in public, in the social circle, and on all suitable occasions maintaining its adoption, as equally applicable to the rich and the poor, the learned and the unlearned, the master and the servant and to all mankind. They would ever recognize the hand of God in this cause, and acknowledge that the good which is done in the earth, the Lord doeth it; and they most devoutly implore His continued blessing on all the societies, that the period may speedily arrive, "when the Glory of the Lord shall be revealed, and all flesh see it together." Then will intoxication with all its train of misery and woe, be for ever banished, and mankind delight themselves in the rational enjoyment of the bounties of Providence.

Signed on behalf of the Committee, March 25, 1839
WILLIAM BURTON, SECRETARY.

REPORT OF THE BARROW TEMPERANCE SOCIETY, BRANCH OF THE HULL TEMPERANCE SOCIETY.

The Committee have very great pleasure in being able to state, that the Temperance Cause at Barrow is in great prosperity. Upwards of ninety members are staunch teetotalers independent of many children and adult members, whose consistency the committee have not had the means of ascertaining. The meetings are regularly held every fortnight and exceedingly well attended, by an attentive and orderly audience. Tracts are distributed once a fortnight. These greatly promote the interests of our cause. There is an intense thirst after Temperance Knowledge on the part of agricultural labourers; and the committee are desirous, as far as possible, to supply the demand. Many of the operative class have come nobly forward and signed the pledge, and will, it is hoped, be an honour to the society. The violent opposition, formerly offered, has operated as a spur to increased perseverance, diligence, and determination not to look back, but press forward until the desired object is accomplished; and the committee are looking forward with joyful anticipations to the time, when their fellow-townsmen shall be clothed with Temperance as with a garment. They will never cease agitating this subject so long as a poor degraded brother or moderationist remains in the village. The drunken factories are much less attended than formerly, and a moral revolution is gradually taking place, neither have the maltsters so much business. The committee do not intend to retire from the combat, until the battle be won until the sign of every public-house, jerry-shop and malt-kiln, be taken down. There are in the society

some most pleasing specimens of the efficiency of this society in curing the drunkard—two or three in particular, who were sunk, if possible, lower than the Brute Creation, have been rescued, and are now an honour to the place in which they live. They have become members of the christian community, and adorn their profession. Surely this work is not of man but of the Lord. When it is considered what good this society has done in Barrow, all the inconveniences and insults which have been experienced are not worthy to be mentioned. The good effects of teetotalism have not been confined to Barrow alone; Tracts have been sent to the neighbouring villages, and the results have been most cheering. In conjunction with the Barton friends, a Temperance Society has been established at Killingholme, and the cause is in a prosperous state. There are upwards of eighty members in the society, many of them being reclaimed characters, and desirous of Salvation. The work is still going on, and Satan cannot stop it. "He that is for us is more than all that can be against us."

The committee return their devout thankfulness to Almighty God for the abundant manifestation of his blessing upon their labours, and hope that every moderate man will devoutly take into consideration the good done at Barrow, and ask himself, how far he is doing God service by keeping aloof from co-operating with so good a cause.

Signed on behalf of the Committee,

March 22nd, 1839.

RICHARD HARDY.

The report of the Market Weighton Branch, not having been received, Mr. Firth gave one from memory. This branch was established the second day of our anniversary, two years ago, by Messrs. Firth and Gant, it has occasionally held meetings. The members have kept up a constant weekly intercourse chiefly by conversational meetings and visitings. There are thirteen reformed characters. This society is a remarkable instance of the efficacy of frequent intercourse and friendly visiting. In no society with which we are acquainted, have the members, generally speaking, been stauncher to their principle than in Market Weighton; arising from their regular assembling for mutual encouragement. The society is in a very flourishing state. Several of the reformed characters have become members of christian bodies.

The Rev. W. R. Baker, after a few introductory remarks, stated that a time would come, when he high and the low, the rich and the poor would throw their influence into this glorious work. We must be patient in doing well, "believing that our labour will not be in vain in the Lord." One of our most interesting objects will then engage our attention in identifying it with the prosperity of the christian church. Every professing christian, every individual member of society is under the obligation of coming heartily forward to assist in this good work. It is our duty to be teetotallers. We are not at liberty to stand aloof from the society. "He that knoweth to do good, and doeth it not, to him it is sin." Though I have mingled with most classes of society, I have found none that would advocate the cause of drunkenness. The drunkard and the moderate drinker will allow, that intemperance "is an evil and that continually." All persons are either professing or endeavouring to promote moderation; but our object is to prevent the moderate man from becoming a drunkard, and establish universal

sobriety. I am sure then our principles must commend themselves to the heart and conscience of every good christian. Every man knows, that a drunkard was first a moderate drinker, inasmuch as no man was created a drunkard; that he has gradually progressed towards this vice till he has sunk into intemperance. The great and good man acquires the taste for intoxicating liquors;—and we are shocked to see children reeling under their influence. If, then, it is an undoubted fact, that every drunkard was once sober, drunkenness has been manufactured by moderate drinking. How hopeless then, to rescue him from impending perdition by the very means which made him a drunkard. Hence, had we no drunkards in the land, by practising the system of moderation in one month, we should have 40,000 drunkards; in two, 60,000; in three, 80,000; and soon, 600,000, the number at present: consequently the real effectual principle, the remedy to cure intemperance, is total abstinence from all intoxicating liquors. The moderate man says, "this is all very good; and we are glad to see so many drunkards reformed: a society must be good which effects so much good." True; but this is not our principle aim, namely, to prevent the moderate man from becoming a drunkard; and nothing but teetotalism, as has been shewn, will effect this end. Then why keep aloof from us? why not co-operate, if the duty, in a two-fold sense, is so imperative. So deeply impressed am I with the evils of intemperance, that, could any one of our moderation friends present a better, more effectual remedy than total abstinence, I should be most happy to adopt it. The evil is intemperance: and the remedy must be to cure it, where found, and prevent the moderate drinker from plunging into it. Until such a safe system be propounded we must prosecute our work upon the principle of total abandonment of all that can intoxicate. Nothing can be more certain than that, if a man never drinks that which creates drunkenness, he never can get drunk. This is a simple, and an easy remedy to remodel society, and render it a new world. The teetotaller can say to the drunkard, do as I do, and he is reclaimed; but, if the moderation man recommends his example, the drunkard *cannot* imitate it, and he dies a drunkard, and meets an awful retribution. Wherever I have travelled, I have found the most blessed results. Our tree only requires to be "digged and dunged;" and it will bear abundant fruit. If bad, cut it down; but if good, cultivate it, that it may be the more fruitful. It makes good husbands, good masters, good servants, good children, good wives and good members of society. When a man becomes a member of our society, he breaks through his former habits, and finds the practice of the principle comparatively easy. If there are bad masters and men among us, it is not because teetotalism has made them so. They were so previous to their adoption of the pledge. Leave them to time and reflection, and they will see and act from good motives, and become better men. Mr. B. proceeded to shew the means to be employed for the more effectually spreading the knowledge of the principles of the society, by superior organization, systematic visiting, &c. It is necessary, said he, that every man, woman, and child should use every means. Our enemies are numerous still. If knowledge is power, all should be engaged in disseminating it in every circle of society. We should act on the aggressive, if not, we shall soon feel the pressure from without. There are hundreds and

thousands devoted to the manufacture of these strong drinks. Every one of these stands in opposition to our movements. If we forget, THEY will not. We must be determined to move onward! Onward! One object keep in view, the total banishment of intoxicating liquors from our social customs. If drunkenness is an evil, it is the christian's duty to remove it. Were a neighbour's house on fire, would you not help to extinguish the fire; and, if I see one of my fellow creatures consumed slowly by a LIQUID fire, is it not my duty to put IT out likewise? If the argument holds good in the one case, it must in the other. Therefore the adoption of teetotalism is a neighbour's duty. But drunkenness is the greatest of all evils, moral and physical, and therefore to banish it, is one of the greatest of ALL DUTIES to the christian patriot and moralist. We ought to love our country: patriotism and christianity are intimately connected. "If I forget thee, O Jerusalem! let my right hand forget her cunning;" and our Saviour exclaimed, "O Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." These words were uttered from the purest patriotism. If, then, intemperance has done more injury to our country than any other evil; if it is the prevailing vice of Englishmen; if, when our missionaries, settling on Foreign Shores, with our drunken seamen, the idolator asks why they bring drunken men to rob them of the coverings of their dwellings, shall we—can we—as christians—countenance intoxicating liquors? As to our health, nine tenths of the diseases arise from them, not from the abuse (as is commonly objected) but the use. To pledge ourselves not to use them is no more than to refuse to thrust our hand into the fire. There is another view: "Righteousness exalteth a nation, but sin is a reproach to any people." What destroyed the most splendid states? not virtue and industry, but vice, impurity and crime. What ruined ancient Babylon, Ninevah and Tyre? Every Kingdom and Empire has been sustained not by vice but virtue. It is utterly impossible for any people to become great, if intemperance among them be a reigning vice. Intemperance is the source of sin. It fills our streets, lanes, towns, cities and penal settlements with thousands of degraded, hopeless victims and prostitutes. This is a humiliating subject; and I call upon man and woman, christian and moralist, patriot and philanthropist, and especially you Ladies to expel, from the precincts of your dwellings, this national vice. There is not a female in our nation, who may not, in some way, throw her energies into this work. Nine tenths of the crimes, one half of the madness, and three fourths of the beggary in our country arise from this degrading vice. Are we not then loudly called upon to remove it, and promote the general happiness of our land? The operatives of this country are suffering greatly. We can scarcely find a working man who does not, at one time or another, suffer from intemperance, unless he be a religious man. Indeed intemperance speeds its way among all classes, whether they profess religion or not. A man may be sober and not be religious; but experience proves that, unless man be under some check, he is ten to one drawn by moderation into the practice of intemperate drinking. It is not of necessity that a man is a drunkard, but the customs and usages of society are such as to place almost insurmountable barriers in the way of the operative classes. Drunkenness is of such a nature, that, under its benumbing influence, the several duties of society no drunkard can properly perform. Whatever be a man's opinions, he should be sober; and the only effectual way to be sober, is to abstain from what creates drunkenness. Our principle is not an untried theory. It has by millions of persons been put to the test of experience, and found sound. Ten years ago, it would have been found almost impossible to meet with a divine who would advocate the disuse of intoxicating liquors. There were many that drank water, and but seldom took wine, but few would have ADVOCATED the total abandonment of ALL alcoholic beverages; and, had any one then declared that by this time, upwards of six hundred ministers in Britain, and several thousands in America would preach up the doctrines of total abstinence, he would have been deemed mad. So strong was public opinion then that, to propound such doctrine, would have stamped a man to be a fit subject for an asylum. Some say, there are 500,000 members in our society, but I say more—

700,000. In the principality of Wales, there are 140,000; in Liverpool, from 30 to 40,000; in Cornwall, 25,000; in Anglesea out of 40,000, 25,000; in the Isle of Man, 10,000; in Glasgow, 15,000; in Edinburgh from 7000 to 8000, and the cause is progressing amazingly in England and Ireland. To advocate the principle much at length, would be wasting your time. All classes agree in one common testimony, that man is better without than with intoxicating liquors. In the state of New York alone, out of 2200 ministers, there are 1900 teetotalers. In ministers in America preach without intoxicating drinks, we cannot they in England? I believe among the Calvinistic body in Wales, there are only two or three ministers who are not teetotalers. If in Wales, why not in England? I wish they would try our system: they would be soon satisfied of the truth and excellency of our principles. I am looking forward to the period, when the good, the wise and the benevolent will rally round our banner, and join in the shout of victory. Many of these are already coming to our help, to agitate the subject. The length and breadth of the Empire we must traverse to make known our glorious cause. Mr. B. proceeded to shew the necessity of union to carry out effectually the principles of teetotalism; on the elevated position of Great Britain, as giving tone and feeling to the civilized nation of the world, and the necessity there is for her to be an example of strenuous effort in this good work. Having related a number of interesting anecdotes, he exposed the fallacy and imbecility of moderation dogmas. In our town, said he, it existed two years; and did next to no good whatever. Why? Because not adapted to the habits of the people; and, forsooth! we were to make a moral crusade against the army of drunkards! At last, James Teare paid us a visit. I assented to all he said. I weighed teetotalism and moderation in the balance, and found the preponderance in favour of teetotalism. Here Mr. B. related some most touching instances of good done. One person was a most wicked and abandoned drunkard, who caused his wife to live in jeopardy, but who by signing the pledge and living consistently saved £50 a year, which he invested in property; another, who became he did not wash himself for fourteen years, was called, "BLACK GEORGE THE DEVIL," signed, and ultimately became a steady member of a christian body. Our limits prevent us from accompanying the Rev. gentleman through all his interesting arguments. He sat down amidst long continued cheering.

REV. F. BEARDSALL, MANCHESTER.—This is the first time I appear in Hull to plead the cause of teetotalism; and, if I entertain views different in some measure from the common ones, I feel thankful in having the opportunity to solicit your careful and candid attention to a subject which, above all others, is calculated to promote your moral welfare and happiness. Our doctrine is matter of fact, grounded in theoretical truth. Our enemies call us enthusiastic; but, were they to reduce their objections to a tangible form, we should have some chance to grapple with them. They say teetotalism is of an evanescent character, but this principle has been brought to the test of experience, (which is the best after all) in which the inhabitants of England, without a single exception, when fairly tried, agree in one common testimony of the utility and practicability of our principle. I have conversed with all ranks, and the result of my enquiries has been the same, namely, "we can do better without intoxicating liquors than with them." Teetotalism has prepared, under the Divine Blessing, the way of the Lord, and led thousands to the Redeemer. I have felt pleasure to see the captive slaves in the West Indies free; for the principle of liberty, whether mental or physical, we all aim to obtain. Our exertions are intended to emancipate the drunkard, and moderate drinker. We hope for the co-operation of all good men. If the possession of freedom is good, we cannot do better than direct your attention to the best means of securing it. Strong efforts are required; and among the foremost, we must lead the ladies to the battle. It is pleasing to see so many present to-night; and, if not members, I trust they soon will be. The sentiment which has produced so animated an effect, and which has led all to look for freedom, we offer to your notice to seek for TRUE freedom. Oh that I could say, the operatives of Great Britain were free from the galling chain of intemperance! Our principles are so plain, that I am astonished they were not

seen much sooner, as the only means which the gospel affords to remove the curse from our land. Seeing the evils resulting in general demoralization and crime, is there cause wanting to urge you onwards! Is there a curse which our country feels greater than that of intoxicating liquors? The time will come, when it will be a reflection on the understanding to have to be convinced of their evil. The terms TEMPERANCE and INTemperANCE are so indefinitely used that we do not know where to find their boundary, from which commences the evil and not the result, but THAT WHICH PRODUCES THE EVIL. Why do we denounce the theatre? because it is the source of much evil; for in the New Testament, we are commanded to avoid the appearance of evil. On some things, we instantly bestow unqualified condemnation. Thus, no christian will contend for moderation in bull-baiting or cock-fighting. This practice is pregnant with sin, and so is that of drinking intoxicating liquors: consequently, if we are by the spirit and claims of the gospel, required to abandon the one, we are the other. Had intoxicating liquors any redeeming qualities—were man better with them as a beverage than without them, the conclusiveness of the argument would not be borne out,—but the testimony of hundreds of thousands, yea of all who fairly try teetotalism is against their use; and consequently it is as proper to contend for moderation in these brutal sports, as in the use of intoxicating liquors. But it is argued, "if a person uses them, and passes the line of moderation, he is guilty of intemperance." The fallacy of this position lies in this, that no intoxicating liquors begin in the line; and hence the objection assumes the thing to be proved. The temperance of scripture is the moderate use of what is essentially good; and, as intoxicating liquors are essentially bad, scriptural temperance cannot be predicated of them. Some talk of extreme moderation; but, to be consistent as they fancy, they acknowledge that total abstinence is good. If such are disposed to grant thus much, it is not honest to entertain such extreme sentiment. Do you approve of the good done by our society? your name and sanction are of more importance than clapping all the day. We wish to bring you to this point, the duty of adopting our principle. I hope you will feel it with me to be an indispensable duty. Whatever may be your views, I do not meddle with your motives. On investigation, I feel assured you will be convinced. I remember when I went to preach from this town, I used to take a little bottle of wine and drink it in the last field of my journey. I imagined it did me good, and have said like many ministers, that with a glass of brandy, I could preach much better—but oh! what a strange delusion! If there is any thing of the devil incarnate, it is intoxicating liquor! (The speaker and audience were here solemnly afflicted.) That is the great and awful delusion. If you do not wish to be deluded, touch not a spirit which does not come from Heaven. From intoxicating liquors, christian character has suffered more than any other thing. They have been the curse of the church of Christ. Yea, there is not a single church, which has not had to mourn over them. Among the numerous backsliders, three cases out of four have arisen from intoxicating liquors: and I have thought that, if drunkenness were ten times less, for the sake of the weaker brethren, it is our duty to make any sacrifice (falsely denominated sacrifice—rather a pleasure) which might be useful to them. Were some good to succeed the evil, we are commanded to abstain "we are not to do evil that good may come." As an instance of intoxicating liquors being the sin of the church, I give you the following: There is a person residing at———He was a deacon of a church in———The piety of this man was such, that any section of the christian body would come where he was. He spent much of his time and property in relieving the distressed; his life was wholly occupied in doing good. It was no wonder, then, he stood high in the character of deacon; but he took intoxicating liquors in moderation. He was overcome. The minister affectionately reproved him; and bitterly he lamented his sin. He was restored to his church, but he was again overtaken by his insidious foe. He was reproved again, and again restored. He continued his moderation, but again he fell a victim; notwithstanding after all, drunkenness laid him again on the ground, and now in Burnley, at this present

time, he is dragging out his life as one of the most abandoned drunkards in the town; and shall professing christians and ministers any longer nourish, within their own houses and churches, one of the worst enemies to man's happiness and the spread of christianity? Were there no other instance than this, it should serve as a warning against dabbling in the little drop; but there have been thousands of such instances in the professing world, demonstrating the absolute necessity of banishing intoxicating liquors. Were we to act out of mere sympathy, much less duty, we ought to banish intoxicating liquors from our world, that our brethren and mankind may be delivered from the dominion of such pernicious draughts. The Theatre, bull and bear baiting, and cock fighting, you have condemned, because they are the occasion of much evil, opposed alike to the claims of humanity, mercy and the true principles of civilization. Then why not banish these poisons, destructive physically, morally and mentally to the human family? All the complicated evils afflicting society, are not to be compared with those of intoxicating liquors. It is a strange anomaly, that we should consent to get rid of so terrible a monster only by moderation. As logically may we talk of getting rid of the Cholera by moderate means; and the time will come, when the public mind will be so far enlightened, that neither physician nor minister will be countenanced who countenances intoxicating liquors as a beverage. To the ladies Mr. Beardsall made a powerful appeal, and related the following anecdote: A woman said, "she thanked God she was a teetotaler. A few months back I did not approve of the system. I was sure that home brewed ale was good. I used to take half a pint a day and thought I could not do without it, and was grateful that God had given me some home brewed beer. Once I was fetching a friend a gill of drink. A drunkard saw me, and said he too took a gill a day. I asked myself, and am I affording that poor man a shield to defend himself with? She exclaimed, if I be an offence to my brother, I will drink no more while the world standeth. I have tried the system, and found it to exceed my most sanguine expectations, being able to perform my duties in all respects better without than with any kind of intoxicating liquors. Mr. B. in a strain of the most solemn and affecting eloquence related the following anecdote: A drunkard on his death bed was visited by his brother, a dealer in intoxicating liquors. The brother asked the dying man, if he remembered him? "Yes, said he, and I remember your shop too, which has ruined my body and soul; and when I am dead, my children will remember you too, and we shall all remember you through all eternity!" How many females may say to the defenders and venders of intoxicating liquors, I remember you, and shall remember you through all eternity—you who persuaded me, that such things are necessary and useful. Mr. B. continued at great length in the most touching strains of holy eloquence, and sat down amidst rounds of applause.

On the Wednesday evening, the Rev. F. Beardsall gave his lecture on the WINE QUESTION, illustrated by his elegant apparatus. It is impossible to impart a proper idea of the sterling value of this lecture. To compress it, would be to rob it of its merits, and to report isolated arguments, would deprive it of the beauty of its connexion. Its length, too, renders it impossible to be reported within the narrow limits of our pages. This lecture should be delivered in every Temperance Society throughout the British Isles. It is a triumphant refutation of the dogmas of all the defenders of the Drunkard's Wine. There is no desire to conceal or burke any point. Illustrated too by a very elegant apparatus, ocular demonstration is given of the alcoholic wines, and the fastidious and sceptical objector immediately silenced by a chemical test. He is thus shorn of all his vague generalities, and dogmatic sophistry. The evidence of his senses is his own refutation; and the beauty, perspicuity and conclusiveness of the Rev. Gentleman's positions rise out of the alcoholic darkness with which they may have been invested by antagonist scepticism, in all the beauty of their proportions into perfect forms. To the man of intellect, the lecture affords a treat of extensive investigation, which he will find no

where else in the annals of the temperance cause. Mr. B. gives several lectures on the Wine Question. What may be his other views, we do not know, but those propounded in the lecture ought to be universally known. We understand he intends publishing the whole, which we hope will be done without delay. He lately visited the vineyards on the Continent for the purpose of making enquiries on the spot. He set the people to work in expressing the juice of the grape, inspissated and prepared it for importation to England. As a specimen, to prove that the juice of the grape can be imported into England unfermented, he exhibited a small quantity: Thus demonstrating, by actual experiment, the fallacy of the assertion so frequently reiterated, that the unfermented juice of the grape can not be imported as such to England. Mr. B. has conferred upon the world an incalculable benefit by his unwearied exertions in the attainment of truth through a rugged and arduous path, in many respects untrod in modern times, by any other temperance advocate. His exposure of the infamous traffic, in the manufacture of wines, was complete. We have frequently seen the wickedness of the brewing system, for poisoning the public, held up to condemnation, but that of the wine-trade is unparalleled. This part of the wine-trade is less known; and, therefore, has hitherto escaped or nearly so, the execration of public condemnation. We rejoice, however, to find, in England, one who has both the talent and energy to reveal to the wine drinkers the abominations of wholesale manufactured poisons, which are drunk by all classes of society, and, shocking to state, used in the commemoration of our Lord's death and resurrection! Surely the christian world will open their eyes to the true nature of the case, at last be determined to throw off the fetters of old customs and prejudices, and use the pure juice of the vine. Though we took a report of the lecture, we cannot even give a sketch of it, urging all societies that wish to see the subject fully investigated to send for the Rev. Gentleman. As a specimen of the **NUTRITIOUS** and **POISONOUS COMPOUNDS**, used in the manufacture of wines, we quote from Mr. B.'s lecture the following: brandy, whiskey, cyder, gypsum, blood, alum, fresh beef, bay salt, oyster and egg-shells, chalk, lime, sugar-of-lead, litharge, arsenic, sulphur, wortle-berry, privet, tounsol, bilberries, sweet-briar, clary, elder-flowers, cherry, laurel-water, campeach wood, red-sounders, isinglass, logwood, oak-bark, sagwood, molasses, milk, beech-wood, chips, sawdust, husks of fliberts, rhathany roots, sloes, dansons, gooseberries, orris root, caromil, hickory-nuts, almonds. Of such hotch-potch are the poisonous compounds called wines, as drunk by the noblemen and gentry of Great Britain!—Is it possible!!!

To demonstrate the extent of manufactured wines, even in the channel islands alone, we quote the following imports and exports:

According to the custom house books of Oporto in 1812, 135 pipes and 20 hogshheads of wine were shipped for Guernsey; in 1812 landed at London docks alone 2545 pipes and 162 hogshheads from that island, reported to be port.

Imp'd. to the channel islands.... Exp. thence to London.

In 1826.....38	293.
" 1827.....99	99
" 1828.....70	75
" 1829.....0	90
" 1830.....0	147
" 1831.....0	143
" 1832.....0	363
" 1833.....0	862

For the curious we insert also the respective quantities of wines exported from Oporto in 1835 to different countries: To Great Britain, 32,536 pipes; Hamburgh, 743; Sweden, 460; United States, 2745; Newfoundland, 138; Guernsey and Jersey, 36; Bremen, 424; Spain, 3; Azores, 1; Portugal 332; Brazil, 720; Holland, 136; Denmark, 192; Russia, 316; France, 224; Leghorn, 11; Quebec, 34; Genoa, 1; Total, 38,469, of which 32,536, were consumed by the people of Great Britain, and 5933 by all these other countries: proving, in this respect, that Great Britain guzzled nearly seven times as much Oporto wine as the rest of the world! ("Tell it not in Gath

publish it not in Askelon!!!) besides the manufactured poison under the name of wine!

JOHN HOCKINGS, THE BIRMINGHAM BLACKSMITH'S SPEECH,

(Delivered at the Hull Temperance Society's Anniversary.)

I am an illiterate man. This I hope will be sufficient apology. While standing here, my mind has been much impressed with hearing the Hallelujahs to my God. I was contrasting it with the drunken song, which makes men rave, devils rejoice, and angels weep. I am a brand plucked from the burning. I was 17 years lost, and was left to wander, but am glad the sound of teetotalism ever reached my ear. Now my christian brethren, I am happy in seeking salvation at a throne of Grace. Some object, and say, "we place teetotalism before the Gospel." True—but not in the place of the Gospel. Ministers cry out, "you are professing a purer charity." Teetotalism, like a pioneer, goes before, breaks up the fallow ground, in which the Gospel may sow the seed of Divine grace." They say, teetotalism turns the world upside down.' Yea, and they might have added, down side up too, and then it will be right side up.

"If all the world their Saviour knew,
"All the world would love him too."

Which may be read thus:

If all the world Teetotal knew,
All the world would love it too.

A gentleman said, teetotal is a fresh word, it is not in dictionaries. He said, give me the definition of teetotal. I asked, who made the dictionaries? He replied, learned men. Then asked I, are there no learned men now? if so, cannot they make a word, if they please to suit our society? Unless all are dead, upon your own admission, they can manufacture fresh words; and you, sir, if you keep up with the march of intellect, must buy one of our dictionaries. Now then, sir, if you will attend, I'll explain: Moderation is twilight; teetotalism the sun of midday. I tried moderation, till I had liked to have been lost in darkness. Moderation is like a mariner who fancies he sees land, but recedes as he advances. Moderation led me downwards, teetotalism rescued me from a burning hell. I ask, who knows how to praise health so well as those who have been afflicted. Upon me teetotalism wrought a miracle, whilst the gentleman knew nothing about it. He knew not the pangs I had endured; and I ask, what would our Saviour have come to preach for, had it not been for such as me? Christ waits with his crown; and to you, christians, the watch word is onward! We want to see the christian raised. When the drunkard asks him, "now don't you take a little sup? What can he answer. A drunkard drew his wages monthly, and took two glasses which made him tipsy. Complaints were made to his minister for being drunk. The minister remonstrated, and wept over him, and shewed him that "no drunkard can enter into the kingdom of Heaven." The drunkard asked him, how much he took? The minister replied, only two glasses a day; but then mine is to digest my food. And so, said the drunkard, you are going to excommunicate me, when I take only as much in a month as you do in a day? Is it not time, our eyes were opened, and never let a drunkard be able to say, I take it because you take it. There is only one glass difference between drunkenness and moderation. I have heard the testimony of such moderation christians. They have declared, they felt time went by easy. Of a night they would excuse reading, and have a short prayer. Satan has begun to work within them secretly. A short prayer is followed by no prayer, till the moderation man is steeped in intemperance, a backslider from his God, and a pest to his fellow man. Does nature require intoxicating liquor? No: Doctors will think these strange times, when a blacksmith turns physician. Suppose a mechanic were to say, "I'll make you a watch to beat sixty times a minute; and, I say, yes, but I'll make one to beat 120 times. Would not he laugh at me, if I were to assert that my watch would last as long as his? does he not know that the more beats and the faster the metal wears away; so it is with the human pulse. Our creator has made our pulse to beat 76 times in a minute; but, if we, by drinking alcoholic liquors, cause them to beat 120 times, is it not evident we shorten our existence. (continued applause.) No man can take intoxicating liquors without increasing the beat of the pulse. Nature has ordained, that the blood should flow through the system at a certain speed; but, if it proceeds quicker, it necessarily impairs the vessels through which it passes, and hence intoxicating liquors injure the system, and shorten the period of our existence. Mr. Hockings proceeded to shew the

extent of Sabbath breaking and consequent sin in the malting and brewing; adverted to the evils of drinking and the importance of male influence to the society.

Mr. Hocking's Speech will be continued. Other speeches will also appear in our next.

BEVERLEY FIRST TEMPERANCE ANNIVERSARY.

The friends at this place, held a Tea Meeting on Thursday, March 11th. Upwards of 40 teetotallers from Hull attended. These were met at the entrance to Beverley by the Beverley teetotallers, and a band of music from Skipsea, and all marched in procession through the town. A good deal of excitement was created. After tea, the friends assembled in the Guild Hall, kindly granted by the Mayor, who also was himself present during the evening. Mr. Kirby, from Hull, was called to preside. The Hall was full. Addresses were given by Mr. Addleshaw, from Brigg; Mr. Bainbridge, from Skipsea and Mr. Firth, Hull. The secretary read the report, stating they had about 120 members, among which are some reformed characters. The proceedings were of the most animated character. The speaking closed at half past ten o'clock; and the friends separated highly gratified and much strengthened with the encouraging prospect of future success.—Accounts received since the above was written state, that a most favourable impression was made. The following day, the meeting was the general topic of conversation, and many signed the pledge.

POCKLINGTON.

Dear Sir,

April 8th, 1839.

I take the liberty of sending you an account of a regular row that we have had with the publicans. You are aware that we are about to build a Temperance Hall and Hotel. The publicans let us go on very quietly so long as they thought we should not succeed, but no sooner were the premises purchased, and it became certain that the building would be proceeded with, than they opened their battery with all their fury. Several of the principal grocers, drapers and other tradesmen have taken shares. This greatly offended the vice creators, who immediately threatened to establish a Joint Stock Company, for the purpose of supplying the town with groceries, drapery, ready made clothing &c., but much to the honour of the tradesmen, such threats only tended to strengthen their resolutions to support a cause which has for its object the Glory of God, and the well being of our fellow men. After a good deal of talk, the publicans issued the following anonymous circular: "The honour of your company is respectfully requested at a general meeting of the Licensed Victuallers and others connected with the trade, to be holden at Mr. Fallowfield's, the Feathers-Inn, on Thursday evening, April 4th, to take into consideration our future interests, and the best method of staying the evils which are threatened by those who are principally living by our support." The meeting took place at the appointed time, and, when all were expecting to hear of a prospect for the Joint Stock Company being issued, the inhabitants of our little town were amused with the following announcement made by the bellman: "At a meeting of the Publicans and Brewers, held last night, at the Feathers-Inn, it was resolved that they would no longer supply the teetotallers or their friends with yeast or balm" (do they mean barm? Ed.) The bellman had only just finished his round, when he was again employed to announce the following: "This is to give notice, that the journeyman carriers, in the employ of R. Demison, Esq., will drink no more ale until the landlords rescind the resolution passed at their meeting last night." This was answered by the publicans "requesting that before the carriers left of drinking, they would pay their debts." Again the bellman went round with the intimation that, if the publicans had not put two chalks for one, the carriers would not have been in debt." Thus the work went on the whole of Friday afternoon till late in the evening. The last cry was by the carriers. It was a sort of rhyme to the following effect:

"The carriers think it very funny,
"That landlords cry so much for money;
"They say they eat and drink the best,
"While wives in silk and satin drest, &c."

A great number of people followed the crier this last time, and kept profound silence while he was speaking, and then gave loud cheers,

with down with the publicans! Such is the account of this fray; and I really think it worthy a place in the Pioneer.

I remain, dear sir,

Your obedient servant,

F. HOPWOOD.

The following is a verbatim copy of the printed resolution of those sage publicans and brewers, whom we recommend to study some shilling epitome of English Grammar and Mavor's spelling book, before they venture to appear again before the public:

SAD BREAD.

At an Anti-Teetotal Meeting, held at the Feathers-Inn, in Pocklington, on Thursday, the 4th day of April, 1839. It was unanimously agreed, by the Brewers and Victuallers of the Town, that no Yeast or Balm shall in future be sold to any Teetotalter, or any other person on their behalf, or supporting the Total Abstinence system.

Realph Johnson,
Chairman.

* Should be his. Ed.

Poor things!!! We have sometimes heard of men made mad by "the good creature," and occasionally a publican rendered crazy; but we never heard of such a stir before among all the shepherds of Gehenna, the valley of bones. Whether they had got top heavy with their sober, cool, rational, calculating, nutritious beverage, or that cold water throws their warm stomachs into convulsions, and their nervous system into hysterics, we do not presume to divine; but they evidently have a strong antipathy to Heaven's crystal stream. Is it true, that mad dogs fly from the sight of cold water? if so, by parity of argument, may we not infer that these Pocklington brewers and publicans, of English classical notoriety, are in an advanced stage of Hydrophobia? Mad dogs run straight on, and bite the first living animal they meet, so do these publicans and sinners; mad dogs too, forget that persons may beset their paths with guns, pistols, and cudgels, and out of pure mercy to them to end their pains, and safety to the public, knock out their brains: third proof of their hopeless state. As the Yankee says, "I guss" the carriers will prove a match for the lords of fusty barrels, "vent pegs and corks." As, however, it would be exceedingly cruel for the "balm" (barm) of the brewers and publicans to be wasted, and by consequence so much of their good money lost, of which they are by no means over fond, the carriers and inhabitants of Pocklington will kindly relieve them of the very disagreeable task of brewing for an ungrateful people; and, lest they, the brewers and publicans, should actually have to starve, because their squeamish stomachs do not much relish "sad bread" having no longer any of their own "balm" (barm) in consequence of having discontinued the traffic (for conscience' sake of course) if they will be very good, and suck a little "lollypop" of their grand ma's to soothe their scrowls, the teetotalters will no doubt as the brewers' last resource, permit them to share in a little of the teetotal barm—a substitute for the "balm" of the brewers and publicans: To make which, the following receipt is given.

TEETOTAL BARM.

Take twelve middle sized good potatoes, and boil them in two quarts of water till they begin to fall abroad. The skin must be taken off before they are put in the water, pass water and all through a cullender, stir in very smoothly a tea cup full of flour and two ounces of moist sugar, add a teacupful of the old stock i. e. barm (or half of that of brewers' yeast if you have any) and set it aside in a warm place twelve hours, when it is fit for use. Use double as much as of common barm.—It will keep ten or twelve days, and is so easily made, that it is part of our family work—It is perfectly satisfactory in its results.

H. MUDGE.

PUBLICANS AND PUBLIC HOUSE LICENCES.

The police reports make out a frightful case against the publicans. If they did not totally neglect the performance of the trust of using their licenses for the benefit of the public, we put it to our reformed municipal authorities, whether half the poor rate might not be saved, as well as half the time of the magistrates and police. It would be well, if half the wisdom and generosity of our corporation were devoted to this benevolent object. Cases of death from drunkenness frequently occur. Some go to sleep drunk, and are suffocated, others fall into the docks; and the form is gone through of recording a verdict of accidental death: the surviving offender, he who administered the drink, always invariably escapes uncensured.

Let us enquire, how it would be, if death ensued from administering Morrison's Pills? That would be deemed a case fit for prosecution on Public grounds; but where is the distinction between the two in a moral, we say nothing of a legal point of view? But if the proper end of human punishment is the prevention of crimes, we unhesitatingly declare, that that mean profligate creature who uses every art to seduce his customer to abuse himself by his intoxicating drug, and then leaves him to suffocate or drown, is the fittest person of the two for prosecution.

We have a numerous police, which cost the rate payers three farthings in the pound more than the Metropolitans. We ask, why are not these publicans put under rigid surveillance? do the magistrates consider them a blessing or a curse or a public nuisance?

We give a list below of 378 public houses in the seven wards of the Borough, for the amusement of the curious part of our readers; and, by the following quotation, we propose to shew that we are not in want of support from authority in urging the attention of the reform council to their duty to their constituents and to the cause of temperance.

The following are the words of Mr. Justice Alderson: "Another circumstance I will advert to, is, that the great proportion of the crimes to be brought forward, arises from the vice of drunkenness alone. If you take away from the calendar all the cases in which drunkenness has some connexion, either with the person accused of crime, or the accusing party, it would leave this large calendar a very small one. And how is this to be prevented? It is only by a moral change among the people, the accomplishment of which you, the jury, are the most proper persons to begin by exhortation and example, I trust that the gentlemen I am now addressing, will use their endeavours to put down so crying an evil."

Public houses in Lowgate Ward:—North end of High-st., 15; Whitefriargate, 7; Silver street, 3; Scale-lane, 4; Walls, 9; Lowgate, 6; Bishop lane and staith, 3; Chapel lane, 4; Salthouse-lane, 8; Cook's buildings, 1; Manor-street, 3; Broadley street, 2; Leadenhall-square, 1; Dixon's entry, 1; George-yd., 2; Manor-alley, 1. Total 70.

Public houses in Market Place Ward:—South end of High-st., 29; Walls, 9; Nelson-street, 1; Market place, 7; Queen-st., 3; Mytongate, 13; Blackfriargate, 7; Posterngate, 1; Blanket-row, 5; Humber street, 4; Wellington-street, 2; Grimsby lane, 4; Church sides, 3; Church-lane, 5; Trinity-house lane, 2; Fetter-lane, 1; Dagger lane, 3; Sewer-lane, 3; Shambles, 2; Fish-street, 2; Prince street, 2; Finkle street, 4. Total 111.

Public houses in South Myton:—Engine-street, 1; Waterhouse-lane, 4; Myton-st., 1; Myton place, 1; Trundle-street, 2; Great Passage-street, 4; Cogan-street, 4; Humber bank, 9; English-street, 5; Roper-street, 2; Lower Union-street, 2; Osbourne-st., 6; Castle-st., 2. Total 43.

Public houses in North Myton:—West-street, 8; North street, 4; South-street, 1; Spring-row, 2; Chapel street, 1; Spencer-street, 3; Brook street, 2; Carr-lane, 3; Middle-st., 1; Garden-st., 1; Cross street, 1; Mill-st., 4. Total, 31.

Public houses in Holderness Ward:—Groves, 15; Drypool, 12; Witham, 12. Total, 39.

Public houses in east Sculcoates:—From Sculcoates church to the old Dock Bridge, including Church street, Wincolmllee and Trippet, 31; part of Dock-street, 2; Sykes street, 5; Mason-street, 1; Bourne-street, 1; Scott-street, 4; Machell street, 1; Princess street, 1; New George street, 5; North-end of Old Dock, 1. Total, 52.

Public houses in West Sculcoates:—Junction-street, 1; Water works-street, 4; Chariot street, 5; Prospect-street, 2; Beverley-road, 2; Stepney, 2; Foundry bank, 3; Witham st., 1; Bond st., 2; Worship-street, 1; Grimston st. ect., 1; Dock-street, 4; Francis-street, 2; South end of old Dock, 2. Total 33.

SUBSCRIPTIONS AND DONATIONS, MARCH 1st, 1838.

Names.	Dona.	Sub.	Names.	Dona.	Sub.
Barnby John	-	3 0	Levett Mrs.	-	1 0
Barnby B.	-	8 0	Levett B.	-	5 0
Bromby J. H. Rev.	5 0		Laverack W.	-	5 0
Carrick T.	-	5 0	Leadam Mrs.	-	2 6
Crackles J.	-	2 6	Levett Henry	-	10 0
Dikes Thos. Rev.	1 0 0		Rieam Edward	-	5 0
Dikes W. H.	-	5 0	Sanderson Joseph	-	10 0
Field William	-	5 0	Sanderson John	-	5 0
Firth Robert	-	5 0	Smith T. B.	-	1 6
Friend	-	6	Thomas W.	-	2 6
Friend by L. West	5 0		Turner John	-	5 0
Gibson William	-	5 0	Vallance J. H.	-	1 0
Henwood James	-	7 0	Wade John	-	10 0
Holmes Thomas	-	10 0	Wade A.	-	5 0
Horncastle T.	2 6		Wells George	-	5 0
Hill J. attorney, 2 years	10 0		West Leonard	-	5 0
Hill Joseph	-	5 0	Wilbe R.	-	10 0
Horner Simon	-	5 0			
Humphrey T.	-	10 0			£10 19 0
Jameson William	-	2 6			
Kitchen G.	-	2 6			

Dr. Rd Wilbe in account with the Hull Temperance Society.

8 8		£	s	d
March 18	Cash from Lovefeasts and Members' Meeting	6	12	5½
	Cash for Tickets and Tracts	3	19	0½
	Balance from Treasurer of the Female Committee, as audited by the Male Committee	4	2½	
	Collections at last Anniversary	3	03	
	Donations	1	18	
	Subscriptions	9	17	6
	Balance due to the Treasurer	5	2	4½
		£29	17	4

Cr. Rd Wilbe in account with the Hull Temperance Society.

1838		£	s	d
March 18	Balance from last year	2	3	4
	Printing, Stationary and Posting	3	15	0
	Agency and Board	10	14	11
	1800 pioneers for distribution	3	3	0
	Advertising			15 0
	Sundries as per account	8	16	1
	Collecting Subscriptions			10 0
		£29	17	4

Audited and found correct by B. BARNBY.

W. T. HOWE,

PRINTER AND BOOKBINDER,
36, SCALE-LANE, HULL.

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WEST & HOWE, PRINTERS, LOWGATE, HULL.

THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,
SECRETARY OF THE HULL TEMPERANCE SOCIETY.

[No. 21. Vol. II.]

SATURDAY, JUNE 1, 1839.

PRICE ONE PENNY.]

THE HULL TEMPERANCE SOCIETY ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION
March 1st, 1839.

"We the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discourage their use throughout the community."

The Philosophy of Artificial and Compulsory drinking usage in Great Britain and Ireland, by J. Dunlop, Esq. Houlston and Stoneman, Paternoster-Row, London.

We have carefully perused this work with feelings of great pleasure and delight. In our opinion, except the American Documents, it is one of the most valuable essays that has appeared on the subject of the Temperance cause. We had, to some extent, an idea of the slavery involved in the drinking usage of some districts of England, but no adequate conception of its pure despotism, outrage and cruelty as revealed in this most admirable treatise. Power in the hands of ignorance and drunken cupidity, is exposed in its true colours, and the most demonstrative evidence given that the labouring man, when studying his own avaricious intemperate appetite, is the greatest tyrant and despot that ever breathed in a civilized land. Strong drink is here shewn to blunt and destroy the commonest sympathies of humanity, and that neither poverty nor orphanage can soften the hardened cruelty and despotism of its inexorable votaries. Its empire is omnipotent, and decree unalterable as the laws of the Medes and Persians; and to oppose its sway, is to bring, upon the refractory wight, a withering curse which blasts all his comforts and happiness amongst his fellow workmen. As a specimen of this unrelenting, barbarian, savage cruelty, we quote the following:—

"A respectable informant originally of this business, (sail maker) made to me the following narration, the first time it was divulged out of his family. His father having been a drunkard, his mother could only with the utmost difficulty bring up the children. He, when a boy, earnestly desired to be a sail-maker, and was after some obstacles bound apprentice. The footing was claimed, and although the circumstances were effected, it was persisted in, for stimulation and drink usage have nothing in common with generosity or mercy. As however, the people of the workshop saw that by too much pressing, the footing in this case might be totally lost. It was reduced one-half, viz. to 10s. He did not dare to tell his mother of the demand, lest the amount would drive her hopeless, and he should be withdrawn from the trade he greatly preferred. Although the family had never so far debased themselves as to ask charity, he was resolved on this occasion to break through the barrier of independence, and to solicit pecuniary assistance in the emergency. Accordingly he went every evening in the twilight to a great distance from his home, where he was unknown, and begged in the streets. The men allowed him from June till October, by which time he had made up the sum all but a few pence; his mother, after being acquainted of the circumstance, helped him

with the small balance. The men got drunk upon the occasion. And this individual afterwards fell into the habit of drunkenness, but was reclaimed by means of Temperance Societies."

We have frequently contended, that the temperance cause will never attain its glorious consummation, until the customs of the country be changed. These glide through society as matters of course. Our great grandfathers, and our great great grandmothers, grandfathers and grandmothers practised them: ergo, we must do likewise, as if by a divine law, like cause and effect, we, by passive reverence, were necessitated to bow to our ancestral folly and ignorance. A pointed illustration of this foolish notion of hospitality and, forsooth! pretended to be supported by reference to christian duty too, came under our notice lately. The gentleman in question contended, "that we are commanded to be hospitable; and therefore felt bound to offer to his friends what they were in the habit of taking at home." It was in vain, we argued that true hospitality consists in providing things of useful and good. We shewed that, upon his own principle, were persons in the habit of taking laudanum, opium and arsenic at home, he would be bound to present these to them. This was a "poser"; but still he maintained his notion of hospitality; and, like all moderation men, reverted to vague generalities. Such is the force of drinking customs, which sprang up in the hotbed of ignorance, and, in many cases, vice; accumulated strength upon the bosom of time, and have seated themselves, despite the advancement of knowledge and science, in the heart of our national affections and habits. The slavery which binds the labouring man, is irremedial without co-operation. This is a real calamity to him. Willing to be sober, steady and comfortable, the serpent, the usage of his trade, coils round, and, as if by a species of fatality, strangles his best wishes and desires. J. Dunlop, Esq., has conferred upon the artisan an incalculable benefit by his able expose of the relentless tyranny of usage. Every one who reads the following (which appeared first in the Isle of man Guardian) must feel his indignation rise at the baseness of a usage, which could prompt to such an act of lawless oppression and heartless cruelty:

"An extraordinary attempt, which was very nearly successful, was made at Manchester on the 4th July, 1837, to deprive a poor fellow-creature of life, under circumstances of savage atrocity seldom surpassed in the annals of crimes. A man named Joseph

" Armitage, having gone to visit a friend, employed with other stone masons in flagging Mr. Knox's factory, situate in what is called Little Ireland, from its being mostly inhabited by the lower order of Irish, was importuned by the workmen in question 'to pay his footing,' as they had all the afternoon been drinking liquor supplied in that way by others. Armitage expostulated; said he had no money, and besides that he was not employed there. After some considerable altercation, they threatened his life if he refused to comply. He again stated his inability, and urged their having no claim upon him; but they continued to insist on their demand. At length one of the ruffians proposed to hang him, and the suggestion was immediately acted upon. Two or three of them seized upon him, and endeavoured to place a rope round his neck; when, finding his life really in danger (for he thought them only in jest), he made a desperate effort to free himself, and succeeded in drawing a knife from his pocket to defend himself. A violent struggle ensued, when the rest of the party, consisting of eight or nine, closed upon him, and obtained possession of the knife, but not before he had received some severe wounds in the hand. They then dragged him to a post, to which they attached him by passing a rope about his neck and shoulders; and next, by taking his feet from the ground, and binding them up behind him, placed him in a most agonizing state of strangulation. In this miserable condition they kept him for about half an hour, they standing by to enjoy his agony, mocking and jeering at him; and they eventually left him to perish, or be rescued as he might. Fortunately for him and his cowardly assailants, a family residing on the premises had partially witnessed the transaction; but whether they had kept aloof from fear or criminal indifference, remains yet to be proved. Be that as it may, one of them told some neighbours of the circumstance and numbers speedily made their way to the spot. They found the poor fellow almost at the last extremity; and when released, it was for some time doubtful whether he would survive or not."

As an instance to illustrate how the drinking usage of artizans steels their affections against the plainest principles of equity and justice we quote the following:

" I have, however, met with no other instance in Ireland of its being laid down as a positive rule; though no doubt great offence is given by one man declining to drink his share in any company. When sending to "Coventry," and annoying in a variety of methods, fails to force a compliance with the rules, the parties proceed to a very decided step indeed, which is no other than to get hold of the tools or clothes of the defaulter, coat, hat, handkerchief, or cloak and secretly carry them to the broker's shop, and lay them under pawn for the regulation amount of the usage. An informant has seen men make a very awkward figure in going home without part of their dress. The pawn ticket is then returned by being laid on the bench, or some place where the individual concerned may readily obtain it. This is called in cant language, "sending the articles to my uncle," or "putting them up the spout." Much as I had been prepared by former experience to believe, to almost any extent, the possibility of a man's pawning his own goods for drink, yet I confess, on hearing of articles being pawned by others. I conceived that there must be some great mistake on this point, and I could not credit that drinking usage would extend to such an act of monstrous and outrageous injustice as this. Here is property taken from a man without his consent, and without the adjudication of any court of justice, on the same principle that the robber boasts that he takes from the rich to give to the poor. Here is the avowed practice, not of one or two individuals, but of organized and associated masses throughout the whole empire, which goes to the root of the principle of property, and would leave all that a man has at the mercy of a profligate law, instituted under the influence of one of the most pernicious elements of vitiated human nature. I say, I could not believe this to be a fact, when it was first mentioned to me. But the universality of the evidence on all hands soon made it quite conclusive; I then took another view of the subject, and without much consideration supposed, that as there exists in Ireland a great, and as it were, national propensity to contravene the laws, so it might be expected in this part of the empire, that the impatient appetite for whiskey, and the lawless character of the people, had conspired to the institution of a rule that in its nature proposes to set aside all law. I was however deceived in this point also, for on crossing the Channel, I found the same rule domineering and laughing at justice and equity throughout South Britain; and finally, having instituted further inquiry on this subject in Scotland, I blush to acknowledge that

" I found my own countrymen also occasionally guilty of this "felony."

If spared we shall again return to the review of this most excellent work; and, in the mean time, most cordially recommend it to every man who can spare as much money as will purchase it.

E. C. DELAVAN'S INTRODUCTION TO THE KING OF THE FRENCH.

PARIS, Nov. 13, 1838.

Having received from the French Consul General in the United States of America, a letter of introduction to the Aid-de-Camp, near the person of the king, I enclosed it to his address, soon after my arrival at Paris. I was introduced to his majesty at the Tuilleries, first to the queen, and the sister of the king. Both the queen and the princess addressed me in English, the latter making some kind remarks relating to temperance, which she said was a highly philanthropic effort. The king was not in the apartments when we arrived, but soon entered; when Gen. Cass immediately presented me, and the conversation commenced, by his Majesty's offering to do all in his power to assist my efforts for temperance. I was not a little surprised to find that the king was perfectly well informed on the subject, aware of its importance to all branches of industry, as also of its political and moral virtue; and more so to find that there was no disagreement in our views of the habitual use of wine. He stated expressly that the drunkenness of France was occasioned by wine; that in one district of his empire, there was much intemperance on gin, but he considered wine the great evil. I took the liberty of asking him, if I had understood him to say, that his opinion was that wine occasioned most of the evils of intoxication in France, and was answered in the same words, **THE DRUNKENNESS OF FRANCE IS ON WINE.**

I presume you recollect, that while in Virginia and Washington, some years since, I visited Mess. Madison, Jackson, and Adams, and obtained their signature to an expression in favour of abstinence from ardent spirits. I named this to his Majesty, and having a medal in my pocket, I shewed it to him; he retired to another room, where he soon sent for me, and read it aloud; and when he returned it to me, said it was not only true, but well expressed, (you probably know that it was drawn up by our excellent fellow-labourer, Dr. Edwards.) After this, our conversation continued, by my giving the history of our efforts while confined to ardent spirits, and the cause and necessity of our taking broader grounds, and trying to banish the use of all intoxicating drinks. I submitted on paper to his Majesty, by his permission, a declaration of our present views and principles of action, as follows: "We are satisfied that intoxicating drinks, when used as a beverage by persons in health, are never beneficial, but hurtful, and that to abandon such use would greatly tend to promote the health, virtue, happiness, and prosperity of mankind."

This he also read aloud, and immediately said "That is true, I believe it, and would willingly sign it myself, if I thought that in France it could at present do good." His Majesty then spoke generally of the

intemperance of other nations. England, Russia, Sweden, &c. and his earnest desire appeared to be, that this most odious vice might every where cease. He contrasted in the most flattering manner the peculiarly happy condition of our own country, to receive and profit by such a reformation, with the difficulties to be met and overcome in France, and passed a high eulogium on the character of our people.

I stated to the king, that I had been outside the barrier which surrounds Paris, and where the common people resort to drink wine, because there it is free of duty. "Ah, said he, there you will see drunkenness." And truly, I had seen it there, in all its horrors and debasing effects, and chiefly on wine. I told him, that my guide had said that he thought that one-eighth of the population of Paris were drunkards; his Majesty thought this too great a proportion. I repeated also another remark, made by my guide, "that the king had done much for France, when he shut the gambling-houses, but that he would do a still greater good, if he would stop the drinking of intoxicating drinks.

Truly and affectionately your friend,

E. C. DELAVAN.

INTERVIEW WITH THE DUKE OF ORLEANS.

To the Correspondent Secretary of the American Temperance Union.

PARIS, December 1st, 1838.

My Dear Sir,—A few days since I addressed a letter to the President of the American Temperance Union, giving him a brief account of my interview with the king of France, a copy of which I forwarded to you. Since that time I have been introduced by our ministers, Gen. Cass, to the Duke of Orleans, with whom I conversed in a private audience for an hour, on the subject of temperance. I was surprised to learn, that the Duke had long since united with the only society in France; which only recognizes the old pledge against ardent spirit. I informed him, that we in America, had changed our pledge, and submitted to him the one we now act upon, the same I had shewn the king; he remarked as the king had done, that it was right and true, that he had no doubt that all intoxicating drinks are injurious as a beverage to men in health, and that the "intemperance of France was on wine." The Duke went into a full relation of the great difficulties to be encountered in France. He stated that of thirty-four millions of people, fourteen millions are engaged in some way directly or indirectly in making or vending intoxicating drinks. He also stated, that in those districts where most wine was made, there was also the greatest wretchedness, and the most frequent appeals to government for aid, and also, that so large a proportion of the soil was now cultivated for wine, that the raising of stock and grain was diminishing to an alarming extent, and that he looked to the diminution of the use of wine in other countries, as a source of hope to France; that, failing of a market for her wine, the fields of France might be cultivated to greater advantage to produce more abundant food and clothing for the people. The Duke expressed great interest in the success of the cause every where; and so near is he in principle and practice with us, that, I was told, he only colours the water he drinks, when etiquette seems

to make the use necessary. On my return, and by his permission, I propose to again see his royal highness, and have some further conversation on this subject.

Your truly, E. C. DELAVAN.

GENOA, Kingdom of Sardinia, Dec. 24th, 1838.

If you, Dr. Edwards, and hundreds of thousands of others in America and Europe are right in the belief that intoxicating drinks are always injurious as a beverage in health, then fourteen millions out of the thirty-four of the population of France are engaged in a pursuit either injurious to themselves or others, as that proportion, I learn from the highest authority, are engaged directly or indirectly in producing or vending these drinks.

From Paris to this place, about eight hundred miles, generally through a most delightful and highly cultivated country, on either side of the road, as far as the eye can reach, the fields are covered with the vine, to produce a liquor to make drunkards;—a drink which may occasionally be useful as a medicine, but never useful in health. The very best of the land is taken up with the vine—indeed all other cultivation appears to be secondary, & I strongly believe, were the people of France obliged to drink all the intoxicating liquors they make, in thirty years the whole nation would become paupers, or the many become slaves to the few. But other nations now order from them these deleterious drinks, and divide the evil. From Paris to Lyons, a distance of near three hundred miles, I did not see twenty cattle, so completely does the vine engross the soil. Should the land now used for the vine be cultivated for really useful purposes, the solid wealth of this great nation would soon be doubled, and the world saved a vast amount of misery. I have no doubt that the demand for wine on France from other countries, is operating unfavourably on her own prosperity; as to produce an article which never benefits, but on the contrary, injures, in nearly ninety-nine cases out of a hundred, as it is used, cannot in the aggregate add to national wealth. One nation cannot inflict a wound on another of such a character, without its reaching in some way or other. As the temperance cause prospers in other countries, the demand for wine will decrease and it will be a happy day for France, when her beautiful fields are covered with stock of all kinds, grain and other products useful in themselves, instead of the wine.

American travellers have generally returned home with the idea that wine producing countries are free from intemperance; some have gone so far as to recommend the cultivation of the vine as a temperance measure. I believe there has been no intention to mislead. In passing through wine producing countries you do not see men staggering as you do where ardent spirits is the more common drink, still you can see every where the effects of alcoholic liquors. Dr. Hewett when he returned from France stated publicly, that the peasantry of France were burnt up with wine, as the same class were in New England on cider brandy. My observations entirely coincide with the doctor's; you may see every where premature old age, not only in men, but in women, evidently from the use of intoxicating drinks, and swarms of poor beggars that surround you at every step, give strong evidence that it was something more

than pure cold water that reduced them to destitution.

In haste, your friend truly,

E. C. DELAVAN.

It has often been contended, that France, a wine growing country; is a sober country, and this has been urged, by the moderation advocate, in favour of wine. The above extracts however prove to be a demonstration the fallacy of this assumption, and settles incontrovertibly the position occupied by teetotallers, viz. that wherever alcoholic liquors are found, they are accompanied by their constant satellite drunkenness. Thus moderation has lost its last peg, upon which by a hair has, to the present, been suspended its expiring struggle. [ED.]

Hull Anniversary Continued,

Mr. HOCKINGS, the Birmingham Blacksmith's SPEECH.

(continued from our last.)

He exposed the fallacy of taking the little drop thus. £56,000,000 is spent annually in the purchase of intoxicating liquors. Allowing 560,000 drunkards in our land, and these spend weekly 10s. Their annual expense is £14,960,000 leaving £41,000 in the purchase of the little drop. Now I ask, if the little drop was done away with, what would become of the publicans and the traffic. Who then are the persons who support the system? and if the moderation men were to withdraw their support, the whole system would inevitably fall? How many poor drunkards are annually sinking into the drunkard's grave and meeting a drunkard's fate? I often wonder what christians think on retiring to their beds in this state of things, and where self-denial is to banish the source of most of the crimes and sin of our land, when they cannot deny themselves of a single glass of ale. I should like to see them come forward. Mr. Hockings proceeded at great length and introduced so much diversity of the serious and the comic, that any report however correct and minute, would give but a very imperfect idea of the effect produced upon his audience by the appeals of this child of nature. The wit and originality of illustration, so peculiarly combined with his mode of delivery, render his addresses perfectly unique in the advocacy of the temperance question. As our limits prevent us from giving his speech at much length, we shall add one most appalling anecdote, which he related, shewing the evil effects of domestic moderation drinking on young ladies, and the dreadful consequences to which it sometimes leads. After having given a lecture one day, I was met by a female who accosted me. I replied I was a public character, and could not stand there, and if she would come to my lodging, I would converse with her. "No," said she, "I will not, if you will not listen to me now. In your lecture, you said strong drink had ruined you. You said that the mother taught her child to take a little drop. My mother taught me to take a little drop. I am the daughter of a person of great respectability. She took me with her into public. The libertine was there. He did not offer a glass to the daughter first but to the mother. After my mother had taken a glass, you have no objection perhaps said he, for your daughter to take a glass. The libertine's gained access, acquaintance commenced. He afterwards asked me in marriage; but, instead of his wife, I became his victim. Thus wine became my ruin. This night, I'll throw myself into the river and sleep the sleep of death. My parents have forsaken me, and now I am upon the wide world. Death to me is a refuge." Said I, if you are determined to drown yourself, tell me where your mother lives. She wept bitterly, "I will," said she, "if you will promise not to reveal it till morning." I said, I perceive you have had a first rate education. She continued, "I have never tasted since yesterday morning, I have followed my mother to this town. She knows not that I am here; and, last night, in the meeting, I gazed two hours and a half upon her, and would have given the world to have been with her like my other two sisters. This night I'll find a watery grave." I enquired if she had any lodging. She answered, "I have none." I gave her something for food and lodging, and

prevailed on her to see me again the following day. I went home, but had a sleepless night; for at every sound I fancied I heard the last plunge. In the morning, I implored the Great Preserver of all for his blessing upon my efforts: for I was determined to restore, if possible, this poor young woman to her parents. According to direction I went and looked very carefully for the name, but the house stood so far back, that I could not read the name. I walked backwards and forwards so many times, till at last the servant came, and asked if my name was Mr. Hockings. I gladly went in. I did not introduce the subject at once. As soon as I was known, two daughters came running in. She began to tell me how pleased and much profited she had been with my lecture. I said, I hope you were ma'am; and, among the evils depicted, remarked how many in the world have to lament the ruin of an only daughter. I saw the big tear roll into her eye, and added, ah! what would you feel as a mother, if you thought one of these ladies were to become the victim of some libertine through wine? She wept and the daughters sobbed aloud. My dears, said she, you had better retire. Said I, I have lost a fond wife, but she left me an only daughter; and, should I not be as one of the unhappy fathers, if I lived to witness her ruin? Oh! exclaimed she, "I am that unhappy woman—I would give the world, if I could see such a one, my unfortunate daughter! What then, if I bring her to you? Immediately the tears began to dry and she asked "what would the world say?" That is your case; but, had I such a daughter, I would go a hundred miles for her deliverance!--To-morrow night, when God has cast his mantle of darkness over the world, your daughter will take her last plunge into eternity, and seek a watery grave; and I, wherever I go, will proclaim to the astonished world, that a mother's affection, in the highest circles, suffered the fear of the world's frown to stifle the best and dearest feelings of maternal tenderness. "How shall she come?" To-morrow night, by one o'clock, I will restore your daughter. Take her into her sisters' apartment and clothe her. Afterwards get her conveyed into the country to live a short time. Get the milliners to work, equip her up, and then let your daughters go dancing into the kitchen and whisper to the servants their eldest sister is coming home--and all will be well. Accordingly at one o'clock, the following night I brought her home upon my arm, to protect her from the insults of man. When she got home she shrieked and fainted. I bore her into the house upon my arm.--The young woman is now a faithful penitent, and has been eight months a faithful follower of christ. (The audience were melted into tears.) Is it then, continued Mr. Hockings, good to restore the wanderer? This poor outcast was ruined by her mother teaching her moderation. Mothers and fathers, beware! beware! I say beware! how you offer to your children the intoxicating cup; for, at "the last it biteth like a serpent and stingeth like an adder."

Mr. Hockings spoke about two hours amidst the most enthusiastic applause, and concluded a speech replete with varied incident and great originality of illustration. We have engaged Mr. Hockings to visit Hull the first opportunity, of which we shall give due notice

Rev. J. STAMP, Primitive Methodist, then addressed the meeting. On reading over the new testament, I find, when our Lord was arraigned before the bar of Pilate, a certain man asked, what evil hath he done? They rent the air with, what evil hath he done? The jews cried, "away with him, away with him;" and, should any one ask what have intoxicating liquors done? We might answer, produced a scene over which Jesus might weep. It has filled our streets with prostitutes, and our land with drunkards; by it our gaols groan with felons, pickpockets and robbers; it has entered our churches, and laid prostrate and desolate our rising youth and the hoary of our land. If all the evils of intoxication were to appear in forms in the air, they would form a cloud which would darken the sun. What evils hath it done? It has besmeared our plains with the blood of its victims, bleached our fields with their bones, and filled the air with the cries of the dying and the lamentations of widows and orphans. What evils hath it done?

It hath made the rich man poor, and the poor man a slave, and ultimately transformed him into a demon. It hath robbed men of common decency and sense. At a temperance meeting I once was, when speaking, a person stated, that "he once came home three sheets in the wind. My groom, said he took my horse. "I sat down in the house, and imagining myself in the chamber, I undressed. I disturbed the house, and my wife came down to see what I was doing. She found me trying to squeeze myself into a drawer." Such is the wisdom which intoxicating liquor imparts to its votaries. The gentleman gave me his name, Mr. J—n L—th. Another, person, who had been a member of a christian body, told me, he had spent £30 a year. He was returning home once, said he, "when he imagined he was going to bed in his own chamber. When undressed, instead of my comfortable bed, I jumped into "sludge" up to my neck; but, fortunately, some friends, knowing I had to cross the fens, followed me, and found me in that awful predicament or I should most certainly have entered into the eternal world with all my sins upon my head. The man signed the pledge, and became a consistent religious character. Friends, sign! sign! friends, sign! When I first heard of teetotalism, I thought I might give up my beer and ale; but the wine I got before I went into the pulpit, I could not give up. However, he drew such a picture of the evils of strong drink, that I was induced to try. I was so weak, I became quite an object of sympathy, especially among the ladies, under the burden of my duties. I tried the system, and now it is three years since I signed. I have preached 1500 sermons in that time, and visited 5000 families. With all humility, I bear this testimony to the efficacy of the system. I also state, that had I taken intoxicating liquors, I should, from the then rapid decline of my health, have been, by this time in my grave. Mr. Stamp dwelt upon many topics, but our limits prevent us from adding more of his energetic and eloquent address than the following. He was illustrating the power of conscience in children. Said he, "I was administering the sacrament to my dear little child. I questioned her about its nature, and then asked her, if she felt desirous to receive it, but she answered, "I would, but I should break my pledge." Thought I, confounded the Rev. Gentleman, if then unsophisticated nature looks upon intoxicating wines with fear, it is high time to substitute this kind of liquors for the unfermented juice of the grape! He concluded an admirable address amidst great applause.

On Thursday evening, the Rev J. Townend and Rev. W. R. Baker, gave two able lectures. Messrs. Cowing and Wallcutt also ably addressed the meeting. On good Friday the friends took tea together in the Freemasons' lodge, Mytongate. The room was crowded, several having to wait a second course. The cheerful countenances and general satisfaction with the ladies, who superintended the whole, were highly gratifying. The Rechabite band of the Good Design Tent, were in attendance; and, for the short time they had practised, did themselves and their teachers great credit. The whole passed off in the most agreeable and delightful manner, shewing, that, teetotalers are not such stupid dolts as, in John Wesley's language, the poisoners general of our race sometimes represent them.

The president, John Wade, Esq., having briefly addressed the meeting, he introduced Mr. Messer, Pontefract. Mr. Messer having dwelt on the principles of charity, as entering into all schemes of benevolence, said when I became acquainted with the subject, three of the principal men, in the church, were connected with the traffic. One was the keeper of a grog shop; the second, a maltster; and the third connected with the traffic. A storm arose and I suffered in my profession; but in proportion, conviction sunk deeper and deeper in my soul. I examined the subject most carefully, and was convinced that moderation was ineffectual in the accomplishment of the great temperance reformation. Our great object is to effect a change in the habits of the people. I buckled on my armour, and came out as you now see me an unflinching teetotaler. On every suitable opportunity of introducing the subject, I was not backward in doing so. Besides superintending 40 boys, the last month I went three or four hundred miles to advocate the great principle. Thirty drunkards have been induced to

abandon their drunken propensities. Their having become connected with the church of christ and honourable members walking in the way of the lamb and to heaven, is sufficient proof that the light of revelation shines upon us, and the holy spirit blesses our labour. Mr. M. alluded to the ancient warriors, on preparation for war: the old exhibiting what they had done, as a stimulus to the young, and the young catching fire from the old, offered themselves to fight for their honour and their country; and applied this to those that love their God and their fellow creature, that the young too should buckle on their armour in the conflict against the hosts of intoxicating liquors. Arguing upon the ground of christian duty, and enumerating instances of good done by our principles, he concluded an able and eloquent address amidst long and continued approbation. On the following Monday evening, Mr. Joseph Andrew, Leeds, delivered an eloquent address, and the following evening, which closed the anniversary, having lasted upwards of a week, about ten reformed characters spoke to a delighted and enthusiastic audience.

RECHABITISM, BIRMINGHAM.

The love and unity Rechabite Tent was opened on December 26th, 1838, and is now in a flourishing state, numbering forty members. The St. Mary's Tent of female Rechabites was established on April 24th last, and is making progress. Both tents meet at Mr. Edward Jennings, Temperance Coffee House, 4, Freeman-street.

A good Example.—A friend at Hull, having engaged some labourers, gave them each a quarter of a pound of coffee as a substitute for "allowance," alleging that he did not give allowance. It happened, that the labourers were all teetotalers and the substitute was teetotally acceptable to them.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

Burlington, April 6th. 1839.

Cranswick about twelve months ago, numbered a hundred in society, of whom several were reformed characters. So great was the change produced in a few months, that no language could adequately describe it.

But how are the mighty fallen, and the weapons of war perished. That society has become withered and dead. To what shall we attribute the downfall of this once flourishing society, but to the introduction of the moderation pledge? moderation! moderation! and that alone has been the chief cause of its failure; for such was the power and influence of the moderationists, that they actually introduced small beer into the teetotal society and wrought their destruction. Hence I place it as a beacon to warn the societies universally to avoid it; for, if they do not, their destruction is sealed.

However amid these disastrous circumstances, the cause is making rapid progress in most other parts, and will I trust continue to do so.

Until the dread pestilence
Hell born intemperance,
Like a dark fantom, has past away

At Bridlington we continue steadily persevering, and our numbers are gradually increasing. Very recently, we held a meeting in the Friends' Meeting House, Bridlington, which was numerously attended, Mr. W. Wilson took the chair, and the audience was addressed by Messrs. Trotter, Wilkinson and Wright. At the close, three were added to our number. Another meeting was held in the Primitive Methodist Chapel, Quay, which was full of life and animation, Mr. J. Wardell, Quay, presided, and Messrs. Coulson, Wilkinson and Trotter

addressed the meeting, and good was effected. On Tuesday, the 2nd of April, a public meeting was held in the Wesleyan Chapel, Humanby. Mr. T. C. Trotter was called to the chair. The meeting was both amused and edified by the humorous and impressive appeals made by Messrs. Nichols, Wilkinson, Wilson, Couton and Wright, from Bridlington and Quay. At the close an old woman, at the advanced age of seventy, and an old man, supported by two sticks, at the age of sixty-eight, being convinced it was their duty, came forward with two others, and signed the pledge, making the number at present

26, after which the society was organized and established on the firm base of teetotalism, with prospect of increasing success.

At Driffield, in a very short time, the society has risen from 36 to above 100 members. Such is the success attendant upon our various movements in this part of the country, that doubtless we shall wave triumphantly our banner over the field. Our watchword is, "Onward to victory"! and we doubt not shall and must prevail. Our cause is the cause of God, and therefore it shall triumph. AMICUS.

CRIMINAL STATISTICS.

Police Establishments	No. of the whole population at each place, taken into custody, discharged and punished.	Expense of the Police on the rental of each place.	What it would cost per head, if paid by a poll tax.
London.	4 in every 100 taken into custody	9d in the pound	2s 7½d per head.
	2 " " discharged	2½	
	2 nearly convicted	6½ Deduct ¼th the amount paid from the Treasury, and see the London Police costs the rate payer ¼ farthings in the pound less than the Hull.	
Hull.	Between 4 & 5 in every 100 taken into custody 3 " discharged Something more than 1 con.	7½d. in the pound.	1s 10½d per head.

The above is the result of intemperance in this town and in London. What is going on in the rural districts may be known. From the returns made of the number of criminal offenders committed for trial, or bailed for appearance at the assizes and sessions in each county, it appears that, during the year 1837, above 20,000 were tried for offences committed to obtain money chiefly by larceny, or in modes which import habitual depredation—About 15,000 were convicted; the remainder escaped. The number of criminal commitments to our gaols may be stated, in round numbers, as 100,000 annually, and the number of prisoners varying from 12 to 20,000, but as there are no means of distinguishing the persons re-committed, during the same year, we have no means of ascertaining the criminal population of the gaols with accuracy. [LAW MAGAZINE.]

The total number of white inhabitants of the colony of New South Wales, is now estimated at upwards of 100,000, of whom about 25,000 are convicts, the residue of upwards of 90,000 who have been transported to the settlement since its formation in 1788. [THE HAND BOOK.]

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

Esteemed Friend,

Leeds, April 5th, 1839.

We have much pleasure in informing you we had our second Festival, in our chapel, Leylands. April 2nd, and can truly say, it was indeed a festival of good things. In the name of our God, we set up our temperance banners, and felt much encouraged by the attendance of a goodly company of respectable kind friends, who manifested a truly christian feeling. Peace, unity, concord and universal delight beamed from all around. About 200 took tea. Rev. J. Holt, vicar of Fulstow, Presided. The meeting was addressed by two reformed drunkards: one a male, the other a female. The experience of these produced, by their affecting details, a deep interest. Mr. Jones, London, made a very interesting speech, and several of our Leeds advocates addressed the meeting in an impressive manner. We had a second meeting on Wednesday evening, and are happy to state we obtained, during the festival, 45 signatures, making our number in the whole 450: many of whom are reformed drunkards, ages from 12 to 74 years, and sixteen of them are preachers of the Everlasting gospel. To God be all the glory.

In sincere respect yours,

ANN CARR.
M. WILLIAMS.

IRISH TEMPERANCE UNION.

FIRST ANNUAL CONFERENCE.

On Monday the 6th of May, the First Annual Conference of the above body was held in the Dublin Temperance Reading-rooms, No. 11, Eustace-street.

The following resolutions were unanimously adopted:

Resolved 1st.—That it appears to this meeting, that a central body such as the Irish Temperance Union, which shall concentrate and direct the operations of temperance societies throughout Ireland is essential to the well being of the cause generally.

Resolved 2nd.—That inasmuch as the efficiency of the Irish Temperance Union mainly depends on the liberal pecuniary support it may receive, we earnestly urge on respectable individuals in every part of the country to contribute to its funds.

Resolved 3rd.—That we recommend to the several country societies in connexion with the Union, to contribute to its funds at the rate of one penny per annum, for each adult member, to be applied in paying regular Agents; in purchasing and printing publications in the establishment of new societies, and in the general objects of the Union.

Resolved 4th.—That we recommend all societies to forward to the Union accounts of their operations at least once a quarter; and that on the formation of any new society the names of its Secretary, Treasurer, &c. &c., be communicated to the Union.

Resolved 5th.—That we recommend to the Secretaries of Societies, and other persons interested in the promotion of temperance

collect in their various localities, statistical facts, such as remarkable instances of reformation from drunkenness—deaths from drunkenness—decrease of crime owing to temperance societies, &c. &c., taking care, however, that such be in no wise exaggerated; but that every case they be well authenticated.

Resolved 6th.—That we earnestly intreat of the advocates and promoters of temperance throughout Ireland, to use mild and charitable language in their advocacy, free from all political and sectarian remarks; and also, that they will avoid angry controversy with other societies.

Resolved 7th.—That we highly approve of the rules and suggestions of the New British and Foreign Temperance Society, and strongly recommend them to all societies.

Resolved 8th.—That we urge upon the societies the necessity of a well devised system of visiting, without which, experience proves that no society can be permanently prosperous.

Resolved 9th.—That it is the opinion of this meeting that the Dublin Weekly Herald deserves our warmest support, and we resolve to use our best efforts to extend its circulation.

Resolved 10th.—That the Irish Temperance Union do hold an annual conference, as early in May, as may seem advisable; and that each society in connection with it, as far practicable, do send a delegate to such conference.

Resolved 11th.—That the election of the Committee and Officers of the Union take place at the annual meeting of delegates, and that two thirds at least, of the former Committee be re-elected.

In Ireland there is every prospect of success. Long has the Emerald Isle laboured under the pressure of many ills, the greatest of which is from whiskey drinking; but the day of her deliverance is, it is hoped, drawing nigh.

On April 9th, the Anniversary of the Gospel Pilgrims, at Brotherton, was held. Present Misses Ann Carr and Martha Williams, Leeds, and Mr. J. Parkinson, Bradford, who presided on the occasion. The addresses of the above ladies created a lively interest on behalf of teetotalism; six signed the pledge.

TEMPERANCE IN AMERICA.

EDWARD C. DELAVAN, ESQ.

E. C. Delavan, Esq., arrived in Dublin, May 7th. A meeting was immediately got up, when he gave the following condensed history of the Temperance Society in America. This philanthropist has spent, out of his own private fortune, for the promotion of the temperance cause, £10,000.

Dublin Temperance Herald.

Mr. Delavan said that his labours in America had been exclusively confined to the office—to the working of the machinery of the society, and to the press. He was not accustomed to public meetings. He had been for the last ten years collecting facts, and spreading light upon the subject. He would give a few facts as to the origin, progress, and results of temperance societies in America. The principal movement was made in the City of Albany, about ten years ago. He had been dragged into it; for he conceived then that it was a Quixotic speculation; but he was forced to unite in it, so very simple, and so very convincing were the arguments that were brought forward to sustain it. He conceived too, that what had convinced him would convince others also. The first step the society took was to employ travelling agents, who should go from place to place disseminating its views. The second was to commence a temperance paper in Albany, called the Temperance Recorder, of the first impression of which one gentleman paid for 20,000 copies, in order to spread them through the nation. The

circulation of this paper rose to 220,000. It was sent to every influential man throughout the states as far as their means would permit them—to every member of congress—to every physician, clergyman and barrister. They also collected facts, and they never gave them publicity without their being well authenticated. One of the modes they had adopted, had been attended with the best results. It was the examination into the history of their pauper asylums. It had had a great effect on the minds of their political economists, in bringing them round to their views. They were two years employed in enquiring into the history of every pauper; and they got certificates from the Poor-master, stating that three-fourths of all the pauperism of America, had its origin in intemperance. They likewise ascertained that seven-eighths of the crime committed in the states, sprang from the same source. These, and other facts, were circulated by millions—every family in the state was put in possession of them. They made an effort also with regard to physicians; and on enquiry in three towns, they found by the testimonies of the medical men, that one-third of all the male adults died of drunkenness; and that 12 years were subtracted from the lives of those who drank moderately, owing to the liquors they used. Those were mostly persons of rank. The physicians had no idea whatever of the extent of the evil, until they came to inquire into it. They did not procure any statistics with regard to the number of females who died from intemperance; but there was reason to believe, that there were a vast number who so died. He had no doubt that, if a similar examination was set on foot in these countries, the results would be much the same. There were about fifteen millions of papers circulated, chiefly with reference to the effects of ardent spirits. At length they began to find out that it was alcohol was the cause of these things. The circulation of the Record fell off from two hundred and twenty thousand, to twenty thousand. The readers became tired of having the one point continually brought before them, they wished to see the wine and beer question discussed. The society then commenced a paper called the Intelligencer which was entirely devoted to discussing the properties and tendencies of all kinds of intoxicating drinks; the results were, that after being established two or three years, the subscribers amounted to 60,000. The friends of the cause united in the belief, that total abstinence should be established so as to make all sure. For this purpose, a national temperance convention was called to meet at Saratoga Springs, New York, on the 4th of August, 1837. It was composed of 348 delegates—men of all parties and opinions—governors of states—in fact, of the talent of the nation. The Chancellor of the state of New York presided; and the discussion of the various matters brought before the convention lasted for 4 days. The Bishop of Upper Canada was present; previous to his coming there, he had been opposed to the abstinence principle; but so cogent and powerful were the arguments employed, that he made a beautiful speech, and declared that he would adopt the plan himself; and that, when he returned to Canada, he would do all in his power to induce others to imitate his example. (Here Mr. Delavan read the resolutions passed at that meeting.)

The resolution that intoxicating drink is a mocker when used as a beverage, and that men are not so likely to judge concerning the propriety of thus using it as they would judge should they not use it—excited a deal of discussion, but eventually it had passed unanimously; because they found, that just in proportion as people used them, they are blinded as to their real qualities. He himself, as soon as he had abandoned them, found the benefits that had resulted to him in consequence. He had abandoned them five or six years, and he was sure he was the better for so doing. He had travelled all over the States, and when others had been suffering from drinking them, he had been quite well. It was by such conventions in the counties and States, and by the action of religious bodies, that the people had been brought to the conviction of the truth of their principles. In forwarding their object, they have never applied to the people for money; but many individuals were pleased to send money and subscribe to the paper, for the benefit of the people. The New York State Temperance Society, up to the time he had left America, had expended 153,300 dollars, and had issued 15 Millions of publications. They had made inquiries into the hospitals for the insane, and found that one half their inmates were brought to that sad condition from intemperance. They got the abstinence principle introduced into the regulation of the Auburn Prison. The prisoners amounted to about 830. They were not only deprived of drink but tobacco also. The rule had been to give them a little, lest that they might suffer in health by its sudden deprivation. In the first few days they suffered much—they used to

go on their knees and entreat of the gaulers to give them some, and sometimes called the latter murderers, for refusing it. In a short time, however, the craving ceased—they got entirely well in health, and petitioned to be given some employment. The effect with regard to drunkards was, that out of 5000 reclaimed on the old pledge, as appeared in one of the reports of the New York State Society, in one year 2500 fell back into their former habits from using fermented liquors, because the general impression then was, that they might take those liquors with their friends. But we found that the appetite only slept, and that frequently in using cider, they returned to the grog shop. They also had learned that many of those individuals who attended the church, and participated in the communion, as soon as they got the taste of the wine, which was an adulterated article, manufactured in the States, composed of logwood, ardent spirits, &c.—fell back into drunkenness. With regard to raising funds, he had at one time, when they were in want of money, fixed on fifteen individuals of great wealth, who each gave him a thousand dollars; for when they could interest men of wealth, as political economists, they were ever ready to contribute. There had been on the old plan 500,000 members in the State of New York, and two millions in the United States. At that time it would have been considered disreputable to drink ardent spirits, although previous to that period, if a clergyman had, in the course of a day, gone to visit twenty families, he would have been obliged to drink twenty times. They had when adopting the new pledge, by collecting facts, found alcohol the same in every form. The lower class would not permit those in the higher walks of life to speak to them on the subject of intoxicating drinks so long as they took any wine themselves. The Chancellor is now at the head of the cause in New York. They are very backward in the cities, but in the country the people are universally adopting total abstinence—The farmers have given up the making of cider, and they made use of their apples for the purpose of feeding cattle, which are found to agree with them very well; the cider-mills are converted into barns. Individuals might go through whole States without meeting a single beggar; for just in proportion as their principles prevailed, the people became prosperous. They found likewise, that when they had taken their stand on the pledge of neither giving nor offering, great fears were entertained by many, that those who adopted the personal pledge, would withdraw and cease to contribute; but such was not the case; they had none but the one pledge, except in New York, were they have two—the ardent spirit pledge, and that of total abstinence; but in no case did he know of a pledge, which allowed persons to give drink to their friends; the experience of the Union was entirely against it; they were obliged to take up such ground, and those who would not do so now, would have to fight the battle over again. With regard to the results, he would state a few:—The American government had entirely withdrawn the spirit rations from the army, except when the troops were on fatigue duty; but some of the most influential officers, had petitioned Congress to request that even on such occasions the use of spirits might be dispensed with, and the men be still quite capable of performing any service required of them. In the navy the rations of spirits are but one half what they had been, and it was to be hoped that that would be but preliminary to their total withdrawal. The insurance offices had resolved to take off five per cent., on all vessels trading without intoxicating drink, because it had been ascertained that one half the disasters which took place at sea, was owing to the use of those liquors by seamen. This arrangement, he had been informed, worked wonderfully well. The head of an insurance office in New York had give him a letter to Lloyd's, recommending the adoption of a similar regulation to ship owners in England. Manufacturers stated that owing to temperance, trade was in such a flourishing condition, that the benefit derived was equal to 20 per cent. prohibition duty taken off American produce. He would shew how this was the case. In those establishments which government employed to make cannon, owing to the improved condition of the men, it was now quite uncommon, though formerly very common, to lose a blast, as it was called, which loss would amount to 400 dollars. He had himself been a large manufacturer, and was then in the habit of sending round buckets of beer to be consumed among his men. The consequences were, that he lost the capital of his establishment, owing to their total inefficiency. He knew of an eminent and wealthy factory where all the men used water only—they became so prosperous, that the proprietor told him, that the money saved by them, in consequence of their temperance, would be amply sufficient to carry on his business. If it worked well there, it would work just as well in all other parts of the world. He had found, after extensive and minute enquiry, that nineteen-twentieths of all the grog-shopkeepers failed in the end—so that,

in pity to them they should endeavour to spread abstinence principles. In four states of the Union, the license laws had been annulled. In Massachusetts the law now permitted no quantity less than fifteen gallons to be disposed of; and there is but one person licensed to every 20,000 inhabitants in the state. The opposers of this law made great efforts and went to vast expense to have it annulled but without success. In Tennessee there had been a similar law, it had been of advantage to that state. In Connecticut, the new license law allowed individuals to sell in certain quantities. He had lately received a letter, which mentioned that the state of Missouri had passed a license law, prohibiting the sale of intoxicating drink in quantities less than a gallon. He was not certain whether in every case these laws extended to ardent spirits only, or whether they included all other kinds of intoxicating drinks.

To give a complete idea of the whole subject, he would illustrate it by an account of the town of Peterborough, where the principle had been worked out. The leading gentlemen of this place—men of fortune and influence—had a meeting at which they determined to have thorough going temperance established. The ardent spirit pledge only was then known. They succeeded in freeing Peterborough, as they thought, from drunkenness. One of the members—a drunkard called on one of them, and told him his society was not worth a straw to him. These gentlemen came together a second time, and resolved to drive wine and beer from the town, as they had done the ardent spirits; and in consequence a great proportion of those drunkards were reclaimed. Still drunkards were to be seen. An individual called on one of these and wanted him to join the society on the new principle. He was an Indian, who lived in an Indian villa. The individual who sought to reclaim him had a large pitcher of cider, on seeing which, the Indian exclaimed, "we can get drunk on cider." They at length turned the cider out of the town as they had done the other intoxicating drinks, and from 2 to 300 individuals were reclaimed, among whom was a clergyman who had been a drunkard 39 years. Thus was the town purified. With regard to the clergy, out of 2250 in the State of New York, 1950 had either signed the pledge or had admitted the abstinence principle to be the only safe one. Of all the religions papers in the State, he knew but of one that had not advocated the same principle. In Italy the use of wine was universal, even among beggars. In Rome he had an interview with the supreme judge, Lord Acton, who stated that one-third of all the crimes committed there proceeded directly from the intemperance of the people. A short time ago a man had gone home from one of those wine shops so common in Rome, and had butchered both his wife and mother. He understood that the Pope was about to take the same steps with a view to check the evil. Mr. Delavan stated that when the change was made from the temperance to the total abstinence principle the brewers, supported by some clergymen, who were doubtless conscientious, commenced a paper, of the first number of which, they circulated 50,000 copies through the United States, expecting to be sustained by the community; only 4 numbers appeared, and there were but seven subscribers; so it was given up. Mr. D. stated, after some observations from gentlemen present, that 3000 physicians of the United States had given as their opinion, in reply to a query sent them by post, that intoxicating liquors were always injurious to persons in health.

Mr. Delavan made some other replies to questions put to him by gentlemen, and the information he afforded, appeared to excite a deep interest.

TO CORRESPONDENTS.

Letters post paid and parcels delivered free of expense to the Editor, Ward's Temperance-Hotel, 47 Mytongate. Many parcels, of late, though carriage paid, have been taxed on delivery. Sometimes on refusal to pay the tax, the parcel has been taken back and, therefore, if any of our friends' favours have not been answered, it is hoped this will explain the reason.

J. Pasco, 90, Bartholomew-Close, London, is agent for the Country Societies; H. Walker, 27, Briggat for Leeds.